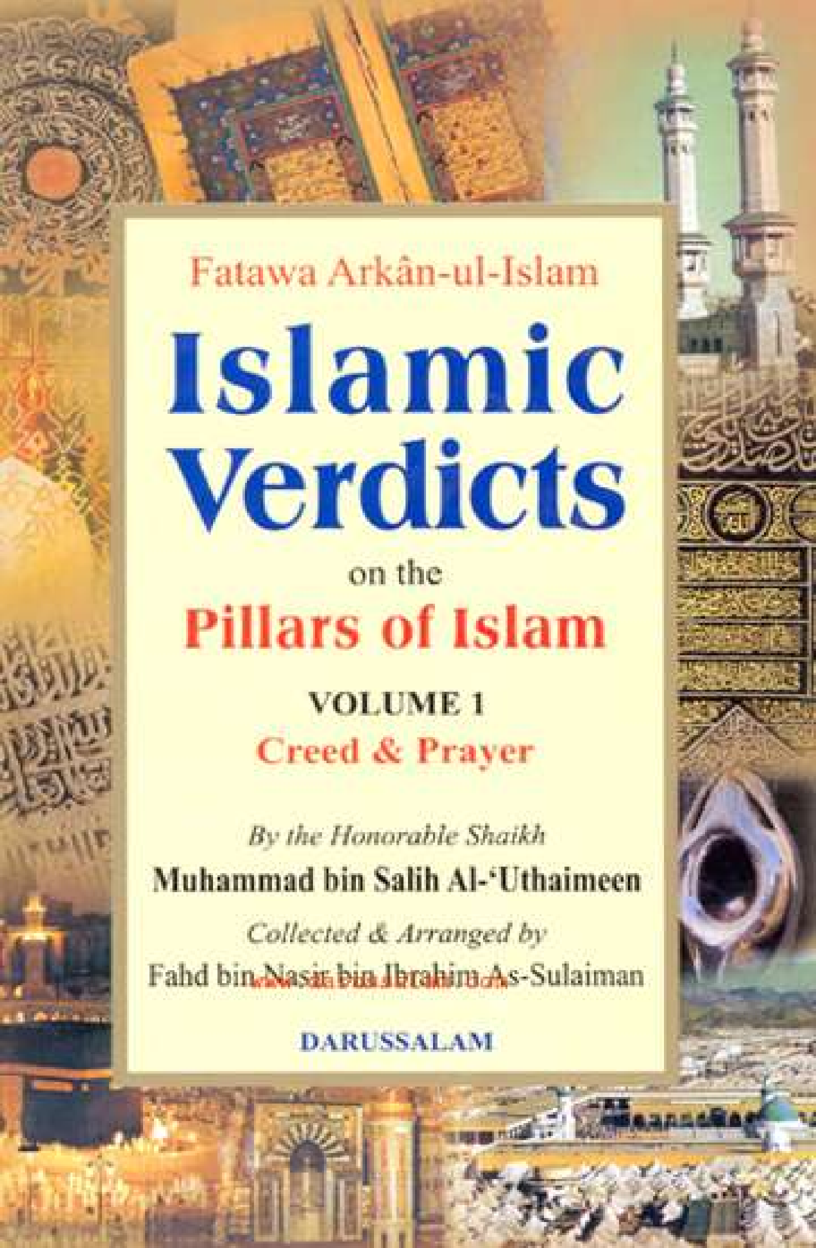


Fatawa Arkân-ul-Islam
Islamic Verdicts
on the
Pillars of Islam
VOLUME 1
Creed & Prayer
By the Honorable Shaikh
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Collected & Arranged by
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DARUSSALAM

فتاوى أركان الإسلام

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(Volume One)

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In the Name of Allah, the Most Beneficent, the Most Merciful

Introduction

All praise and thanks are to Allâh, we praise Him and we seek His Aid and we ask His Forgiveness; and we seek refuge with Allâh from the evil of ourselves and the wickedness of our deeds. Whomsoever Allâh guides, there is none to misguide him and whomsoever He leaves astray, there is none who can guide him. And I testify that none is worthy of worship except Allâh and I testify that Muhammad is His servant and His Messenger, may the peace of Allâh and bountiful blessings be upon him and upon his family and Companions. As for what follows:

Some brothers, may Allâh reward them with goodness, have expressed a desire to see some of the questions related to the pillars of Islam which were asked of our Shaikh, the most learned Shaikh, Muhammad bin Salih Al-'Uthaimeen may Allâh, the Most High bless him. The hope was for them to be published in the Arabic language and following that, to be translated into many different languages in order to spread the benefit of them. Indeed, these verdicts are distinguished by their reliance upon the Book of Allâh, the Most High, the *Sunnah* of His Messenger ﷺ and the opinions of the scholars who are known for their investigative powers. So I put the matter to our Shaikh may Allâh bless him and reward him for his support for Islam and the Muslims with the best of rewards and he welcomed the idea and encouraged it, since it was a form of mutual cooperation in encouraging the good and forbidding the evil, and of spreading Islamic knowledge.

After His Eminence expressed his agreement and gave his advice, the process of gathering these *Fatawa* and selecting them from the whole collection of the *Fatawa* began and continued until the work was completed.

I ask Allâh, the Almighty, the All-Powerful by His Grace and Generosity to make this work beneficial and to make it purely for His Noble Face, and that He reward His Eminence, our Shaikh with the best of rewards, and to bless him in his knowledge, his deeds and his life-span. Verily, Allâh is Beneficent and Generous. May the peace and blessings of Allâh be upon our Prophet, Muhammad and upon all of his family and his Companions.

Written by:

Fahd bin Nasir As-Sulaiman.

فتاوى العقيدة

Fatawa on 'Aqidah (Creed)

Fatawa on *'Aqidah* (Creed)

Q. 1. What is the definition of *Tawhid* and what are its types?

A. Linguistically, *Tawhid* is the infinitive of the verb *Wahhada* (past tense), *Yuwahhidu* (present tense), i.e. to make something one; and this cannot be achieved except by negation and confirmation: The negation of that rule for anything except that which is declared to be one and confirmation of it for that thing.

So we say for example: *Tawhid* is not achieved by a person until he testifies that none is worthy of worship except Allâh and he rejects the right of any other besides Allâh, Almighty, All-Powerful to be worshipped and he confirms it for Allâh, Alone. This is because mere negation means complete denial while absolute confirmation does not prevent another being included in that designation. So if you said for example: So-and-so is standing, you have in this case confirmed that he is standing, but you have not declared him to be the only one standing, as if you said: There is no one standing except Zaid, in that case, you would have declared Zaid to be the only one standing, since you had negated anyone besides him standing. This is the achievement of true *Tawhid*, that is to say that *Tawhid* is not *Tawhid* unless it includes negation and confirmation.

The types of *Tawhid* regarding Allâh, the Almighty, the All-Powerful are all included in a general definition, which is: The Oneness of Allâh, the Most Glorified, the Most High in what is unique to Him. And according to what the scholars have said, they are three:

1. *Tawhid Ar-Rububiyyah* (The Oneness of Allâh in matters of Lordship).

2. *Tawhid Al-Uluhiyyah* (The Oneness of Allâh in matters related to divinity).

3. *Tawhid Al-Asma' was-Sifat* (The Oneness of Allâh in His Names and Divine Attributes).

They have come to know this by investigation, research, and by examining the (Qur'ânic) Verses and *Ahadith*; and they have found that *Tawhid* does not fall outside these three types, and so they have classified *Tawhid* into three categories:

1. *Tawhid Ar-Rububiyyah*, and that is: Affirming the Oneness of Allâh, the Most Glorified, the Most High in creation, dominion and organizing (the affairs of the universe) and the detailed explanation of that is:

Firstly: Regarding the affirmation of the Oneness of Allâh, the Most High in creation, it is Allâh Alone Who is the Creator, and there is no creator besides Him; Allâh, the Most High says:

And Allâh, the Most High says, making clear the falseness of the pagan's gods:

﴿هَلْ مِنْ خَٰلِقٍ غَيْرُ ٱللَّهِ يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ لَآ إِلَٰهَ إِلَّا هُوَ﴾

"Is there any creator other than Allah who provides for you from the sky (rain) and the earth? La ilaha illa Huwa (none has the right to be worshipped but He)."[1]

So Allâh, the Most High, Alone is the Creator and He decreed all things and arranged them in due proportion. His creation includes all that result from what He has done as well as what His creatures do. This is why it is a part of complete belief in *Qadar* (the Divine Decree) to believe that Allâh, the Most High is the Creator of the deeds of His worshippers, as Allâh, the Most High says:

﴿أَفَمَن يَخْلُقُ كَمَن لَّا يَخْلُقُ أَفَلَا تَذَكَّرُونَ﴾

"Is then He, Who creates as one who creates not? Will you not then remember?"[2]

[1] *Fatir* 35:3

[2] *An-Nahl* 16:17

This means that creature's deed is one of his attributes, and the worshipper is created by Allâh, and the creator of a thing is also the creator of its attributes. Another aspect of this is that the deed of the worshipper takes place by an absolutely certain will and complete ability; and both the will and the ability are creations of Allâh, the Almighty, the All-Powerful, and the Creator of the complete cause is the Creator of the effect.

﴿وَٱللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾

"While Allâh has created you and what you make"[1]

If it was said: How can we reconcile declaring the Oneness of Allâh, the Almighty, the All-Powerful in creation, when creation may be confirmed for other than Allâh, as proved by the Words of Allâh, the Most High:

﴿فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَٰلِقِينَ﴾

"So, Blessed is Allah, the Best of creators."[2]

and the words of the Prophet ﷺ regarding those who make pictures (of living things):

«يُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ»

It will be said to them: Give life to that which you have created."[3]

The answer to this is that others do not create as Allâh does, for it is impossible for them to bring something into being from nothing, or to give life to the dead. So, they only change the characteristics of something which is a creation of Allâh,

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[1] *As-Saffat* 37:96

[2] *Al-Mu'minun* 23:14

[3] Reported by Imam Al-Bukhari in the Book of Sales, in the Chapter of Business Transactions, regarding what it is hated for men and women to wear (2105) and by Imam Muslim in the Book of Clothing, in the Chapter of Prohibition of Making Pictures of Animals (2106) (96).

the Almighty, the All-Powerful. Therefore the artist for example, when he makes an image, he does not create anything; he only changes something into something else, such as when he changes clay into the shape of a bird or the shape of a camel, and such as when he transforms a blank canvas with paints into a colored picture. The materials are created by Allâh, and the blank paper is created by Allâh, the Almighty, the All-Powerful.

This is the difference between affirming creation which is attributed to Allâh, and affirming creation which is attributed to created beings. Accordingly, Allâh, the Most Glorified, the Most High is Alone in His creating, which is unique to Him.

Secondly: Affirming the Oneness of Allâh, the Most High in matters of dominion Allâh, Alone is the Owner (of all things), as He, the Most High says:

﴿تَبَٰرَكَ ٱلَّذِى بِيَدِهِ ٱلْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

"Blessed is He in Whose Hand is the dominion; and He is Able to do all things."[1]

And He, the Most High says:

﴿قُلْ مَنۢ بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ﴾

"Say: In Whose Hand is the sovereignty of everything (i.e. treasures of everything)? And He protects (all), while against Whom there is no protector (i.e. if Allah saves anyone, none can punish or harm him; and if Allah punishes or harms anyone, none can save him)."[2]

And the Owner of the unlimited, universal and comprehensive dominion is Allâh, the Most Glorified, the Most High, Alone. Ascribing dominion to other than Him is a secondary ascription, and Allâh, the Almighty, the All-Powerful has

[1] *Al-Mulk* 67:1

[2] *Al-Mu'minun* 23:88

affirmed ownership for other than Him, as in His Words:

﴿أَوْ مَا مَلَكْتُم مَّفَاتِحَهُۥٓ﴾

"or (from that) whereof you hold keys."[1]

and in His Words:

﴿إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ﴾

"Except from their wives or (the slaves) that their right hands possess,"[2]

And there are other evidences which prove that others besides Allâh may have ownership or dominion. But this ownership is not like that of Allâh, the Almighty, the All-Powerful, for that is a restricted and limited ownership, a restricted ownership which is not comprehensive: Thus, the house which Zaid owns is not owned by 'Amr and the house which 'Amr owns is not owned by Zaid. Also, this ownership is limited, since a person may not dispose of what he owns except in the manner permitted to him by Allâh, and this is why the Prophet ﷺ forbade wasting money and Allâh, the Most Blessed, the Most High says:

﴿وَلَا تُؤْتُوا۟ ٱلسُّفَهَآءَ أَمْوَٰلَكُمُ ٱلَّتِى جَعَلَ ٱللَّهُ لَكُمْ قِيَٰمًا﴾

"And give not unto the foolish your property which Allah has made a means of support for you."[3]

And this proves that the ownership of mankind is a restricted and limited type of ownership, as opposed to the Ownership of Allâh, the Most Glorified, the Most High, which is a universal, comprehensive and unrestricted ownership: Allâh, the Most Glorified, the Most High does what He wills, and He is not asked about what He does, but they (mankind) will be asked.

[1] *An-Nur* 24:61

[2] *Al-Mu'minun* 23:6

[3] *An-Nisa'* 4:5

Thirdly: The maintenance (of the affairs of the universe): Allâh, the Almighty, the All-Powerful is Alone in disposing the affairs of creation, for it is He Who arranges the affairs of the created beings and the heavens and the earth, as Allâh, the Most Glorified, the Most High says:

﴿أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ ۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ﴾

"Surely, His is the creation and commandment. Blessed is Allah, the Lord of the 'Alamin (mankind, jinn and all that exists)!"[1]

This control is comprehensive and none besides Allâh can intervene in it, nor can anyone prevent it, while the control which some of created beings possess, such as the control which mankind exercises over his wealth, his children, his servants and the like is strained, limited and restricted, it is not unlimited.

So, it is apparent from this the truth and correctness of our statement that *Tawhid Ar-Rububiyyah* is the affirmation of the Oneness of Allâh in creation, dominion and control (of the universe).

2. *Tawhid Al-Uluhiyyah*, which is to affirm the Oneness of Allâh, the Most Glorified, the Most High in matters of worship, meaning that a person may not worship or seek to draw nearer to any one besides Allâh, worshipping him or drawing nearer to him as he would worship Allâh, the Most High.

It was in this area of *Tawhid* that the polytheists went astray, those whom the Prophet ﷺ fought, those whose blood were lawful to him, as well as the appropriation of their property, land, homes, and the capture of their women and children. This (i.e. *Tawhid Al-Uluhiyyah*) is what (all of) the Messengers were sent with and what was revealed in (all of) the Scriptures, along with the other two types: *Tawhid Ar-Rububiyyah* and *Tawhid Al-Asma' was-Sifat*. But in most cases, the Messengers were involved in reforming

[1] *Al-A'raf* 7:54

their people in this type of *Tawhid*, *Tawhid Al-Uluhiyyah*. This is because a human being must not direct any kind of worship to other than Allâh, the Most Glorified, Most High, neither to an angel close (to Allâh) nor to a Messenger sent (by Allâh) nor to a righteous *Wali*[1] nor to any created being. Worship is not valid unless it is directed to Allâh, the Almighty, the All-Powerful and whoever violates this *Tawhid*, is a *Mushrik*[2] and even though he is a disbeliever, yet he affirms *Tawhid Ar-Rububiyyah* and *Tawhid Al-Asma' was-Sifat*.

So, if a person believed that Allâh, the Most Glorified, the Most High is the Creator, the Only Owner, the Disposer of all affairs and that He, the Most Glorified, the Most High has the sole right to His Names and Attributes, but he worshipped another besides Allâh, his affirmation of *Tawhid Ar-Rububiyyah* and *Tawhid Al-Asma' was-Sifat* would not benefit him. Let us suppose that a man totally affirms belief in *Tawhid Ar-Rububiyyah* and *Tawhid Al-Asma' was-Sifat*, but he went to a grave and worshipped its inhabitant or made an oath to him in order to draw closer to him, then he would be a *Mushrik* and a disbeliever and he would dwell in the Hell-fire forever; Allâh, the Most Blessed, the Most High says:

﴿إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّـٰلِمِينَ مِنْ أَنصَارٍ﴾

"Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise to him, and the Fire will be his abode. And for the Zalimun (polytheists and wrongdoers) there are no helpers."[3]

It is well known to all who read the Book of Allâh, the Almighty, the All-Powerful that the polytheists the Prophet ﷺ fought

[1] *Wali*: A friend (of Allah).

[2] *Mushrik*: Polytheist, pagan.

[3] *Al-Ma'idah* 5:72

against, whose blood he permitted, whose property he allowed the appropriation of, and whose women and children he permitted as captives, and whose sheep he allowed to be taken from their lands these people used to affirm that Allâh, Alone is the Lord and Creator and they did not doubt that, but because they used to worship others besides Him, they became thereby polytheists whose blood it was permissible to spill and whose property it was permissible to appropriate.

3. *Tawhid Al-Asma' was-Sifat*, which is to affirm the Oneness of Allâh, the Most Glorified, the Most High in the Names by which He has called Himself and the Attributes with which He has described Himself in His Book, or upon the tongue of His Messenger ﷺ. This means affirming what Allâh has affirmed without distorting the meaning, without denial, without trying to explain how and without comparison. So, it is essential to believe in the Names Allâh used for Himself and in the Attributes with which He described Himself in truth, without allegory, without trying to explain how, and without resorting to comparison.

It was this type of *Tawhid* in which groups among this nation from the people of the *Qiblah* who claim allegiance to Islam went astray in numerous ways, including those who were excessive in negation and *Tanzih*[1] in a manner which removed them from the pale of Islam. Among these people are those who are moderate, and among them are those who are close to *Ahlus-Sunnah*, but the way of the *Salaf* in this type of *Tawhid* is to call Allâh by the Names by which He has called Himself and to describe Him as He has described Himself in a true manner, not by distorting the meaning, or denying it, without trying to explain how and without comparison.

[1] *Tanzih*: Denial of anthropomorphic elements from the concept of deity.

An example of this is that Allâh, the Most Glorified, the Most High has described Himself as *Al-Hayy* (the Ever-Living), *Al-Qayyum* (the One Who sustains and protects) and so we must believe that *Al-Hayy* is one of the Names of Allâh, the Most High and we must believe what is implied by this Name, such as the Attribute of complete Life which was not preceded by nonexistence, and which is not followed by passing away.

Allâh has described Himself as *As-Sami'* (the All-Hearing) and so we must believe that *As-Sami'* is one of the Names of Allâh, the Most Glorified, the Most High and that Hearing is one of His Attributes, and that He hears is a ruling necessitated by that Name and that Attribute, because a hearer without hearing or hearing without perceiving that which is audible is something impossible, and based upon this one must draw one's conclusion.

Another example: Allâh, the Most High says:

﴿وَقَالَتِ ٱلْيَهُودُ يَدُ ٱللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا۟ بِمَا قَالُوا۟ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَآءُ﴾

"The Jews say: 'Allah's Hand is tied up (i.e. He does not give and spend of His bounty).' Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His bounty) as He wills."[1]

And here, Allâh says:

﴿بَلْ يَدَاهُ مَبْسُوطَتَانِ﴾

"Nay, both His Hands are widely outstretched."

So, He has confirmed for Himself that He has two Hands, described as outstretched, which means bountiful in giving. So, we must believe that Allâh, the Most High has two Hands which are outstretched in Giving and Grace. However, we must

[1] *Al-Ma'idah* 5:64

try not to envision them in our hearts, nor attempt by spoken words to explain how those Hands are, nor to compare them with the hands of created beings, for Allâh, the Most Glorified, the Most High says:

﴿لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ﴾

"There is nothing like Him, and He is the All-Hearer, the All-Seer."[1]

He, the Most High says:

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّىَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَٱلْإِثْمَ وَٱلْبَغْىَ بِغَيْرِ ٱلْحَقِّ وَأَن تُشْرِكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ﴾

"Say (O Muhammad ﷺ): (But) the things that my Lord has indeed forbidden are Al-Fawahish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge."[2]

He, the Almighty, the All-Powerful says:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا﴾

"And follow not (O man, i.e., say not or do not or witness not) that of which you have no knowledge. Verily, the hearing, and the sight, and the heart of each of those ones will be questioned (by Allah)."[3]

So, whoever compares these two Hands with the hands of created beings, then he has indeed belied the Words of Allâh, the Most High:

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[1] *Ash-Shura* 42:11

[2] *Al-A'raf* 7:33

[3] *Al-Isra'* 17:36

﴿لَيْسَ كَمِثْلِهِۦ شَىْءٌ﴾

"There is nothing like unto Him."[1]

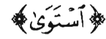
And such person has disobeyed the Words of Allâh, the Most High:

﴿فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ﴾

"So put not forward similitudes for Allah (as there is nothing similar to Him, nor does He resemble anything)."[2]

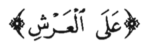
Whoever described them and said that they are defined in a certain manner, whatever it might be, he has said something about Allâh which he knows not, and followed that of which he has no knowledge of.

We present another example regarding the Attributes, which is Allâh's *Istawa* (Ascension) over His Throne, for Allâh, the Most High has confirmed for Himself that He has ascended over the Throne in seven places in His Book, in all of them using the Word:



"Istawa."

And the Words:



"over the Throne."

If we refer to the Arabic language, we find that when *Istawa* is mentioned with *'Ala* it implies only ascension and elevation. So, the meaning of the Words of Him, the Most High:

﴿الرَّحْمَٰنُ عَلَى الْعَرْشِ اسْتَوَىٰ﴾

"The Most Gracious (Allah) rose over (Istawa) the (Mighty) Throne (in a manner that suits His Majesty)."[3]

[1] *Ash-Shura* 42:11

[2] *An-Nahl* 16:74

[3] *Ta-Ha* 20:5

and other similar Verses, is that He ascended over His Throne in a particular manner – unlike common elevation – over all of creation, and this elevation is confirmed for Allâh, the Most High in truth and He is Above His Throne in a manner which befits Him, the Almighty, the All-Powerful. This does not resemble the rising up of a person on his bed or his mounting cattle or his boarding a ship, which Allâh has mentioned in His Words:

﴿وَجَعَلَ لَكُم مِّنَ ٱلْفُلْكِ وَٱلْأَنْعَٰمِ مَا تَرْكَبُونَ ﴿١٢﴾ لِتَسْتَوُۥا عَلَىٰ ظُهُورِهِۦ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا ٱسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَٰنَ ٱلَّذِى سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُۥ مُقْرِنِينَ ﴿١٣﴾ وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ﴾

"and has appointed for you ships and cattle on which you ride, in order that you may mount on their backs, and then may remember the Favor of your Lord when you mount thereon, and say: Glorified is He Who has subjected this to us, and we could have never had it (by our efforts). And verily, to Our Lord we indeed are to return!"[1]

So, the *Istawa* of created beings cannot resemble the *Istawa* of Allâh over His Throne, because there is nothing like Allâh.

And those who said that the meaning of:

﴿ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ﴾

"*Istawa* over the Throne."[2]

is *Istawla*[3] over the Throne are in great error, because this is a distortion of the Words from their true meaning, and it contradicts what was agreed upon by the Companions, may Allâh be pleased with them, and those who faithfully followed them. Additionally such claim necessitates ideas that are false, and it is not possible for a believer to say something about Allâh

[1] *Az-Zukhruf* 43:12-14.

[2] *Al-A'raf* 7:54

[3] *Istawla*: To conquer, to take possession of something.

which is based upon a false premise. The Noble Qur'ân was revealed in the Arabic language without doubt, as Allâh, the Most Glorified, the Most High says:

﴿إِنَّا جَعَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ﴾

"Verily, We have made it a Qur'an in Arabic that you may be able to understand (its meanings and its admonitions)".[1]

And the wording: *'Istawa* over such and such necessitates the meaning 'ascended and established over' in the Arabic language; indeed, its meaning corresponds to the wording. So, the meaning of *Istawa* over the Throne is that He ascended over it in a special manner befitting His Majesty and Greatness. So, if *Istawa* was explained as meaning *Istawla*, it would distort the meaning of the words transforming the meaning which is proven by the language of the Qur'ân, which is ascension, and also confirms that any other meaning is invalid.

Also, the *Salaf* and those who followed them faithfully are all agreed upon this meaning, since not a single letter has been related from them which contradicts this meaning. When the wording is reported in the Qur'ân and the *Sunnah* and no explanation contradicting the apparent meaning has been reported from the *Salaf*, then the basic principle is that they left it with its apparent meaning and they believed in what it proves.

If a person said: Has any clear wording been reported from the *Salaf* which shows that they explained *Istawa* as meaning ascended? we say: Yes, it has been reported thus from the *Salaf*, but even supposing that no clear statement had been reported from them, the basic principle which has been proved by the wording in the Noble Qur'ân and the Prophetic *Sunnah* is that it remains upon the meaning necessitated by the Arabic language. So, the confirmation of the *Salaf* will be in accord with this meaning. As for the false premises necessitated by

[1] *Az-Zukhruf* 43:3

explaining *Istawa* to mean *Istawla* they are:

1. That the Throne before the creation of the heavens and the earth was not in Allâh's possession, because Allâh, the Most High says:

﴿إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ﴾

"Indeed, your Lord is Allah, Who created the heavens and the earth in Six Days, and then He rose over (Istawa) the Throne (really in a manner that suits His Majesty)."[1]

According to this view, Allâh would not be in possession of the Throne before the creation of the heavens and the earth, nor when the heavens and the earth were created.

2. That the interpretation by our saying is correct, that Allâh ascended over the earth and He ascended over something else among His creatures (rather than the Throne) and this is, without doubt and without question a false meaning which does not befit Allâh, the Almighty, the All-Powerful.

3. That it is a distortion of the meaning of the words.

4. That it contradicts the consensus of the righteous *Salaf*, may Allâh be pleased with them.

So, to summarize this type of *Tawhid – Tawhid Al-Asma' was-Sifat*, it is an obligation for us to affirm for Allâh the Names and Attributes He confirms for Himself, or which His Messenger ﷺ confirms for Him in reality, without distortion, without negation, without explaining the how of it and without comparisons.

Q. 2. What is the *Shirk* of the polytheists to whom the Prophet ﷺ was sent?

A. Regarding the *Shirk* of the polytheists to whom the Prophet ﷺ was sent, it is not *Shirk* in *Rububiyyah* (Lordship), because the Noble Qur'ân proves that they only would commit *Shirk* in matters

[1] *Al-A'raf* 7:54

of worship. As for Lordship, they used to believe that Allâh Alone is the Lord, and that He answers the supplication of the oppressed, and that it is He Who removes evil, and other such things Allâh mentioned that they used to confirm about the sovereignty of Allâh's Lordship. But they used to associate partners in worship, worshipping other deities besides Allâh and this is a form of *Shirk* which removes one from the pale of Islam, because *Tawhid* means according to what is understood from the word to affirm the oneness of something, and Allâh, the Most Blessed, the Most High has rights which must be affirmed to Him Alone. These rights may be divided into three categories:

1. Rights of dominion.
2. Rights of worship.
3. Rights of Names and Attributes.

For this reason, the scholars have divided *Tawhid* into three categories: *Tawhid Ar-Rububiyyah, Tawhid Al-Asma' was-Sifat* and *Tawhid Al-'Ibadah* (*Tawhid Al-Uluhiyyah*).

The polytheists used to worship others besides Allâh. Allâh, the Most Blessed, the Most High has said:

﴿وَٱعْبُدُوا ٱللَّهَ وَلَا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا﴾

"Worship Allah and join none with Him (in worship);"[1]

that is, in worshipping Him. And Allâh, the Most High says:

﴿إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ وَمَا لِلظَّـٰلِمِينَ مِنْ أَنصَارٍ﴾

"Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise to him, and the Fire will be his abode. And for the Zalimun (polytheists and wrongdoers) there are no helpers."[2]

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[1] *An-Nisa'* 4:36

[2] *Al-Ma'idah* 5:72

He, the Most High says:

﴿إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ﴾

"Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills;"[1]

He, the Most High says:

﴿وَقَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ ۚ إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

"And your Lord said: Invoke Me [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything], I will respond to your (invocation). Verily, those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!"[2]

Allâh, the Most High says in *Surat Al-Ikhlas*:

﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ ﴿١﴾ لَآ أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ﴿٣﴾ وَلَآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ ﴿٤﴾ وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِىَ دِينِ﴾

"Say (O Muhammad ﷺ to these Mushrikun and Kafirun): O Al-Kafirun (disbelievers in Allah, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar)! I worship not that which you worship, Nor will you worship that which I worship. And I shall not worship that which you are worshipping. Nor will you worship that which I worship. To you be your religion, and to me my religion (Islamic Monotheism)."[3]

And by my saying in *Surat Al-Ikhlas* I mean *Ikhlas* (sincerity) in

[1] *An-Nisa'* 4:48

[2] *Ghafir* 40:60

[3] *Al-Kafirun* 109

deeds, for it is the *Surah* of *Ikhlas* in deeds even though it is called *Surat Al-Kafirun*. In reality a *Surah* of *Ikhlas* in deeds, just as *Surah*:

﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾

"Say: He is Allâh, One."[1]

is a *Surah* of *Ikhlas* in knowledge and belief. And Allâh is the Granter of Success.

Q. 3. What are the fundamental beliefs of *Ahlus-Sunnah wal-Jama'ah* in matters of creed and other matters related to the religion?

A. The fundamental principle of *Ahlus-Sunnah wal-Jama'ah* in creed and other matters related to the religion is complete adherence to the Book of Allâh, the *Sunnah* of His Messenger ﷺ and the guidance and *Sunnah* which the righteous caliphs followed, in accordance with the Words of Allâh, the Most High:

﴿قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ﴾

"Say (O Muhammad ﷺ to mankind): If you (really) love Allah, then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you."[2]

and the Words of Him, the Most High:

﴿مَّن يُطِعِ ٱلرَّسُولَ فَقَدْ أَطَاعَ ٱللَّهَ وَمَن تَوَلَّىٰ فَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ حَفِيظًا﴾

"He who obeys the Messenger (Muhammad ﷺ), has indeed obeyed Allah, but he who turns away, then We have not sent you (O Muhammad ﷺ) as a watcher over them."[3]

and the Words of Him, the Most High:

[1] *Al-Ikhlas* 112:1
[2] *Aal 'Imran* 3:31
[3] *An-Nisa'* 4:80

﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾

"And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it)."[1]

And even though this *Surah* was revealed regarding the distribution of war booty, it is even more fitting in matters pertaining to the Islamic Law. The Prophet ﷺ used to address the people on Fridays saying:

«أَمَّا بَعْدُ فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرَّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ، وَكُلَّ ضَلَالَةٍ فِي النَّارِ»

"As for what follows: Verily, the best speech is the Book of Allâh and the best guidance is the guidance of Muhammad ﷺ, and the worst of (religious) matters are the newly invented, for indeed every newly invented matter is an innovation, and every innovation is a misguidance, and every misguidance is in the Fire."[2]

And the words of the Prophet ﷺ:

«عَلَيْكُمْ بِسُنَّتِي، وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ مِنْ بَعْدِي، تَمَسَّكُوا بِهَا وَعَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ»

"You must adhere to my Sunnah and the Sunnah of the rightly guided caliphs who come after me; hold firm to it and cling to it with your molar teeth. And beware of newly invented matters, for indeed every newly invented matter is an innovation, and every innovation is a misguidance."[3]

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[1] *Al-Hashr* 59:7

[2] Reported by Muslim in the Book of *Al-Jumu'ah*, in the Chapter on Shortening the Prayer and the Sermon (867) (43).

[3] Reported by Abu Dawud in the Book of the *Sunnah*, in the Chapter on the Obligation of the *Sunnah* (4607).

The evidences for this are numerous; so the way of *Ahlus-Sunnah wal-Jama'ah* and their method is total in compliance with the Book of Allâh, the *Sunnah* of His Messenger ﷺ, and the *Sunnah* of the rightly guided caliphs who came after him. In this manner, they established the religion, and they did not differ therein, in obedience to the Words of Allâh, the Most High:

﴿ شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّىٰ بِهِۦ نُوحًا وَالَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَمَا وَصَّيْنَا بِهِۦٓ إِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَىٰٓ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ﴾

"He (Allah) has ordained for you the same religion (Islamic Monotheism) which He ordained for Nuh (Noah), and that which We have revealed to you (O Muhammad ﷺ), and that which We ordained for Ibrahim (Abraham), Musa (Moses) and 'Isa (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically) and make no divisions in it (religion) (i.e. various sects in religion)."[1]

And even though differences occurred between them in matters in which it is permissible to exercise *Ijtihad*,[2] this differing did not lead to differing in their hearts. Rather, one finds that there was mutual affection and love between them in spite of this differing which occurred between them by means of *Ijtihad*.

Q. 4. Who are *Ahlus-Sunnah wal-Jama'ah*?

A. *Ahlus-Sunnah wal-Jama'ah* are those who hold fast to the *Sunnah*, who are united upon it, paying no heed to other than it, neither in matters of knowledge and beliefs, nor in matters pertaining to the legality of deeds. This is why they are known as *Ahlus-Sunnah*, because they hold fast to it, and they are called *Ahlul-Jama'ah*, because they are united upon it. If one examines

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[1] *Ash-Shura* 42:13

[2] *Ijtihad*: The exercise of independent judgement in matters of Islamic Jurisprudence.

the case of *Ahlul-Bid'ah,* (the People of Innovation), one finds that they are in disagreement in what they follow, whether it is their religious beliefs or their deeds. This disagreeing proves that they are far away from the *Sunnah,* the more they innovate therein.

Q. 5. The Prophet ﷺ informed us about the differing which would take place among his people after his death; we request Your Eminence to explain this.

A. The Prophet ﷺ informed us in a narration which is authentically reported from him[1] that the Jews divided into seventy-one sects and the Christians divided into seventy-two sects and that this community (i.e. the Muslims) will be divided into seventy-three sects, and that all of these sects will be in the Fire except one, and they are those who follow what the Prophet ﷺ and his Companions, may Allâh be pleased with them, followed.

This sect is the Saved Sect, which will achieve salvation in the life of this world from innovations and will be saved in the Hereafter from the Fire, and they are a group who will be helped until the Hour is established which is an already existing phenomenon by the Command of Allâh, the Almighty, the All-Powerful.

Some people have attempted to enumerate these seventy-three sects, one of which is following the truth and the remainder of which are following that which is false. They have divided the innovators into five categories and designated for each category branches in order that the number reaches that specified by the Prophet ﷺ. Others consider that it is more appropriate to

[1] Reported by Abu Dawud in the Book of the *Sunnah* (4596) and by At-Tirmithi in the Book of Faith, in the Chapter on the Differing of this Community (2642) and by Ibn Majah in the Book of Trials, in the Chapter on the Differing of the (Muslim) Community (3991).

refrain from counting them, because these sects are not the only sects who have gone astray; indeed people have strayed more than they had previously, and this happened after these sects had come to number seventy-two sects. They say that this number will not end and it is not possible to know the end of it, except at the end of time when the Hour is established.

Therefore, it is more appropriate to treat in general what the Prophet ﷺ treated as general, and say that this community will become divided into seventy-three sects, all of whom will be in the Fire except one. Then we may say that all those who contradict what was followed by the Prophet ﷺ and his Companions, may Allâh be pleased with them, then they are included among these sects.

It could be that the Messenger ﷺ was referring to elements of which we now know no more than ten. And it could be that he was referring to elements which consist of branches, as held by some people and the knowledge is with Allâh, the Almighty, the All-Powerful.

Q. 6. What are the most outstanding attributes of the Saved Sect? And does a deficiency in any of these attributes remove a person from the Saved Sect?

A. The most outstanding attributes of the Saved Sect are adherence to that which the Prophet ﷺ followed in beliefs, worship, character and conduct – one finds these four things outstanding in them:

In beliefs, one finds them holding fast to what is proven by the Book of Allâh and the *Sunnah* of His Messenger ﷺ sincerely declaring the Oneness of Allâh in matters of worship, Lordship and Names and Attributes.

In worship, we find that this sect stands out due to its complete adherence and implementation of what was followed by the Prophet ﷺ in acts of worship in all of their forms, their

characteristics, their numbers, their times, their places and their causes. And one does not find them innovating in the religion of Allâh; rather, they behave in the best manner towards Allâh and His Messenger ﷺ and they do not come before Allâh nor His Messenger ﷺ including anything in their acts of worship which was not permitted by Allâh.

In character, one finds that likewise, they stand out from others due to their fine character, such as in their love of what is good for the Muslims, their open heartedness, cheerful faces, good way of speaking, generosity, bravery and other noble traits of character and qualities.

In conduct, one finds them treating the people with honesty and openness, and these two qualities were referred to by the Prophet ﷺ in his words:

«الْبَيِّعَانِ بِالْخِيَارِ مَالَمْ يَتَفَرَّقَا فَإِنْ صَدَقَا وَبَيَّنَا بُورِكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَذَبَا وَكَتَمَا مُحِقَتْ بَرَكَةُ بَيْعِهِمَا»

"Both parties in a business transaction have the right to annul it as long as they have not separated; and if they speak the truth and make everything clear, they will be blessed in their transaction; but if they tell a lie and conceal anything, the blessing on their transaction will be blotted out."[1]

A deficiency in these characteristics does not prevent a person from being among the Saved Sect, but everyone will be at a level according to his deeds; and deficiency in matters of *Tawhid* might remove one from the Saved Sect, such as violations in *Ikhlas*[2] and likewise due to committing innovations, for a person might commit innovations that prevent him from being

[1] Reported by Al-Bukhari in the Book of Sales, in the Chapter: If Two Parties in a Business Transaction are Open and do not Hide Anything and Act in Good Faith (2079) and Muslim in the Book of Sales, in the Chapter on Honesty and Openness in Business Dealings (1532).

[2] Here *Ikhlas* means doing deeds purely for Allah alone.

among the Saved Sect.

Regarding the matter of character and conduct, deficiency in them does not remove one from this sect, even though it may diminish his status.

We might require a more detailed explanation of the matter of character, for among the most important aspects of good character is unity of voice and agreement upon the truth which Allâh, the Most High has enjoined upon us in His Words:

﴿شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِۦ نُوحًا وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَمَا وَصَّيْنَا بِهِۦٓ إِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَىٰٓ أَنْ أَقِيمُوا۟ ٱلدِّينَ وَلَا تَتَفَرَّقُوا۟ فِيهِ﴾

"He (Allah) has ordained for you the same religion (Islamic Monotheism) which He ordained for Nuh (Noah), and that which We have revealed to you (O Muhammad ﷺ), and that which We ordained for Ibrahım (Abraham), Musa (Moses) and 'Isa (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically) and make no divisions in it (religion) (i.e. various sects in religion)."[1]

And He has informed us that Muhammad ﷺ is innocent of those who are divided in the matter of their religion and break up into sects, for Allâh, the Almighty, the All-Powerful says:

﴿إِنَّ ٱلَّذِينَ فَرَّقُوا۟ دِينَهُمْ وَكَانُوا۟ شِيَعًا لَّسْتَ مِنْهُمْ فِى شَىْءٍ﴾

"Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad ﷺ) have no concern with them in the least."[2]

So unity of voice and harmony of the hearts are among the most outstanding characteristics of the Saved Sect – *Ahlus-Sunnah wal-Jama'ah*, and when differences occur between them arising from *Ijtihad* in matters in which it is permissible to exercise juristic

[1] *Ash-Shura* 42:13

[2] *Al-An'am* 6:159

reasoning, they bear neither resentment nor enmity, nor hatred towards each other. Rather, they feel that they are brothers, even if this difference occurs between them, so much so that one of them will even pray behind a person whom he considers is not in a state of ritual purity, while the *Imam* considers that he is in a state of ritual purity. For example, when one of them prays behind a person who has eaten camel meat and that *Imam* considers that it does not invalidate his ablution, while the one who is being led in prayer believes that it does invalidate his ablution, yet he considers his prayer behind that *Imam* correct, even though, if it were he who was praying it himself, he would consider that his prayer was not correct.

All of this is because they hold the view that differences arising out of *Ijtihad* in matters that it is permissible to exercise *Ijtihad*, are not in truth differences. Because each of those who are in disagreement has followed the evidence which he is obliged to follow, evidences it is not permissible for him to renounce. So, they hold the view that their brother, if he disagrees with them, in any particular action, following some evidence, then he is in fact in agreement with them, because they call to compliance with the evidence, wherever it may be. If he disagrees with them, in accordance with some evidence which he has, then he is in truth in agreement with them, because he is acting in conformity with what they call and guide to, which is to judge by the Book of Allâh and the *Sunnah* of the Messenger of Allâh ﷺ.

The differences which occurred between the Companions, may Allâh be pleased with them, in such matters as these are well known to many of the scholars, even in the time of the Prophet ﷺ and he did not rebuke any of them. Because when he ﷺ returned from the Battle of *Al-Ahzab* and Jibril came to him and directed him to attack Banu Quraizah, who had violated their treaty, he commissioned his Companions, may Allâh be pleased with them, saying:

«لَا يُصَلِّيَنَّ أَحَدٌ مِنْكُمُ الْعَصْرَ إِلَّا فِي بَنِي قُرَيْظَةَ»

"None of you should pray the 'Asr prayer except at Banu Quraizah."[1]

So, they left Al-Madinah for Banu Quraizah and the time for the *'Asr* prayer overtook them. Some of them delayed the *'Asr* prayer until they reached Banu Quraizah after the expiry of the time for it, because the Prophet ﷺ had said:

«لَا يُصَلِّيَنَّ أَحَدٌ مِنْكُمُ الْعَصْرَ إِلَّا فِي بَنِي قُرَيْظَةَ»

"None of you should pray the 'Asr prayer except at Banu Quraizah."

Some of them performed the prayer at its stated time and they said: The Messenger ﷺ wanted us to set out early for Banu Quraizah and he did not want us to delay the prayer past its stated time. They (the latter group) were right, but in spite of this, the Prophet ﷺ did not rebuke anyone among the two groups, and neither of the two groups held any enmity or rancor towards the other, due to their differing in understanding these words.

For this reason, I consider it an obligation upon the Muslims who claim adherence to the *Sunnah* to be one people, and not to divide into factions, this one belonging to this group and that one belonging to that group and the third belonging to a third group and so on, causing them to attack each other with hostile words, harboring enmity and hatred towards each other due to differences in matters where it is permissible to exercise juristic reasoning (*Ijtihad*). There is no need to single out every faction by name, but the wise person understands and the matter is

[1] Reported by Al-Bukhari in the Book of Fear, in the Chapter on the Prayer of the One Searching and the One Searched for (946) and it was narrated by Muslim in the Book of *Jihad* and Maneuvers, in the Chapter on Not Delaying Going Out to Battle (1770).

clear to him.

I consider that it is an obligation upon *Ahlus-Sunnah wal-Jama'ah* to unite, even if they disagree in some matters which is necessitated by the evidences according to their understanding. Because there is room for accommodation in these matters, all praise and thanks is to Allâh.

The important thing is that hearts should be in harmony and that people should speak with one voice, for there is no doubt that the enemies of the Muslims love to see the Muslims divided, whether they be enemies who openly display their enmity, or enemies who give the appearance of being friends to the Muslims or to Islam while they are not so. So, it is incumbent upon us to be distinguished by this characteristic of the Saved Sect, and that is to speak with one voice.

Q. 7. What is meant by the middle course in religious matters?

A. The middle course in religious matters means that a person should not be excessive, exceeding the limits set by Allâh, the Almighty, the All-Powerful, nor be deficient, by not fulfilling what Allâh, the Most Glorified, the Most High has ordained.

The middle course in religious matters is to hold fast to the way of the Prophet ﷺ, while excess in religious matters is to exceed it, and deficiency is not to attain it.

An example of this is that a man says: I want to stand for the night prayer and I will not sleep any of the time, because prayer is one of the best forms of worship, so I love to spend all the night in prayer. We say: This is excess in the religion of Allâh, and it is not right, for something like this happened during the life of the Prophet ﷺ: A number of people met and one of them said: I stand in prayer and I do not sleep, while another said: I fast and I do not break my fast, while a third said: I do not marry women. The Prophet ﷺ was informed of this and he ﷺ said:

«مَا بَالُ أَقْوَامٍ يَقُولُونَ كَذَا وَكَذَا؟ أَنَا أَصُومُ وَأُفْطِرُ، وَأَقُومُ وَأَنَامُ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي»

"What is wrong with people who say such and such? I fast and I break my fast, I stand in prayer and I sleep and I marry women, so whoever dislikes my Sunnah is not from me."[1]

So, these people intended to act excessively in the religion, and the Messenger ﷺ declared that he was innocent of them, because they expressed excessiveness in his *Sunnah* which includes fasting, breaking the fast, standing in prayer, sleeping, and marrying women.

As for the one who is deficient, he is the one who says: There is no need for me to perform supererogatory acts of worship, so I shall not do so, but will perform the obligatory acts only. He might also be deficient in the obligatory acts. This is the one who is deficient.

The moderate person is the one who acts in accordance with what the Messenger ﷺ and the rightly guided caliphs followed.

Another example would be that of three men before whom is a sinful man, and one of them says: I will not give salutations of peace to this sinner and I will cut him off and stay away from him and not speak to him. The second says: I will keep company with this sinner and give salutations of peace to him and smile at him and invite him to my house and accept his invitation, and in my opinion he is not but a righteous man. The third one says: I hate this sinner for his sins and I love him for his faith and I will not cut him off except when cutting him off is a means of improving him, but if cutting him off does not

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[1] Reported by Al-Bukhari, in the Book of Good Manners, in the Chapter: Whoever Does not Face the People With Rebuke (6101) and by Muslim in the Book of Marriage, in the Chapter on the Recommendation of Marriage for One Who for One Who Can do so (1401)

result in improving him, instead causing him to increase his sinfulness, then I will not cut him off.

We say that the first person is excessive and extreme, while the second is excessively lacking and the third is moderate. This is what we say in all of the acts of worship and in conduct, the people are either deficient or extreme or moderate.

A third example is of a man who is a slave to his wife, she speaks to her husband in any way she wishes and he does not prevent her from doing evil, nor does he encourage her to strive for virtue. She possesses his mind and she becomes master over him. Another man is oppressive and arrogant, and deems himself superior to his wife and he pays no heed to her, and she is even less than a servant in his estimation. A third man is moderate and he treats her as Allâh and His Messenger ﷺ have commanded him:

﴿وَلَهُنَّ مِثْلُ ٱلَّذِى عَلَيْهِنَّ بِٱلْمَعْرُوفِ﴾

"And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable,"[1]

«لَا يَفْرَكْ مُؤْمِنٌ مُؤْمِنَةً إِنْ كَرِهَ مِنْهَا خُلُقاً رَضِيَ مِنْهَا آخَرَ»

"A believing man should not hate a believing woman. If there is some characteristic in her that he dislikes, there remains some other characteristic in her which pleases him."[2]

This last one is moderate while the first is extreme in his treatment of his wife and the other is deficient. And you should base all deeds and acts of worship upon this example.

[1] *Al-Baqarah* 2:228

[2] Reported by Muslim in the Book of Suckling, in the Chapter on Advice for Women (1469).

Q. 8. What is the definition of faith according to *Ahlus-Sunnah wal-Jama'ah* and does it increase and decrease?

A. Faith, according to *Ahlus-Sunnah wal-Jama'ah,* is to affirm with the heart, with the utterance of the tongue, and with the action of the limbs, so it consists of three elements:

1. Affirmation of the heart.
2. Spoken words.
3. The action of the limbs.

Since this is the case, then it will increase and decrease. This is because affirmation of the heart goes up and down, and believing in something which one is told is not like believing in something which one sees with one's own eyes, nor is believing the information of one man like believing the information of two men and so on. This is why Ibrahim, peace be upon him, said:

﴿رَبِّ أَرِنِي كَيْفَ تُحْيِ ٱلْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِن قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِى﴾

"My Lord! Show me how You give life to the dead." He (Allah) said: "Do you not believe?" He (Abraham) said: "Yes (I believe), but to be stronger in faith."[1]

So faith increases due to affirmation of the heart, its tranquility and its serenity. This is something one sees within himself. So when he attends a gathering in which there is some religious exhortation, and reminder of Paradise and the Hell-fire, his faith increases until it is as if he could see it with his own eyes. When there is heedlessness and he rises from this gathering, the certainty in his heart is decreased.

Likewise, faith increases through speech, for whoever mentions Allâh ten times is not like one who mentions Allâh a hundred

[1] *Al-Baqarah* 2:260

times, for the latter is much greater. Likewise, whoever performed an act of worship in a perfect manner, his faith is greater than one who performs it in an imperfect manner.

Likewise deeds, when a person performs a deed with his limbs more than another, his faith increases more than the one who is deficient; and this has been mentioned in the Qur'ân and the *Sunnah*. I mean confirmation of the increase and decrease (of *faith*). Allâh, the Most High says:

﴿وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزْدَادَ الَّذِينَ آمَنُوا إِيمَانًا﴾

"And We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur'an is the truth as it agrees with their Books regarding the number (19) which is written in the Taurat (Torah) and the Injil (Gospel)] and that the believers may increase in Faith (as this Qur'an is the truth)."[1]

and He, the Most High says:

﴿وَإِذَا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُم مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَٰذِهِ إِيمَانًا فَأَمَّا الَّذِينَ آمَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾ وَأَمَّا الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ﴾

"And whenever there comes down a Surah (chapter from the Qur'an), some of them (hypocrites) say: 'Which of you has had his faith increased by it?' As for those who believe, it has increased their faith, and they rejoice. But as for those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief and doubt; and they die while they are disbelievers."[2]

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[1] *Al-Muddaththir* 74:31

[2] *At-Tawbah* 9:124-125

And in the authentic *Hadith* from the Prophet ﷺ, it is reported that he said:

«مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ أَذْهَبَ لِلُبِّ الرَّجُلِ الْحَازِمِ مِنْ إِحْدَاكُنَّ»

"I have not seen anyone more deficient in intelligence and religion; a cautious sensible man could be led astray by some of you."[1]

Therefore, faith increases and decreases. But what is the reason for faith increasing? There are causes for its increase:

1. Knowledge of Allâh, the Most High by His Names and Attributes, for the more a person increases his knowledge of Allâh and His Names and Attributes, the more his faith increases without doubt. This is why one finds the scholars who have greater knowledge of Allâh's Names and Attributes than others have stronger faith than others in this regard.

2. Looking at Allâh's Universal and Legislative Signs, because the more a person looks at the Universal Signs, which are the created things, his faith increases; Allâh, the Most High says:

﴿وَفِي ٱلْأَرْضِ ءَايَٰتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾ وَفِىٓ أَنفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ﴾

"And on the earth are signs for those who have Faith with certainty. And also in your own selves. Will you not then see?"[2]

And the Verses which prove this are numerous, I mean the Verses which prove that, by reflecting upon and contemplating this creation, one's faith increases.

3. Performing many acts of obedience, because the more a person increases his acts of obedience, the more his faith increases thereby, whether these acts of obedience are spoken

[1] Reported by Al-Bukhari in the Book of Menses, in the Chapter: A Menstruating Woman Should Leave Fasting (304).

[2] *Ath-Thariyat* 51:20-21

or practical deeds. For statements of *remembrance of Allâh* increase faith, both quantitatively and qualitatively, and prayer, fasting and *Hajj* all of these things increase faith quantitatively and qualitatively.

As for the causes of deficiency, they are the opposite of these:

1. Ignorance of Allâh's Names and Attributes causes a decrease in faith, because when a person's knowledge of Allâh's Names and Attributes is deficient, his faith will also be deficient.

2. Not consider Allâh's Signs, both Universal and Legislative, because this causes deficiency of faith, or at least, to be stationary without growth.

3. Committing acts of disobedience, because acts of disobedience have a pronounced (detrimental) effect on the heart and upon faith. This is why the Prophet ﷺ said:

«لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ»

"The adulterer is not a believer while he commits adultery."[1]

4. The fourth cause of a decrease in faith is abandoning acts of obedience. If the act of obedience is an obligation and one abandons it without lawful excuse, then that is a deficiency for which he should be rebuked and punished, while if the act of obedience is non-obligatory, or it is obligatory, but he abandoned it with a valid excuse, then it is a deficiency for which he is not rebuked, nor is he punished.

This is why the Prophet ﷺ declared that a woman is deficient in reasoning and in her religion, and he explained the deficiency in her religion is due to the fact that when she has her menstrual period, she does not pray and she does not fast, even though she

[1] Reported by Al-Bukhari, in the Book of Punishments, in the Chapter on Illegal Sexual Intercourse and Drinking Alcoholic Beverages (6772) and by Muslim in the Book of Faith, in the Chapter of the Explanation of the Decrease in Faith Due to Disobedience (57).

is not held blameworthy for abandoning prayer and fasting at the time of menstruation; indeed, she is commanded to leave these acts, but due to the deeds which are lost to her which a man performs, she is deficient compared to him in this respect.

Q. 9. How can we reconcile the *Hadith* of Jibril, peace be upon him, in which the Prophet ﷺ explained faith as being:

«أَنْ تُؤْمِنَ بِاللهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ»

to believe in Allâh, His Angels, His Books, His Messengers, the Last Day and to believe in *Al-Qadar* (Divine ordainment) both the good and the bad of it.[1]

and the *Hadith* of the delegation of 'Abdul-Qais, in which the Prophet ﷺ explained faith by saying that it is:

«شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَأَدَاءُ الْخُمُسِ مِنَ الْغَنِيمَةِ»

to testify that none has the right to be worshipped, Alone, without attributing partners to Him, to establish prayer, to give *Zakah* and to pay the *Khumus*.[2] ?

A. Before answering this question, I would like to say that

[1] Reported by Al-Bukhari in the Book of Faith, in the Chapter: Jibril's Questioning of the Prophet ﷺ About Faith, Islam and *Ihsan* (50) and by Muslim in the Book of Faith, in the Chapter on Faith, Islam and *Ihsan* (9).

[2] Reported by Al-Bukhari in the Book of Faith, in the Chapter on Paying One-Fifth of the War Booty is a Part of Faith (53) and by Muslim in the Book of Faith, in the Chapter on the Order to Believe in Allah, the Most High and His Messenger ﷺ (17).

there is never any contradiction between the Book (of Allâh) and the *Sunnah*. No part of the Qur'ân contradicts another part, and no part of the authentic *Sunnah* transmitted from the Messenger of Allâh ﷺ contradicts another part, and nothing in the Qur'ân or the *Sunnah* contradicts any (indisputable) matter of fact, because that is true, and the Book (of Allâh) and the *Sunnah* are true and there can be no contradiction in the truth. So if you understand this principle, many doubts will be dispelled for you; Allâh, the Most High says:

﴿أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ ۚ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُوا۟ فِيهِ ٱخْتِلَٰفًا كَثِيرًا﴾

"Do they not then consider the Qur'an carefully? Had it been from other than Allah, they would surely have found therein many a contradiction."[1]

This being understood, it is not possible that the *Ahadith* of the Prophet ﷺ should contradict each other. So, if the Prophet ﷺ explained faith in a certain way here, and he explained it elsewhere in another way which contradicts the first way, according to your mind, then if you look carefully, you will see that there is no contradiction.

In the *Hadith* of Jibril, peace be upon him, the Prophet ﷺ divided the religion into three categories:

1. Islam.
2. Faith.
3. *Ihsan*

In the *Hadith* of the delegation of 'Abdul-Qais, he only mentioned one category and that is Islam. Yet faith is, without any disagreement, included in Islam, because it is not possible for a person to perform the rites unless he has faith; and when Islam

[1] *An-Nisa'* 4:82

alone is mentioned, it includes faith, and if faith alone is mentioned, Islam is included in it. When they are both mentioned together, (the meaning of) faith becomes related to (belief of) the heart, while (the meaning of) Islam is related to (the actions of) the limbs; and this is an important benefit for the student of knowledge. (As we have said,) when Islam is mentioned alone, faith is included in it; Allâh, the Most High says:

﴿إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ﴾

"Truly, the religion with Allah is Islam."[1]

It is well known that the religion of Islam is creed, faith and rites; and when faith alone is mentioned, Islam is included in it; and if they are both mentioned together, (the meaning of) faith becomes related to (belief of) the heart and (the meaning of) Islam becomes related to (the action of) the limbs. This is why some of the *Salaf* said: Islam is apparent and faith is hidden. This is because it (i.e. faith) is in the heart; and this is why one might find a hypocrite who prays, gives charity and fasts – such a person is a Muslim to all appearances, but he is not a believer (i.e. he has no faith); Allâh, the Most High says:

﴿وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ وَبِٱلْيَوْمِ ٱلْآخِرِ وَمَا هُم بِمُؤْمِنِينَ﴾

"And of mankind, there are some (hypocrites) who say: 'We believe in Allah and the Last Day,' while in fact they believe not."[2]

Q. 10. How do we reconcile the fact that faith means belief in Allâh, His Angels, His Books, His Messengers, the Last Day and in *Al-Qadar,* the good and the bad of it and the saying of the Prophet ﷺ:

«الإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً. . . إلخ؟»

[1] *Aal 'Imran* 3:19

[2] *Al-Baqarah* 2:8

***"Faith consists of more than seventy branches...etc."*[1]**

A. The faith, which is creed, has six fundamental principles, which are those mentioned in the *Hadith* of Jibril, peace be upon him, when he asked the Prophet ﷺ about faith and he said:

«الإِيمَانُ: أَنْ تُؤْمِنَ بِاللهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ»

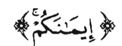
"Faith is to believe in Allâh, His Angels, His Books, His Messengers and the Last Day and to believe in Al-Qadar, the good and the bad of it.".[2]

As for the faith which includes actions and their categories and types, that has more than seventy branches and this is why Allâh, the Most High called prayer as faith in His Words:

﴿وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَٰنَكُمْۚ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٞ رَّحِيمٞ﴾

"And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allah is full of kindness, the Most Merciful towards mankind.[3]

The scholars of *Tafsir* said:



"your faith."

means: your prayers towards Jerusalem, because before they were commanded to turn towards the *Ka'bah*, the Companions, may Allâh be pleased with them, used to pray towards *Masjid Al-Aqsa* (Jerusalem).

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[1] Reported by At-Tirmithi in the Book of Faith, in the Chapter: What Has Been Related Regarding Perfecting Faith (2614) and by Ibn Majah in the Introduction (57).

[2] The details of where it is to be found have been mentioned under question no. 9.

[3] *Al-Baqarah* 2:143

Q. 11. Is a man's faith proved simply by his customary attendance in the *Masjid*, as it has been mentioned in the *Hadith*?

A. Yes, there is no doubt that the attendance of one who comes to prayers in the *Masjid* is an evidence of his faith, because nothing persuades him to leave his house and undertake the walk to the *Masjid*, except belief (faith) in Allâh, the Almighty, the All-Powerful.

As for the saying of the questioner: as it was mentioned in the *Hadith*, it refers to what was reported from the Prophet ﷺ:

«إِذَا رَأَيْتُمُ الرَّجُلَ يَعْتَادُ الْمَسَاجِدَ فَاشْهَدُوا لَهُ بِالْإِيمَانِ»

"If you see a man who regularly attends the mosques, then testify to his faith."[1]

But this *Hadith* is weak and is not authentically reported from the Prophet ﷺ.

Q.12. There is a man who suffers from the whispering of Satan. He whispers things to him that are great sins concerning Allâh, the Almighty, the All-Powerful and he is very much afraid of this; what is the advice of Your Eminence?

A. Regarding what has been mentioned concerning the problem of the questioner, which is that he fears the result of it, I say to him: Rejoice at the good news that there will be no result from it except a good result. This is whispering by which Satan assails the believers in order to upset the sound belief in their hearts and to cause them spiritual and mental agitation and disturb the serenity of their faith, indeed the serenity of their lives, if they are believers.

[1] Reported by At-Tirmithi in the Book of Faith, in the Chapter: What Has Been Related Regarding the Sanctity of Prayer (2617).

He is not the first among the people of faith to be confronted by this situation, nor is he the last, for it will continue as long as there is a believer in the world; and this same situation confronted the Companions, may Allâh be pleased with them, for it has been reported on the authority of Abu Hurairah, may Allâh be pleased with him, that he said: Some people from among the Companions of the Messenger of Allâh came to the Prophet ﷺ and said to him: "Verily we perceive in our minds that which every one of us considers too grave to express." He said:

«أَوَ قَدْ وَجَدْتُمُوهُ؟»

"Do you really perceive it?"

They said: "Yes." Upon this he remarked:

«ذَاكَ صَرِيحُ الْإِيمَانِ»

"That is true faith."[1]

In the *Two Sahihs*, it is also narrated from Abu Hurairah, may Allâh be pleased with him, that the Prophet ﷺ said:

«يَأْتِي الشَّيْطَانُ أَحَدَكُمْ فَيَقُولُ: مَنْ خَلَقَ كَذَا؟ مَنْ خَلَقَ كَذَا؟ حَتَّى يَقُولَ: مَنْ خَلَقَ رَبَّكَ؟ فَإِذَا بَلَغَهُ فَلْيَسْتَعِذْ بِاللهِ وَلْيَنْتَهِ»

"Satan may come to anyone of you and say: 'Who created such and such? Who created such and such?' until he says: 'Who created your Lord?' So, when he inspires such a question, one should seek refuge with Allâh and give up such thoughts."[2]

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[1] It was reported by Muslim in the Book of Faith, in the Chapter: Explanation of the (Evil) Whispering Regarding Faith (132).

[2] Reported by Al-Bukhari in the Book of the Beginning of Creation, in the Chapter: The Description of *Iblis* and His Legions (3276) and it was reported by Muslim in the Book of Faith, in the Chapter on the Description of the (Evil) Whispering Regarding Faith (134).

It is reported on the authority of Ibn 'Abbas, may Allâh be pleased with him, that a man came to the Prophet ﷺ and said: "Oh, Messenger of Allâh! One of us has thoughts of such a nature that he would rather be reduced to charcoal than speak about them." The Prophet ﷺ said:

«الْحَمْدُ للهِ الَّذِي رَدَّ أَمْرَهُ إِلَى الْوَسْوَسَةِ»

"All praise and thanks be to Allâh Who has reduced his matter (i.e. Satan's guile) to (evil) whispering."[1]

Shaikhul-Islam Ibn Taimiyyah, may Allâh have mercy on him, said in the Book of Faith: The believer is put to trial by the whispering of Satan, the whispering of disbelief which causes him distress, as the Companions, may Allâh be pleased with them, said: "Oh, Messenger of Allâh! One of us has thoughts within himself of such a nature that he would rather fall down from the heaven than speak of them." The Prophet ﷺ said:

«ذَاكَ صَرِيحُ الْإِيمَانِ»

"That is true faith."

And in another narration: 'he considers it too grave to express.' He said:

«الْحَمْدُ للهِ الَّذِي رَدَّ كَيْدَهُ إِلَى الْوَسْوَسَةِ»

"All praise and thanks are Allâh's Who has reduced his (i.e. Satan's) intrigue to (evil) whispering."

That is, the occurrence of this whispering along with this great hatred for it and repelling it from the heart is a part of true faith, like the warrior in Allâh's Cause who met the enemy and fought him until he overcame him, for that is a great *Jihad* up to his words: This is why the seekers of knowledge and worship

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[1] It was reported by Abu Dawud in the Book of Good Manners, in the Chapter: Regarding the Response to (Evil) Whispering (5112) and by Imam Ahmad in *Al-Musnad* (1:340).

are assailed by whispering and uncertainty which do not afflict another, because he (i.e. the other) does not follow the Law of Allâh and His way; rather, he follows his own desires, heedless of the remembrance of his Lord and this is the goal of Satan, as opposed to those who turn towards their Lord with knowledge and (acts of) worship, for he is their enemy and he seeks to prevent them from (worshipping) Allâh, the Most High. This was mentioned on page 147 of the Indian printing.

So, I say to this questioner: Once it is clear to you that this whispering is from Satan, then you must struggle and stand against it, and know that it will never harm you as long as you undertake the necessary struggle, reject it and cease thinking about it. The Prophet ﷺ said:

«إِنَّ اللهَ تَجَاوَزَ عَنْ أُمَّتِي مَا وَسْوَسَتْ بِهِ صُدُورُهَا مَا لَمْ تَعْمَلْ بِهِ أَوْ تَتَكَلَّمْ»

"Allâh has forgiven what is whispered in the hearts of my followers, unless they put it into action or utter it."[1]

And if it is said to you: Do you believe what is whispered to you? And do you think it is the truth? And is it possible to describe Allâh, the Most Glorified by it? You would say: It is not for us to speak of this; Glorified are You (Oh, Allâh), this is a great lie! You would reject it with your heart and by your words; and of the people, you would flee further than any of them from it. Then it is, only whispering and perils displayed to your heart, and a window to polytheism from Satan, who courses throughout the human body as blood courses through it, in order to destroy and to obscure your religion for you.

[1] Reported by Al-Bukhari in the Book of Manumission, in the Chapter: Error and Forgetfulness in Manumission and Divorce (2528) and by Muslim in the Book of Faith, in the Chapter: Allah Has Forgiven What is Whispered in the Heart (127).

This is why you find that Satan does not place doubt or rejection about trivial things in your heart, so you hear for example, of the existence of large and important cities filled with residents and buildings in the east and the west and yet doubt of their existence never once crosses your mind, nor regarding their faults, such as that their buildings are destroyed or are unfit for habitation or that there are no occupants in them and so on. There is no goal for Satan in making mankind doubt such things. But Satan's important great goal is destroying the faith of the believer, so he strives by his horse, and on foot, to extinguish the light of knowledge and guidance in one's heart and to cause him to fall into the darkness of doubt and uncertainty.

The Prophet ﷺ explained the beneficial medicine which contains a cure for this:

«فَلْيَسْتَعِذْ بِاللهِ وَلْيَنْتَهِ»

"Then let him seek refuge with Allâh and cease doing it."

If a person ceases doing that and continues to worship Allâh, seeking and desiring that which is with Allâh, it will stop troubling him, by Allâh's Power. So, avoid all suppositions which pass through your heart on this subject and worship Allâh, supplicate to Him and glorify Him, and if you heard anyone describing Him with what was whispered to him, you would kill him if you could.

Therefore, what is whispered is not a fact; rather it is simply thoughts and whisperings which have no basis. Like in the case of someone wearing a clean garment which he has just washed, and then he is assailed by thoughts that maybe it is impure, and maybe it is not permissible to pray in it, but he should pay no heed to this.

And my advice may be summarized as follows:

1. Seek protection with Allâh and completely stop these suppositions as the Prophet ﷺ ordered us to do.
2. Mention Allâh, the Most High and restrain yourself from this whispering.
3. Wholehearted dedication to worship and acting in accordance with the Command of Allâh and seeking His Pleasure, for when you give worship your undivided attention with earnestness and striving, you will forget about occupying yourself with this whispering, if Allâh wills.
4. Seeking refuge with Allâh much and asking Him to protect you from this thing.

And I ask Allâh, the Most High for protection for you and safety from every evil and every detestable thing.

Q. 13. Is it an obligation upon the disbeliever to embrace Islam?

A. It is incumbent upon every disbeliever to embrace the religion of Islam, even if he is a Christian or a Jew, because Allâh, the Most High says in His Mighty Book:

﴿قُلْ يَـٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۖ لَآ إِلَـٰهَ إِلَّا هُوَ يُحْىِۦ وَيُمِيتُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِىِّ ٱلْأُمِّىِّ ٱلَّذِى يُؤْمِنُ بِٱللَّهِ وَكَلِمَـٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ﴾

"Say (O Muhammad ﷺ): 'O mankind! Verily, I am sent to you all as the Messenger of Allah — to Whom belongs the dominion of the heavens and the earth. La ilaha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allah and His Messenger (Muhammad ﷺ), the Prophet who can neither read nor write (i.e. Muhammad ﷺ), who believes in Allah and His Words [(this Qur'an), the Taurat (Torah) and the Injil (Gospel) and also Allah's Word: 'Be!' — and he was, i.e. 'Isa (Jesus) son of Maryam (Mary), عليهما السلام],

and follow him so that you may be guided."[1]

So, it is an obligation upon all of mankind to believe in the Messenger of Allâh ﷺ. However, because this Islamic religion is from the Mercy of Allâh, the Almighty, the All-Powerful, and from His Wisdom, He has permitted such non-Muslims to remain upon their religions, on condition that they submit to the rule of the Muslims, for Allâh, the Most High says:

﴿قَٰتِلُوا۟ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْءَاخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ ٱللَّهُ وَرَسُولُهُۥ وَلَا يَدِينُونَ دِينَ ٱلْحَقِّ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ حَتَّىٰ يُعْطُوا۟ ٱلْجِزْيَةَ عَن يَدٍ وَهُمْ صَٰغِرُونَ﴾

"Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (Muhammad ﷺ), (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued."[2]

It is mentioned in *Sahih Muslim* in the *Hadith* of Buraidah, may Allâh be pleased with him, that whenever the Prophet ﷺ appointed a leader over an army or an expedition, he would order him to fear Allâh and to treat those Muslims in his company well, and he would said:

«ادْعُهُمْ إِلَى ثَلَاثِ خِصَالٍ أَوْ خِلَالٍ فَأَيَّتُهُنَّ أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ»

"Invite them to three things. If they respond to any one of these, accept it from them and withhold yourself from doing them any harm."[3]

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[1] *Al-A'raf* 7:158

[2] *At-Tawbah* 9:29

[3] Reported by Muslim in the Book of *Jihad* and Expeditions, in the Chapter on Appointing the Leaders (1730).

One of these things is to pay the *Jizyah*.[1] This is why the most authoritative opinion among the sayings of the scholars is that the *Jizyah* is accepted from other than the Jews and Christians.

In short, it is incumbent upon non-Muslims either to embrace Islam or to submit to the rule of Islam. And Allâh is the Granter of success.

Q. 14. What is the ruling on a person who claims to have knowledge of the unseen?

A. The ruling on a person who claims to have knowledge of the unseen is that he is a disbeliever, because he has belied Allâh, the Almighty, the All-Powerful; Allâh, the Most High:

﴿قُل لَّا يَعْلَمُ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ﴾

"Say: None in the heavens and the earth knows the Ghaib (unseen) except Allah, nor can they perceive when they shall be resurrected."[2]

If Allâh, the Almighty, the All-Powerful commanded His Prophet, Muhammad ﷺ to announce to the people that none in the heavens and the earth knows the unseen except Allâh, then the person who claims knowledge of the unseen has certainly belied Allâh, the Almighty, the All-Powerful in this matter.

We say to such people: How is it possible that you know the unseen, when the Prophet ﷺ did not know the unseen?! Are you more noble, or is the Messenger ﷺ?! If they say: We are more noble than the Messenger ﷺ, they disbelieve by such saying. If they say: He is more noble, we say: Why is the unseen hidden from him, while you know it?! And Allâh has said:

[1] *Jizyah*: A tax imposed upon non-Muslims living under the protection of Muslims in an Islamic State.

[2] *An-Naml* 27:65

﴿عَـٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُۥ يَسْلُكُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ رَصَدًا﴾

"(He Alone is) the All-Knower of the Ghaib (unseen), and He reveals to none His Ghaib (unseen). Except to a Messenger (from mankind) whom He has chosen (He informs him of the unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him."[1]

This second Verse is evidence of the disbelief of a person who claims to have knowledge of the unseen and Allâh, the Most High has commanded His Prophet ﷺ to announce to the people in His Words:

﴿قُل لَّآ أَقُولُ لَكُمْ عِندِى خَزَآئِنُ ٱللَّهِ وَلَآ أَعْلَمُ ٱلْغَيْبَ وَلَآ أَقُولُ لَكُمْ إِنِّى مَلَكٌ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ﴾

"Say (O Muhammad ﷺ): I don't tell you that with me are the treasures of Allah, nor (that) I know the unseen; nor do I tell you that I am an angel. I but follow what is revealed to me."[2]

Q. 15. How do we reconcile the knowledge doctors now have about the sex of the unborn child with the Words of Allâh, the Most High:

﴿وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ﴾

"and knows that which is in the wombs."[3]

and what has been reported in the *Tafsir* of Ibn Jarir [At-Tabari], on the authority of Mujahid, that a man asked the Prophet ﷺ about what his wife would give birth to, so Allâh revealed this Verse. And (also) the report from Qatadah, may Allâh have mercy on him? And what is the

[1] *Al-Jinn* 72:26-27

[2] *Al-An'am* 6:50

[3] *Luqman* 31:34

specific explanation for the general Words of Allâh, the Most High:

﴿مَا فِى ٱلْأَرْحَامِ﴾

"that which is in the wombs."

A. Before speaking on this matter, I would like to make it clear that it is not possible for something clear in the Noble Qur'ân to contradict an indisputable fact, ever. If an apparent contradiction arises from a proven fact, it is either that the fact is a mere claim which has no truth in it, or the Qur'ân does not clearly contradict it, because something which is clear in the Noble Qur'ân and a true proven fact are both conclusive, and it is not possible for two conclusive facts to contradict each other, ever.

If this is clear, and it is said: They are now able, using precise machines, to reveal what is in the wombs, and to know whether it is a female or a male, then if what is said is untrue, then there is no need to comment. If it is true, then it does not contradict the Verse, since the Verse is evidence of a matter of the unseen which pertains to the Knowledge of Allâh in these five things: And the five things regarding the status of the unborn child in the womb are: The length of time he will spend in the belly of his mother, his life, his deeds, his blessings, his misfortune or his happiness and whether it is a male or a female before it is created.

As for after its creation, the knowledge of whether it is a male or a female is not knowledge of the unseen, because by its creation, it becomes a part of the knowledge of the seen, except that it is hidden by three veils of darkness, which, if they were removed, the matter would be clear. It is not beyond belief that there should be among the creations of Allâh, the Most High a powerful ray that can penetrate these layers of darkness so that it may be seen whether the fetus is male or female, and there is nothing clear in the Verse which mentions the knowledge of

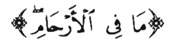
the sex, nor has the *Sunnah* mentioned any such thing.

As for what the questioner has transmitted from Ibn Jarir, on the authority of Mujahid, that a man asked the Prophet ﷺ about what his wife would deliver and that Allâh revealed the Verse, this narration is disconnected, because Mujahid, may Allâh have mercy on him, was one of the *Tabi'in*.[1]

As for the *Tafsir* of Qatadah may Allâh have mercy on him it is possible that it is understood as some special Knowledge of Allâh, the Most High that is, if he was not yet created; but if it was after his creation, then other than He might know it.

Ibn Katheer, may Allâh have mercy on him, said, in the explanation of the Verse in *Surat Luqman*: Likewise, none besides Allâh, the Most High knows anything of that which He wishes to create in the wombs. But when He commands it to be male or female, or wretched or happy, the angels charged with the responsibility for it and any others whom He wishes among His creation know of it.

As for your question regarding the detailed explanation of the general meaning of the Words of Allâh, the Most High:



"that which is in the wombs."

We say: If the Verse includes the trait of male or female of what is in the wombs, then its specific meaning is perception and fact. The scholars of *Usul*[2] have said that the specific meanings of the generalities in the Book (of Allâh) and the *Sunnah*, are either based upon a text (from the Qur'ân or the *Sunnah*), or the consensus of the scholars (*Ijma'*), upon analogy (*Qiyas*), or perception, or logic and their opinions on this subject are well known.

[1] *Tabi'in*: One who heard from one or more of the Companions and died as a Muslim.

[2] *Usul*: Fundamental rules of Islamic Jurisprudence.

If the Verse does not include what takes place after the creation and what is intended by it is only what is before it, then there is nothing in it to contradict what was said regarding the male or female trait of the fetus.

And all praise and thanks are to Allâh, nothing has happened and nothing will happen, which contradicts the clear meaning of the Noble Qur'ân. Regarding the apparent occurrence of contradictions in the Noble Qur'ân which the enemies of the Muslims have alleged, that is only due to their lack of understanding of the Book of Allâh, the Most High, or their negligence in the matter caused by their evil intentions. And the scholars of the religion, through their research and verification of the truth have evidences which dispel the doubts and uncertainties of those people, all praise, thanks and grace belong to Allâh. And the people in this matter are on two sides and (others) are in the middle:

Those on one side cling to the apparent meaning of the Noble Qur'ân which is not clear and reject that which opposes it in every confirmed matter of fact.

And another side rejects what is proven by the Noble Qur'ân and believes in only material things, and they are due to this, apostates.

As for those in the middle, they accept the guidance of the Noble Qur'ân and they believe in proven facts. They know that they are both true, and, that it is not possible for a clear Verse in the Qur'ân to contradict a well known and manifest matter of fact. Thus they have reconciled acting upon what has been transmitted (from the Qur'ân and the *Sunnah*) and what is logical and rational. In this way their religion and their rationality remain unimpaired thereby. Allâh guided those who believed the truth of that wherein they differed, and Allâh guides whom He wills to the Straight Path. May Allâh grant us, and our brothers the believers, success in attaining it and make

us among those guides (to the truth) who are (themselves) rightly guided, and among the leaders of the reformers. And there is no success for me except through Allâh; in Him I put my trust and to Him I turn in repentance.

Q. 16. Does the sun revolve around the earth?

A. It is apparent from the Islamic evidences that they confirm that it is the sun which revolves around the earth, and by its revolving the alternation of night and day takes place on the surface of the earth. It is not for us to exceed the apparent meanings of these evidences without some evidence stronger than that, which permits us to explain them differently from their apparent meaning.

Among the proofs that the sun revolves around the earth in a manner which causes the alternation of the night and day are the following:

1. Allâh, the Most High says, that when Ibrahim, peace be upon him, disputed with the one who argued with him concerning his Lord:

﴿فَإِنَّ ٱللَّهَ يَأْتِي بِٱلشَّمْسِ مِنَ ٱلْمَشْرِقِ فَأْتِ بِهَا مِنَ ٱلْمَغْرِبِ﴾

"Verily, Allah brings the sun from the east; then bring it you from the west."[1]

And the sun being caused to rise from the east is a clear proof that it is the sun which revolves around the earth.

2. He also tells us that Ibrahim, peace be upon him, said:

﴿فَلَمَّا رَءَا ٱلشَّمْسَ بَازِغَةً قَالَ هَٰذَا رَبِّي هَٰذَآ أَكْبَرُ فَلَمَّآ أَفَلَتْ قَالَ يَٰقَوْمِ إِنِّي بَرِيٓءٌ مِّمَّا تُشْرِكُونَ﴾

"When he saw the sun rising up, he said: 'This is my lord. This

[1] *Al-Baqarah* 2:258

is greater.' But when it set, he said: 'O my people! I am indeed free from all that you join as partners (in worship with Allah).'"[1]

So, He has described the setting as an attribute of the sun and not that the earth set upon it, for if it was the earth which revolved, He would have said: but when (the earth) set upon it.

3. Allâh, the Most High says:

﴿ وَتَرَى ٱلشَّمْسَ إِذَا طَلَعَت تَّزَٰوَرُ عَن كَهْفِهِمْ ذَاتَ ٱلْيَمِينِ وَإِذَا غَرَبَت تَّقْرِضُهُمْ ذَاتَ ٱلشِّمَالِ ﴾

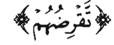
"And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left."[2]

He has described the declining and turning away as descriptions of the sun, and that is a proof that the movement was from the sun. If it was a description of the earth, He would have said: Their cave declined from it.

Likewise, describing the sun as rising and setting proves that it is the sun which revolves, even though the indication of this may be less than the indication in His Words:



"declining." and



"turning away from them."

4. Allâh, the Most High says:

﴿وَهُوَ ٱلَّذِى خَلَقَ ٱلَّيْلَ وَٱلنَّهَارَ وَٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ فِى فَلَكٍ يَسْبَحُونَ﴾

"And He it is Who has created the night and the day, and the sun

[1] *Al-An'am* 6:78

[2] *Al-Kahf* 18:17

and the moon, each in an orbit floating."[1]

Ibn 'Abbas, may Allâh be pleased with them, said: They revolve in an orbit, like the turning of a mill. This was widely reported from him.

5. And Allâh, the Most High says:

﴿يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا﴾

"He brings the night as a cover over the day, seeking it rapidly."[2]

He described the night as seeking the day, and the seeker rushes and overtakes, and it is well known that the night and the day follow the sun.

6. Allâh, the Most High says:

﴿خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ يُكَوِّرُ ٱلَّيْلَ عَلَى ٱلنَّهَارِ وَيُكَوِّرُ ٱلنَّهَارَ عَلَى ٱلَّيْلِ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى أَلَا هُوَ ٱلْعَزِيزُ ٱلْغَفَّٰرُ﴾

"He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving."[3]

and His Words:

﴿يُكَوِّرُ ٱلَّيْلَ عَلَى ٱلنَّهَارِ﴾

"He makes the night to go in the day."

that is, it turns around it, as a turban is wrapped around, which proves the revolving of the night and the day around the earth. If it were the earth which revolved around them, He would

[1] *Al-Anbiya'* 21:33

[2] *Al-A'raf* 7:54

[3] *Az-Zumar* 39:5

have said: He causes the earth to revolve around the night and day. And in His Words:

﴿ٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ يَجْرِى﴾

"the sun and the moon, each running (on a fixed course),"

It is clear from what precedes it that it is a proof that the sun and the moon move in a perceptible orbit, because subjecting something which moves to its movement is more apparent than subjecting something stationary which does not move.

7. Allâh, the Most High says:

﴿وَٱلشَّمْسِ وَضُحَىٰهَا ۝١ وَٱلْقَمَرِ إِذَا تَلَىٰهَا﴾

"By the sun and its brightness. By the moon as it follows it (the sun)."[1]

and the meaning of:

﴿تَلَىٰهَا﴾

"follows it."

is that 'it comes after it' and this is a proof of their moving and revolving around the earth, for if it were the earth which revolved around them, the moon would not be following the sun; rather it would sometimes be following it and sometimes it would be followed by it, because the sun is higher than it. And deduction from this Verse requires study and reflection.

8. Allâh, the Most High says:

﴿وَٱلشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا ۚ ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ۝٣٨﴾
﴿وَٱلْقَمَرَ قَدَّرْنَٰهُ مَنَازِلَ حَتَّىٰ عَادَ كَٱلْعُرْجُونِ ٱلْقَدِيمِ ۝٣٩ لَا ٱلشَّمْسُ يَنۢبَغِى لَهَآ أَن تُدْرِكَ ٱلْقَمَرَ وَلَا ٱلَّيْلُ سَابِقُ ٱلنَّهَارِ ۚ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ﴾

"And the sun runs on its fixed course for a term (appointed). That

[1] *Ash-Shams* 91:1-2

is the Decree of the All-Mighty, the All-Knowing. And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit."[1]

So, attributing the movement to the sun and describing it as a Decree from the Almighty, Most Wise proves that it is a real movement with a far-reaching Decree, since the consequence of it is the alternation of the night and day and the seasons.

The measure of the moon's mansions (i.e. stations) is a proof that it traverses them, for if it was the earth which revolves, the measuring of the mansions would be for the earth's movement around the moon and not for the moon's movement around it.

And negating the sun's ability to overtake the moon, and the night's ability to outstrip the day are evidence of the rushing movement on the part of the sun and the moon, and the night and the day.

9. The Prophet ﷺ said to Abu Tharr, may Allâh be pleased with him, when the sun had just set:

«أَتَدْرِي أَيْنَ تَذْهَبُ؟»

"Do you know where it goes?"

He said, "Allâh and His Messenger know best." He said:

«فَإِنَّهَا تَذْهَبُ فَتَسْجُدُ تَحْتَ الْعَرْشِ فَتَسْتَأْذِنُ فَيُؤْذَنُ لَهَا، فَيُوشِكُ أَنْ تَسْتَأْذِنَ فَلَا يُؤْذَنَ لَهَا فَيُقَالُ لَهَا: ارْجِعِي مِنْ حَيْثُ جِئْتِ فَتَطْلُعُ مِنْ مَغْرِبِهَا»

"Verily, it goes (i.e. travels) and it prostrates beneath the Throne and seeks permission to rise, and permission is granted to it. Then (a time will come when) it will be about to prostrate itself

[1] *Ya-Sin* 36:38-40

but its prostration will not be accepted, and it will ask permission to go on its course but it will not be permitted, but it will be ordered: Return from whence you came, and so it will rise in the west."[1]

So and it is extremely clear from his words: Return from whence you came that it revolves around the earth and through its revolving the sunrise and sunset occur.

10. It is clear from the many *Ahadith* which attribute rising, setting, and declining from its zenith to the sun, that it is the sun which does so and not the earth.

There are most probably other proofs that are not present with me at the moment, but what I have mentioned is a summary of the subject, and it is sufficient for my purpose. And Allâh is the Granter of success.

Q. 17. His Eminence the Shaikh was asked about the *Shahadatain*.[2]

A. The *Shahadatain* are the key to Islam and it is not possible to enter the fold of Islam without them, which is why when the Prophet ﷺ sent Mu'ath bin Jabal to Yemen, he ordered him to first call them to the testimony that there is no deity worthy of worship except Allâh, and that Muhammad is the Messenger of Allâh.[3]

As for the first statement: The testimony that there is no deity

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[1] Reported by Al-Bukhari in the Book of the Beginning of Creation, in the Chapter: Description of the Sun and Moon (3199) and by Muslim in the Book of Faith, in the Chapter: Explanation of the Time When Faith Will not be Accepted (159).

[2] *Shahadatain*: Two testimonies.

[3] Reported by Al-Bukhari in the Book of Military Expeditions, in the Chapter: The Sending of Abu Musa and Mu'ath to Yemen (4347) and by Muslim in the Book of Faith, in the Chapter on Calling to the *Shahadatain* and the Revealed Laws of Islam (19).

worthy of worship except Allâh, means that a person acknowledges by speech and by his heart that none has the right to be worshipped in truth except Allâh, the Almighty, the All-Powerful, Alone because the word *Ilah* means something which is worshipped.

This phrase implies a negation and an affirmation. As for the negation, it is there is no deity and as for the affirmation, it is except Allâh.

Allâh is the Name of the Almighty in place of the predicate *La* (there is no) which is omitted, and it means: There is no true deity possessing the right to be worshipped except Allâh. This is an acknowledgement in words once the heart has believed that there is no deity who has the right to be worshipped except Allâh, the Almighty, the All-Powerful; and this includes sincerity of worship for Allâh, Alone and the negation of any other's right to be worshipped.

By our qualification of the predicate in this expression: with the word true, the answer to the doubt which assails many people becomes clear, and that is: How can you say that there is no deity except Allâh, when there are deities which are worshipped besides Allâh, and Allâh has called them deities, and those who worship them call them deities? Allâh, the Most Blessed, the Most High says:

﴿فَمَآ أَغْنَتْ عَنْهُمْ ءَالِهَتُهُمُ ٱلَّتِى يَدْعُونَ مِن دُونِ ٱللَّهِ مِن شَىْءٍ لَّمَّا جَآءَ أَمْرُ رَبِّكَ﴾

"So their aliha (gods), other than Allah, whom they invoked, profited them naught when there came the Command of your Lord."[1]

And He, the Most High says:

[1] *Hud* 11:101

﴿وَلَا تَجْعَلْ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ﴾

"And set not up with Allah any other ilah (god)."[1]

And He, the Most High says:

﴿وَلَا تَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ﴾

"And invoke not any other ilah (god) along with Allah."[2]

﴿لَن نَّدْعُوَا۟ مِن دُونِهِۦٓ إِلَٰهًا﴾

"never shall we call upon any ilah (god) other than Him."[3]

And He, the Most High says:

﴿ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ﴾

"Worship Allah! You have no other Ilah (God) but Him. (La ilaha illallah: none has the right to be worshipped but Allah)."[4]

So, how is it possible for us to say that there is no deity besides Allâh, when the existence of other deities worshipped besides Allâh is confirmed? And how is it possible for us to confirm the worship of other deities besides Allâh, the Almighty, the All-Powerful, when the Messengers said to their peoples:

﴿ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ ٱلْبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ﴾

"That is because Allah, He is the Truth, and that which they invoke besides Him is Al-Batil (falsehood, Satan and all other false deities); and that Allah, He is the Most High, the Most Great."[5]

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[1] *Al-Isra'* 17:39

[2] *Al-Qasas* 28:88

[3] *Al-Kahf* 18:14

[4] *Al-A'raf* 7:59

[5] *Luqman* 31:30

The answer to these doubts is clear from the meaning of the predicate in the words: *La Ilaha Illallah* (none has the right to be worshipped except Allâh).We say that these deities which are worshipped besides Allâh are deities which are worshipped, but they are false deities, not true gods and they have no right at all to be worshipped; and the Words of Allâh, the Most High:

﴿أَفَرَءَيْتُمُ ٱللَّـٰتَ وَٱلْعُزَّىٰ ﴿١٩﴾ وَمَنَوٰةَ ٱلثَّالِثَةَ ٱلْأُخْرَىٰٓ ﴿٢٠﴾ أَلَكُمُ ٱلذَّكَرُ وَلَهُ ٱلْأُنثَىٰ ﴿٢١﴾ تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰٓ ﴿٢٢﴾ إِنْ هِىَ إِلَّآ أَسْمَآءٌ سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَـٰنٍ﴾

"Have you then considered Al-Lat, and Al-'Uzza (two idols of the pagan Arabs). And Manat (another idol of the pagan Arabs), the other third? Is it for you the males and for Him the females? That indeed is a division most unfair! They are but names which you have named — you and your fathers — for which Allah has sent down no authority."[1]

are evidence of this, as are the Words of Allâh, the Most High reporting the words of Yusuf, peace be upon him:

﴿مَا تَعْبُدُونَ مِن دُونِهِۦٓ إِلَّآ أَسْمَآءً سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَـٰنٍ﴾

"You do not worship besides Him but only names which you have named (forged) — you and your fathers — for which Allah has sent down no authority."[2]

So, the meaning of *La Ilaha Illallah* is that none has the right to be worshipped except Allâh, the Almighty, the All-Powerful. As for those things which are worshipped besides Him, their divinity as claimed by those who worship them is not true, that is, it is a false divinity; indeed, the true Divinity is that of Allâh, the Almighty, the All-Powerful.

[1] *An-Najm* 53:19-23
[2] *Yusuf* 12:40

As for the meaning of the testimony: Muhammad is the Messenger of Allâh, it is an affirmation in words and the heart's belief that Muhammad bin 'Abdullah Al-Qurashi Al-Hashimi is the Messenger of Allâh to all created beings among the jinn and mankind, as Allâh, the Almighty, the All-Powerful says:

﴿قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَآ إِلَٰهَ إِلَّا هُوَ يُحْىِۦ وَيُمِيتُ فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِىِّ ٱلْأُمِّىِّ ٱلَّذِى يُؤْمِنُ بِٱللَّهِ وَكَلِمَٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ﴾

"Say (O Muhammad ﷺ): O mankind! Verily, I am sent to you all as the Messenger of Allah — to Whom belongs the dominion of the heavens and the earth. La ilaha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So, believe in Allah and His Messenger (Muhammad ﷺ), the Prophet who can neither read nor write (i.e. Muhammad ﷺ), who believes in Allah and His Words [(this Qur'an), the Taurat (Torah) and the Injil (Gospel) and also Allah's Word: 'Be!' — and he was, i.e. 'Isa (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided."[1]

And He, the Most High says:

﴿تَبَارَكَ ٱلَّذِى نَزَّلَ ٱلْفُرْقَانَ عَلَىٰ عَبْدِهِۦ لِيَكُونَ لِلْعَٰلَمِينَ نَذِيرًا﴾

"Blessed is He Who sent down the Criterion (of right and wrong, i.e. this Qur'an) to His slave (Muhammad ﷺ) that he may be a warner to the 'Alamin (mankind and jinn)."[2]

And this testimony necessitates believing the Messenger ﷺ in all that he tells us, and to implement his commands, and to stay away from what he prohibited and forbade, and not worship Allâh except in the way which he has legislated for us.

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[1] *Al-A'raf* 7:158

[2] *Al-Furqan* 25:1

Also implied by this testimony, is that you do not believe that the Messenger of Allâh ﷺ has any rights in Lordship and the control of the universe, or that he has any right to be worshipped. Rather he is a creature, he is not worshipped, and he is a Messenger who must be believed in, and he possesses no power to benefit or harm himself nor anyone else, except as Allâh wills, as He, the Most High says:

﴿قُل لَّآ أَقُولُ لَكُمْ عِندِى خَزَآئِنُ ٱللَّهِ وَلَآ أَعْلَمُ ٱلْغَيْبَ وَلَآ أَقُولُ لَكُمْ إِنِّى مَلَكٌ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ﴾

"Say (O Muhammad ﷺ): I don't tell you that with me are the treasures of Allah, nor (that) I know the unseen; nor do I tell you that I am an angel. I but follow what is revealed to me."[1]

So, he is a worshipper who is commanded (by Allâh) and he follows what he is commanded to do; and Allâh, the Most High says:

﴿قُلْ إِنِّى لَآ أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾ قُلْ إِنِّى لَن يُجِيرَنِى مِنَ ٱللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِن دُونِهِۦ مُلْتَحَدًا﴾

"Say: 'It is not in my power to cause you harm, or to bring you to the Right Path.' Say (O Muhammad ﷺ): 'None can protect me from Allah's punishment (if I were to disobey Him), nor can I find refuge except in Him.'"[2]

And He, the Most Glorified says:

﴿قُل لَّآ أَمْلِكُ لِنَفْسِى نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَآءَ ٱللَّهُ وَلَوْ كُنتُ أَعْلَمُ ٱلْغَيْبَ لَٱسْتَكْثَرْتُ مِنَ ٱلْخَيْرِ وَمَا مَسَّنِىَ ٱلسُّوٓءُ إِنْ أَنَا۠ إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ﴾

"Say (O Muhammad ﷺ): I possess no power over benefit or harm to myself except as Allah wills. If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of

[1] *Al-An'am* 6:50

[2] *Al-Jinn* 72:21-22

wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."[1]

This is the meaning of the testimony that none is worthy of worship except Allâh and that Muhammad is the Messenger of Allâh. By this meaning, you know that no one has the right to be worshipped neither the Messenger of Allâh ﷺ nor any other created being, and that worship is not for anyone except Allâh, the Most High Alone:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾

"Say (O Muhammad): Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alamın (mankind, jinn and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims."[2]

And that the right of the Messenger ﷺ is to assign to him the status given to him by Allâh, the Most High, which is Allâh's worshipper and His Messenger, may the Peace and Blessings of Allâh be upon him.

Q. 18. How does the testimony *La Ilaha Illallah* (None has the right to be worshipped except Allâh) include all types of *Tawhid*?

A. It includes all types of *Tawhid* either by implication or as a requirement. This is because when a person says: I testify that none is worthy of worship except Allâh, it comes immediately to mind that what is intended by it is affirming Allâh's sole right to be worshipped, which is known as *Tawhid Al-Uluhiyyah* and this implies *Tawhid Ar-Rububiyyah*, because every person

[1] *Al-A'raf* 7:188

[2] *Al-An'am* 6:162-163

who worships Allâh Alone would not do so unless he acknowledged His Oneness in matters of Lordship. Likewise, it implies *Tawhid Al-Asma' was-Sifat*, because a person does not worship except One Whom he knows has the right to be worshipped because of the Names and Attributes which belong to Him. Ibrahim said to his father:

﴿يَٰٓأَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِى عَنكَ شَيْـًٔا﴾

"O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?"[1]

So affirming Allâh's sole right to be worshipped implies *Tawhid Ar-Rububiyyah* and *Tawhid Al-Asma' was-Sifat*.

Q. 19. What is the wisdom behind the creation of the jinn and mankind?

A. Before speaking about this matter, I would like to point out a general rule regarding what Allâh, the Almighty, the All-Powerful creates and what He legislates; and this rule is taken from the Words of Allâh, the Most High:

﴿وَهُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ﴾

"And He is the All-Knower, the All-Wise."[2]

And His Words:

﴿إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

"And Allah is Ever All-Knower, All-Wise."[3]

And the many other Verses which prove the confirmation of Allâh's Wisdom in what He creates and legislates: That is in His Judgements in matters relating to the creation and in matters relating to legislation, for there is nothing created by Allâh

[1] *Maryam* 19:42
[2] *At-Tahrim* 66:2
[3] *An-Nisa'* 4:11

which is without some wisdom behind it whether that Him causing it to exist or in Him causing it to be destroyed. And, there is nothing which Allâh legislated which is without wisdom whether it is in Him making something obligatory, or in Him prohibiting something, or making something permissible. But this Judgement which includes His Judgement in matters relating to the creation and in matters relating to legislation might be known to us, or it might be unknown to us; or they might be known to some people and not to others. This is all based upon the knowledge and understanding which Allâh, the Most Glorified, the Most High has given to people. This having been determined, we say that there is a great wisdom and a praiseworthy goal behind Allâh, the Most Glorified, the Most High creating jinns and mankind. That goal is to worship Him, the Most Blessed, the Most High, as He, the Most Glorified, the Most High says:

﴿وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ﴾

"And I (Allah) created not the jinn and mankind except that they should worship Me (Alone)."[1]

And He, the Most High says:

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَٰكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ﴾

"Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?"[2]

And He, the Most High says:

﴿أَيَحْسَبُ ٱلْإِنسَٰنُ أَن يُتْرَكَ سُدًى﴾

"Does man think that he will be left neglected (without being punished or rewarded for the obligatory duties enjoined by his Lord Allah on him)?"[3]

[1] *Ath-Thariyat* 51:56

[2] *Al-Mu'minun* 23:115

[3] *Al-Qiyamah* 75:36

And there are other Verses which prove that Allâh, the Most High has a profound Wisdom in creating the jinns and mankind and that is to worship Him.

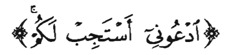
Worship is to humble oneself before Allâh, the Almighty, the All-Powerful out of love and glorification, by acting upon His Commands, by avoiding what He has prohibited in the manner dictated by the Islamic Law: Allâh, the Most High says:

﴿وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُواْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ﴾

> *"And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him),"*[1]

So, this is the wisdom behind the creation of jinns and mankind and accordingly, whoever rebelled against his Lord and arrogantly refused to worship Him, he will have rejected this wisdom, and his action bears witness to (his belief) that Allâh created the creation in vain and without purpose. If he claimed that he did not believe that, that still remains a necessary implication of his rebelliousness and his arrogant refusal to obey his Lord.

Q. 20. How can a person supplicate and not be answered, when Allâh says:



"Invoke Me, I will respond to your (invocation)."[2]

A. All praise and thanks are to Allâh, the Lord of the worlds, and I send peace and blessings upon our Prophet, Muhammad and upon all his family and Companions. I ask Allâh, the Most High for myself and for my Muslim brothers to grant us success in achieving correctness in belief, in speech and in action; Allâh,

[1] *Al-Bayyinah* 98:5

[2] *Ghafir* 40:60

the Almighty, the All-Powerful says:

﴿وَقَالَ رَبُّكُمُ ٱدْعُونِيٓ أَسْتَجِبْ لَكُمْۚ إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

"And your Lord said: Invoke Me [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything], I will respond to your (invocation). Verily, those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!"[1]

The questioner says that he supplicated to Allâh, the Almighty, the All-Powerful but Allâh did not respond to his invocation, and so this fact along with this Noble Verse, in which Allâh, the Most High promises those who call upon him that He will respond to their supplication is causing him to doubt but Allâh does not break His Promise.

So, the answer to this is that there are conditions attached to the response which must be fulfilled and they are:

1. Sincerity towards Allâh, the Most Glorified, the Most High. This means that a person must be sincere in his supplication, turning towards Allâh, the Most Glorified, the Most High with a ready heart and having recourse to Him in truth, knowing that He, the Almighty, the All-Powerful is Able to respond to his invocation, and hoping for a response from Allâh, the Most Glorified, the Most High.

2. That when supplicating, a person should feel that he is in the greatest need, indeed the greatest necessity for Allâh, the Most Glorified, the Most High and that it is Allâh, the Most High, Alone Who responds to the supplication of a person in need when he calls upon Him and removes the evil. But that he should supplicate Allâh, the Almighty, the All-Powerful, while feeling that he is not in need of Allâh, the Most Glorified, the Most High

[1] *Ghafir* 40:60

and that he has no necessity for Him, and that he is only asking out of habit, then that person is not worthy of being answered.

3. That the one supplicating avoids consuming what is forbidden (usury, stolen money etc.) because devouring what is forbidden acts as an obstacle between a person and the response to his supplication. This is confirmed in the authentic *Hadith* from the Prophet ﷺ in which it is stated that he said:

«إِنَّ اللهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّباً وَإِنَّ اللهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ»

"Allâh is Good and He therefore accepts only that which is good. And Allâh commanded the believers as He commanded the Messengers."

For He, the Most High says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ وَٱشْكُرُوا۟ لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ﴾

"O you who believe! Eat of the lawful things that We have provided you with and be grateful to Allâh if it is indeed Him Whom you worship."[1]

And He, the Most High says:

﴿يَٰٓأَيُّهَا ٱلرُّسُلُ كُلُوا۟ مِنَ ٱلطَّيِّبَٰتِ وَٱعْمَلُوا۟ صَٰلِحًا﴾

"O you Messengers! Eat of the Tayyibat (all kinds of lawful food) and do righteous deeds."[2]

The Prophet ﷺ then mentioned a person who travels widely, his hair unkempt and covered with dust. He lifts his hands towards the sky (and supplicates thus): 'Oh, Lord! Oh, Lord!' whereas his food is unlawful, his drink is unlawful, and his clothes are unlawful and his nourishment is unlawful. The Prophet ﷺ said:

[1] *Al-Baqarah* 2:172

[2] *Al-Mu'minun* 23:51

«فَأَنَّى يُسْتَجَابُ لَهُ . .»

"So how then can his supplication be answered?"[1]

So, the Prophet ﷺ regarded it as unlikely that this man, who fulfilled the outward means by which an invocation is answered would have his supplication answered. Those outward means are:

1. Raising the hands towards the heavens, that is to Allâh, the Almighty, the All-Powerful. Because He, the Most High is in (i.e. above) the heavens, over the Throne; and extending one's hand to Allâh, the Almighty, the All-Powerful is one of the means of having one's prayer answered, as is shown by the *Hadith* narrated by Imam Ahmad in his *Musnad*:

«إِنَّ اللهَ حَيِيٌّ كَرِيمٌ، يَسْتَحْيِي مِنْ عَبْدِهِ إِذَا رَفَعَ إِلَيْهِ يَدَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا»

"Verily Allâh is Modest and Most Generous and He is too Honorable to return the hands of His slave empty when he raises them to Him."[2]

2. This man called upon Allâh, the Most High by the Name of the Lord (Oh, Lord! Oh, Lord!) And entreating Allâh, the Most High by this Name is one of the means of having one's supplication answered. Because the Lord is the Creator, the Owner, the Disposer of all affairs, in His Hand are the keys of the heavens and the earth, and this is why you find that most of the supplications in the Noble Qur'ân are in this Name:

[1] Reported by Muslim in the Book of *Zakah*, in the Chapter on the Virtue of Spending and Charity.

[2] Rreported by Imam Ahmad in his *Al-Musnad* (5:428) and by At-Tirmithi in the Book of Supplications, Chapter 105 (3556) and by Ibn Majah in the Book of Supplication, in the Chapter on Raising the Hands in Supplication (3865).

﴿رَبَّنَآ إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِى لِلْإِيمَـٰنِ أَنْ ءَامِنُوا۟ بِرَبِّكُمْ فَـَٔامَنَّا ۚ رَبَّنَا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّـَٔاتِنَا وَتَوَفَّنَا مَعَ ٱلْأَبْرَارِ ﴿١٩٣﴾ رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ ٱلْقِيَـٰمَةِ ۗ إِنَّكَ لَا تُخْلِفُ ٱلْمِيعَادَ ﴿١٩٤﴾ فَٱسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّى لَآ أُضِيعُ عَمَلَ عَـٰمِلٍ مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَىٰ ۖ بَعْضُكُم مِّنۢ بَعْضٍ ۖ﴾

"Our Lord! Verily, we have heard the call of one (Muhammad ﷺ) calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die (in the state of righteousness) along with Al-Abrar (the pious believers of Islamic Monotheism). Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise. So, their Lord accepted of them (their supplication and answered them), 'Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another.'"[1]

So entreating Allâh, the Most High by this Name is one of the means of having it answered.

3. This man was travelling, and travel is in most cases, a means of having a supplication answered. Because when a person is on a journey, he feels that he is in need of Allâh, the Almighty, the All-Powerful and he is more urgent than if he is residing with his family. His hair is unkempt, and he is covered in dust, as if he does not care about himself, as if the most important thing to him is to turn to Allâh and supplicate to Him, whatever his situation, whether his hair is unkempt and he is covered in dust, or he is living at ease. Unkempt hair, and being covered in dust have an effect on the response (to supplication). This is confirmed by the *Hadith* narrated from the Prophet ﷺ, in which it is stated that Allâh descends to the lowest heaven in the evening of the Day of *'Arafah* and Allâh boasts before the angels about those standing there. He says:

[1] *Surat Aal 'Imran* 3:193-195

«أَتَوْنِي شُعْثاً غُبْرًا ضَاحِينَ، مِنْ كُلِّ فَجٍّ عَمِيقٍ»

"They have come to Me with hair unkempt and covered in dust, approaching from every deep path."[1]

These means for achieving a response to supplication did not result in anything, merely because his food and clothes were unlawful and his sustenance was from the forbidden things. The Prophet ﷺ said:

«فَأَنَّى يُسْتَجَابُ لَهُ؟!»

"So how then can his supplication be answered?"

Therefore, if these conditions for achieving a response to one's supplication are not fulfilled, then the supplication is unlikely to be answered. If they are fulfilled and Allâh does not answer the one supplicating, it is only due to some wisdom known to Allâh, the Almighty, the All-Powerful, something that is not known to the person supplicating.

It may be that you like a thing which is bad for you.[2] If these conditions are fulfilled but Allâh, the Almighty, the All-Powerful does not respond, then it is either to repel from him a greater evil, or it is kept for him until the Day of Resurrection and he is given a reward in full, more and more. This could be because the one supplicating, who asked, fulfilling the conditions, yet he was not answered, and no greater evil was removed from him, but he has fulfilled the means, then the response was prevented due to some wisdom, so he is given a double reward once for his supplication and once for suffering by not having it answered. So, a reward which is greater and more complete is accumulated for him with Allâh, the Almighty, the All-Powerful.

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[1] Reported by Muslim in the Book of *Hajj*, Chapter on the Virtue of *Hajj*, *'Umrah* and the Day of *'Arafah* (436).

[2] A reference to *Surat Al-Baqarah* 2:216.

It is also important not to consider the response slow in coming, for this is also one of the reasons it may not be answered. This is mentioned in the *Hadith* reported from the Prophet ﷺ:

«يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ»

"The supplication of any of you will be answered as long as he is not impatient."

They said: "How is he impatient, Oh, Messenger of Allâh?" He said:

«يَقُولُ: دَعَوْتُ وَدَعَوْتُ وَدَعَوْتُ فَلَمْ يُسْتَجَبْ لِي»

"He says: I supplicated, and supplicated, and supplicated, and He did not answer me."[1]

So, it is not fitting that a person should regard the response to be slow in coming, and to give up on the supplication, and stop making it. Rather he should beseech Allâh in his supplication, for every supplication which you make to Allâh, the Almighty, the All-Powerful is an act of worship which brings you closer to Allâh, the Almighty, the All-Powerful and increases your reward. Therefore, my brother, you should supplicate to Allâh, the Almighty, the All-Powerful in all your affairs, both general and specific, and when you are in difficulty and when you are at ease, even if there is no result from your supplication except that it is worship of Allâh, the Most Glorified, the Most High, it would still be worth a person's effort to be intent upon it. And Allâh is the Granter of success.

Q. 21. What is the meaning of *Ikhlas*? And if the worshipper desired to worship something else, what is the ruling?

[1] Reported by Al-Bukhari in the Book of Invocations, in the Chapter: The Worshipper is Answered as Long as He is not Impatient (6340) and by Muslim in the Book of Supplication and Remembrance of Allah, in the Chapter: Clarification That the One Supplicating is Answered as Long as He is not Impatient, Saying: I Supplicated, But He Did not Answer Me (2735).

A. *Ikhlas* towards Allâh means that by his worship, a person intends to draw closer to Allâh, the Most Glorified, the Most High, and to gain access to the Abode of His Generosity (i.e. Paradise). If someone desired something other than this by his worship, then that requires elaboration in accordance with the following categories:

1. That he desires to draw closer to other than Allâh by this worship, and to be praised for it by his fellow-creatures, this renders the deed in vain and it is a form of *Shirk*. It is reported in an authentic *Hadith* on the authority of Abu Hurairah, may Allâh be pleased with him, that the Prophet ﷺ said that Allâh, the the Most High said:

«أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ، مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِي غَيْرِي تَرَكْتُهُ وَشِرْكَهُ»

"I am the One Who does not stand in need of any partners. If anyone performs a deed in which he associates anyone else with Me, I shall abandon him and his Shirk."[1]

2. That he intends to achieve some worldly gain, such as leadership, rank or wealth, without intending to get closer to Allâh, the Most High, this action of his is in vain and it does not bring him closer to Allâh, the Most High, according to the Words of Him, the Most High:

﴿مَن كَانَ يُرِيدُ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَٰلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾ أُوْلَٰٓئِكَ ٱلَّذِينَ لَيْسَ لَهُمْ فِى ٱلْءَاخِرَةِ إِلَّا ٱلنَّارُ ۖ وَحَبِطَ مَا صَنَعُوا۟ فِيهَا وَبَٰطِلٌ مَّا كَانُوا۟ يَعْمَلُونَ﴾

"Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will

[1] Reported by Muslim in the Book of Asceticism and Softening of the Hearts, in the Chapter: Whomever Associated Partners With Allah in His Deeds (2985).

have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do."[1]

The difference between this and the one before him is that the first intends to be praised for worshipping Allâh, the Most High, while the second does not intend to be praised for worshipping Allâh, and it is not important to him that the people praise him for it.

3. That he intends to draw closer to Allâh, the Most High and he also intends to achieve some worldly motive thereby. Such intending to worship Allâh, the Most High by performing ablution while also intending to invigorate his body or to clean it. Or, he intends to exercise his body by praying, and to stimulate movement in it, and he intends to lose weight by fasting and to remove impurities, and he intends by *Hajj* to participate in its events and see all the pilgrims. This decreases the reward of *Ikhlas*, but if he mainly intends to worship Allâh by it, he will have missed the completeness of the reward for it, although he is not guilty of committing a sin or falsehood, according to the Words of Allâh, the Most High regarding the *Hajj* pilgrims:

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ﴾

"There is no sin on you if you seek the bounty of your Lord."[2]

But if his intention is mainly something other than worship, then he has no reward in the Hereafter, and his reward is only what he achieves in this life. I fear that such a person is a sinner due to this, because he has made worship, which is the highest goal, a means to attain some wretched worldly goal, so he is like those of whom Allâh says:

[1] *Hud* 11:15-16

[2] *Al-Baqarah* 2:198

﴿وَمِنْهُم مَّن يَلْمِزُكَ فِي ٱلصَّدَقَٰتِ فَإِنْ أُعْطُوا۟ مِنْهَا رَضُوا۟ وَإِن لَّمْ يُعْطَوْا۟ مِنْهَآ إِذَا هُمْ يَسْخَطُونَ﴾

"And of them are some who accuse you (O Muhammad ﷺ) in the matter of (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged!"[1]

In *Sunan Abu Dawud*, it is reported on the authority of Abu Hurairah, may Allâh be pleased with him, that a man said: "Oh, Messenger of Allâh! (What is your opinion of) a man who wishes to fight *Jihad* and he also wishes to gain some worldly goods?" The Prophet ﷺ said:

«لَا أَجْرَ لَهُ»

"There is no reward for him."

The man repeated his question three times and the Prophet ﷺ said:

«لَا أَجْرَ لَهُ»

"There is no reward for him."[2]

In the *Two Sahihs*, it is reported on the authority of 'Umar bin Al-Khattab, may Allâh be pleased with him, that the Prophet ﷺ said:

«مَنْ كَانَتْ هِجْرَتُهُ لِدُنْياً يُصِيبُهَا، أَوِ امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ»

"Whoever emigrated for some worldly benefit or to marry a woman, then his emigration will be for that to which he migrated."[3]

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[1] *At-Tawbah* 9:58

[2] Reported by Abu Dawud in the Book of *Jihad*, in the Chapter on One Who Fights Seeking Some Worldly Gain (2516) and by An-Nasa'i in the Book of *Jihad*, in the Chapter on One Who Fights Seeking Some Worldly Gain and Fame (3140).

[3] Reported by Al-Bukhari in the Book of the Beginning of the

If the two objectives are equal in him, and the intention to worship is not greater, nor is the intention not to worship, then the matter requires further investigation. Here, the closest to the truth is that there is no reward for him, like one who acts for Allâh and for other than Him. The difference between this category and the aforementioned one is that the purpose in the last category must necessarily be other than worship so, his intention must necessarily be other than worship, so it is as if he wanted what is that deed includes from the life of this world.

If it was said: What is the measure by which we may determine whether his intention for the worship is greater, or his intention for something other than worship? We say:

The measure is that if he cares nothing for things other than worship, and it is the same to him whether he achieves them or not, then that proves that the greater intention is to worship and vice versa. In any case, the intention which is the saying of the heart is a very important matter, for it could raise the worshipper to the level of the righteous people, or it could reduce him to the lowest of the low. One of the *Salaf* said: I have not struggled with myself over any matter more than over the matter of *Ikhlas*. So, we ask Allâh, for us and for you, to grant us *Ikhlas* in our intentions and righteousness in our deeds.

Q. 22. What is the way of *Ahlus-Sunnah wal-Jama'ah* regarding hope and fear?

A. The scholars have differed as follows regarding whether a person should put hope first or fear:

Imam Ahmad, may Allâh have mercy on him, said: His fear and his hope should be equal, and the fear should not be greater than the hope, nor the hope greater than the fear. He, may

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Revelation, in the Chapter: How the Revelation to the Messenger of Allah ﷺ Began (1) and by Muslim in the Book of Government (1907).

Allâh have mercy on him said: Whichever of them outweighed the other, the person will be destroyed. This is because if the hope is greater, it causes the person to feel secure against Allâh's Plan, while if the fear is greater, it will cause him to be among those who despair of Allâh's Mercy.

Some of the scholars said: The hope should be greater than the fear when a person performs an act of obedience, and the fear should be greater than the hope when a person commits an act of disobedience. This is because if he performs an act of obedience, he has done what is required of having a good opinion (of Allâh), and so the hope should be greater. That is, the hope of acceptance. But if he intends to commit an act of disobedience, the fear should be greater so that he does not commit that sin.

Others said: A healthy person should fear more and a sick person should hope more. This is because if the fear is greater in a healthy person, he will avoid committing sins, while if the hope in a sick person is greater, he will meet Allâh while holding a good opinion of Him.

My opinion regarding this question is that the case differs according to circumstances. And that is if a person feels that his fear is greater that might make him desperate of Allâh's Mercy, he should counter it and replace it with hope; and if he feels that his hope is greater that makes him feel secure against Allâh's Plan, then he should counter it by increasing his fear. In this matter a person is in reality his own physician, as long as his heart is alive; but as for one whose heart is dead and neither treats it nor cares about its state, then this matter becomes unimportant to him.

Q. 23. Does undertaking the necessary means to achieve an end nullify *Tawakkul* (reliance upon Allâh)? During the Gulf War some people undertook what they felt were the necessary measures, while some of them abandoned them, saying: We place our trust in Allâh.

A. It is an obligation upon the believer to attach his heart to Allâh, the Almighty, the All-Powerful and to sincerely rely upon Him in bringing about what is beneficial and in repelling what is harmful, because the kingdom of the heavens and the earth is in the Hands of Allâh Alone, and to Him all matters return (for decision). Allâh, the Most High says:

﴿وَلِلَّهِ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَإِلَيْهِ يُرْجَعُ ٱلْأَمْرُ كُلُّهُۥ فَٱعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ۚ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ﴾

"And to Allah belongs the Ghaib (unseen) of the heavens and the earth, and to Him return all affairs (for decision). So, worship Him (O Muhammad ﷺ) and put your trust in Him. And your Lord is not unaware of what you (people) do."[1]

And Musa, peace be upon him, said to his people:

﴿يَٰقَوْمِ إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ فَعَلَيْهِ تَوَكَّلُوٓا۟ إِن كُنتُم مُّسْلِمِينَ ﴿٨٤﴾ فَقَالُوا۟ عَلَى ٱللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٨٥﴾ وَنَجِّنَا بِرَحْمَتِكَ مِنَ ٱلْقَوْمِ ٱلْكَٰفِرِينَ﴾

"'O my people! If you have believed in Allah, then put your trust in Him if you are Muslims (those who submit to Allah's Will).' They said: 'In Allah we put our trust. Our Lord! Make us not a trial for the folk who are Zalimun (polytheists and wrongdoers) (i.e. do not make them overpower us). And save us by Your Mercy from the disbelieving folk.'"[2]

And Allâh, the Most High says:

﴿وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ﴾

"And in Allah (Alone) let believers put their trust."[3]

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[1] *Hud* 11:123

[2] *Yunus* 10:84-86

[3] *Aal 'Imran* 3:160

And Allâh, the Most High says:

﴿وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥٓ ۚ إِنَّ ٱللَّهَ بَٰلِغُ أَمْرِهِۦ ۚ قَدْ جَعَلَ ٱللَّهُ لِكُلِّ شَىْءٍ قَدْرًا﴾

"And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things."[1]

Therefore it is an obligation for the believer to depend upon his Lord, the Lord of the heavens and the earth and to have a good opinion of Him.

But he should undertake the measures necessitated by the Islamic Law, by belief in Allâh's *Qadar,* and the necessary practical measures which Allâh, the Most High has commanded. Because undertaking the means to achieve good and to ward off evil is a part of having faith in Allâh, the Most High and in His Wisdom, and it does not nullify reliance on Allâh. Look at (the example of) the master of those who depend on Allâh, Muhammad, the Messenger of Allâh ﷺ: He used to undertake the measures necessitated by the Islamic Law and the measures necessitated by belief in Allâh's *Qadar.* He would seek refuge for himself before sleeping by reciting *Surat Al-Ikhlas* and *Al-Mu'awwithatan*[2] and he used to wear his armor when he went into battle, and he dug a trench in front of Al-Madinah to protect it when the pagan confederates gathered around it. Allâh, the Most High declared that those things by which the slave seeks refuge with Him from the evils of war are among His Blessings for which He deserves thanks. He reported that His Prophet Dawud, peace be upon him, said:

﴿وَعَلَّمْنَٰهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِتُحْصِنَكُم مِّنۢ بَأْسِكُمْ ۖ فَهَلْ أَنتُمْ شَٰكِرُونَ﴾

"And We taught him the making of metal coats of mail (for

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[1] *At-Talaq* 65:3

[2] *Al-Mu'awwithatan*: *Surat Al-Falaq* and *Surat An-Nas.*

battles), to protect you in your fighting. Are you then grateful?"[1]

Allâh commanded Dawud, peace be upon him, to make them well and to make them long and loose-fitting, because they would give greater protection.

Based upon this, there is no sin for the inhabitants of those countries which are close to places of war in taking precautions by using masks to prevent poisonous gases affecting their bodies, and protecting their houses from the gases seeping into them, because this is a way of assuring safety from evil and protection from injury. There is also no objection to them storing up foods and other things for themselves, things they fear they may need and may not be able to find. The more fear of that increases, the more need for taking precautions increases. But it is necessary that their dependence be upon Allâh, the Almighty, the All-Powerful and that they undertake these measures in accordance with Allâh's Law and His Wisdom, on the basis that they are means which Allâh has permitted for them, not on the basis that it is these things themselves that bring benefits or repel harms. They must thank Allâh, the Most High for making it easy for them to achieve such measures.

And by Allâh, I ask that He protect us all from the causes of trials and destruction, and that He help us and our brothers to achieve stronger faith in Him and dependence on Him, and to undertake the necessary measures which Allâh has permitted in the manner which pleases Him. Verily, He is the Most Magnanimous, the Most Generous. And may peace and blessings be upon our Prophet, Muhammad and upon his family and Companions.

[1] *Al-Anbiya'* 21:80

Q. 24. What is the ruling on depending on the means (to achieve an end)?

A. Depending upon means is divided into categories:

1. That which nullifies the essence of *Tawhid*. That is for a person to depend upon something which could not possibly have any effect, and he depends upon it totally, shunning Allâh, such as the dependence of the grave worshippers on their inhabitants to remove afflictions from them. This is major *Shirk* which removes a person from the pale of Islam, and the ruling on the one who does it is mentioned by Allâh, the Most High in His Words:

﴿إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ﴾

"Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise to him, and the Fire will be his abode. And for the Zalimun (polytheists and wrongdoers) there are no helpers."[1]

2. That he depends upon a correct, lawful means, while disregarding the originator (of those means), which is Allâh, the Most High; and this is a form of *Shirk*, but it does not remove a person from the pale of Islam. Because he depended upon the means and he forgot the One Who causes them, which is Allâh, the Most High.

3. That he depends solely upon a means simply because it is a means, while his principal dependence is on Allâh, and he believes that the means is from Allâh, and that if Allâh wills He may cut it off (i.e. cause it not to lead to the desired result) and if He wills, He will cause it to remain (i.e. cause it to lead to the desired result), and that the means has no effect on the Will of Allâh, the Almighty, the All-Powerful. This does not nullify

[1] *Al-Ma'idah* 5:72

Tawhid, neither completely nor partially. When the correct lawful means are present, a person should not depend upon the means, but upon Allâh; so the employee whose heart depends completely upon his salary, regardless of the One Who causes (it to be paid to him) and that is Allâh, has committed a form of *Shirk*. However, if he believes that the salary is a means and that the One Who causes (it to be paid to him) is Allâh, the Most Glorified then this does not nullify *Tawakkul*.

The Messenger ﷺ used to undertake the necessary means, but at the same time, he depended upon the One Who causes it and that is Allâh, the Almighty, the All-Powerful.

Q. 25. What is the ruling on *Ruqyah* (incantations)? And what is the ruling on writing (Qur'ânic) Verses and tying them around the neck of the sick person?

A. There is no sin in *Ruqyah* for a sick person who is afflicted by witchcraft, if it is from the Noble Qur'ân, or from permissible supplications. It has been confirmed that the Prophet ﷺ would utter *Ruqyah* over his Companions, may Allâh be pleased with them. Among the *Ruqyahs* which used to use are:

«رَبُّنَا اللهُ الَّذِي فِي السَّمَاءِ تَقَدَّسَ اسْمُكَ، أَمْرُكَ فِي السَّمَاءِ وَالْأَرْضِ، كَمَا رَحْمَتُكَ فِي السَّمَاءِ فَاجْعَلْ رَحْمَتَكَ فِي الأَرْضِ، أَنْزِلْ رَحْمَةً مِنْ رَحْمَتِكَ وَشِفَاءً مِنْ شِفَائِكَ عَلَى هَذَا الْوَجَعِ»

"Our Lord, Allâh, Who is in (i.e. above) the heaven, Sanctified is Your Name; Your Command reigns supreme throughout the heaven and the earth, as Your Mercy is in the heaven, so place Your Mercy in the earth: Send down mercy from Your Mercy, and a cure from Your Cure, upon this ailment."[1]

And he would be cured. Other lawful supplications include:

[1] Reported by Abu Dawud in the Book of Medicine, in the Chapter on the Method of *Ruqyah* (3892).

«بِسْمِ اللهِ أَرْقِيكَ مِنْ كُلِّ دَاءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنِ حَاسِدٍ، اللهُ يَشْفِيكَ، بِسْمِ اللهِ أَرْقِيكَ»

"In the Name of Allâh I utter this Ruqyah, from every sickness which may afflict you, from the evil of every person or from the envious eye. May Allâh cure you, in Allâh's Name I utter this Ruqyah over you."[1]

A person may place his hand on the site of the pain in his body and say:

«أَعُوذُ بِاللهِ وَعِزَّتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ»

"I seek refuge with Allâh and His Power from the evil of what I find and that I fear."[2]

Other supplications have been mentioned by the scholars from the *Ahadith* narrated from the Messenger ﷺ.

As for the writing of Verses and invocations and tying them around the neck, the scholars have differed in this regard: Some of them permitted it and some of them forbade it, because this has not been reported from the Prophet ﷺ. It has only been eported that he used to recite over the sick person. As for tying Verses or supplications to the sick person's neck or placing them in his hand, or under his pillow and the like, that is one of the forbidden things, according to the most authoritative opinion, due to the fact that it has not been reported. Every person who makes an action a cause of attaining something else, without permission from the Islamic Law, then this action of his is a form of *Shirk* because it is a confirmation of a means, which Allâh has not ordained as a means.

[1] Reported by Muslim in the Book of Salutations, in the Chapter on Medicine, Illness and *Ruqyah* (2186).

[2] Reported by Muslim in the Book of Salutations, in the Chapter: The Desirability of Putting One's Hand on the Pain and Supplicating (2202).

Q. 26. Does *Ruqyah* nullify *Tawakkul*?

A. *Tawakkul* is sincere reliance upon Allâh, the Almighty, the All-Powerful in bringing benefits and repelling harmful things, while at the same time, undertaking the necessary means which Allâh has commanded. *Tawakkul* does not mean depending on Allâh without undertaking the necessary measures, because depending upon Allâh without undertaking the necessary means is slander against Allâh, the Most Blessed, the Most High and against His Wisdom. Allâh, the Most High has connected the effects to their causes. Here there is a question: Who is the greatest of people in depending upon Allâh?

It is the Messenger ﷺ; and did he undertake the means necessary to protect himself from harm?

Yes, when he went into battle, he would wear armor to protect himself against arrows, and in the Battle of Uhud, he donned two coats of armor all of this in order to be prepared for any eventuality. So, undertaking necessary measures does not nullify *Tawakkul*, if the person believes that these means are simply means and nothing more, and that there is no effect from them except by Allâh, the Most High's Permission. Accordingly, the *Ruqyah* is the *Ruqyah* of a person over himself and over his sick brothers and it does not nullify *Tawakkul*. It has been confirmed that the Prophet ﷺ used to recite *Al-Mu'awwithatan* as *Ruqyah* for himself, and it has been confirmed that he used to use *Ruqyah* to treat his Companions when they became ill.[1] And Allâh knows better.

Q. 27. What is the ruling on wearing amulets and talismans?

A. This issue, I mean the wearing of talismans and amulets is divided into two categories:

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[1] See the previous question.

1. The thing worn is from the Qur'ân and the scholars both the early generations and the later generations have disagreed regarding this. Some of them permitted it, considering that it is included in the Words of Allâh, the Most High:

﴿وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾

"And We send down of the Qur'an that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it),"[1]

and the Words of Him, the Most High:

﴿كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ مُبَٰرَكٌ﴾

"(This is) a Book (the Qur'an) which We have sent down to you, full of blessings."[2]

And it is from its blessings, that it is worn to protect against evil.

There are those who forbid it, saying: It has not been confirmed from the Prophet ﷺ that wearing them is a lawful means of repelling evil or removing it. And, the fundamental principle in matters such as these is to refrain from them, and this is the most authoritative view. So, it is not permissible to wear talismans, even if they are from the Noble Qur'ân, nor is it permissible to place them under the pillow of the sick person, or to hang them on the wall or the like. Supplication and recitation may only be made directly over him, as the Prophet ﷺ used to do.

2. The thing worn is from something other than the Noble Qur'ân, whose meaning is not understood. This is not permissible in any condition, because what is written is not known, and some people write charms and complicated things, interwoven letters, that are almost impossible to understand or to read. Such things are forbidden innovations, and they are not

[1] *Al-Isra'* 17:82
[2] *Sad* 38:29

allowed in any circumstance. And Allâh knows better.

Q. 28. Is it permissible to write some Qur'ânic Verses (such as *Ayat Al-Kursi*) upon eating and drinking vessels in order to treat oneself?

A. We should know that the Book of Allâh, the Almighty, the All-Powerful is more mighty and powerful than to be abused in this manner, or to be degraded in this manner. How can a believer be happy to place the Book of Allâh, the Almighty, the All-Powerful and the greatest Verse in the Book of Allâh, which is *Ayat Al-Kursi* to place it in a vessel from which he drinks where it is abused and tossed around in the house, and where the children play with it?! There is no doubt this act is forbidden and that it is an obligation upon anyone who has such vessels to remove these Verses which are in them by going to a craftsman who can erase them. If this not possible, then it is an obligation upon him to dig a hole for them in a clean place and bury them. But that he should continue to allow them to be degraded and abused by the children drinking from them and playing with them (he should know that) seeking a cure in this manner has not been reported from the righteous *Salaf*, may Allâh be pleased with them.

Q. 29. In some countries, the students in Islamic schools learn that the way of *Ahlus-Sunnah wal-Jama'ah* is: Faith in the Names of Allâh, the Most High and His Attributes, without corrupting the meaning, without denial, without explaining how and without comparison. And is the division of *Ahlus-Sunnah wal-Jama'ah* into two categories (i) the school of Ibn Taimiyyah and his students and (ii) the schools of *Al-Asha'irah*[1] and

[1] *Al-Asha'irah*: Named after Abul-Hasan Al-Ash'ari. Its adherants deny most of the Attributes of Allah, indulging in theological rhetoric and

the *Maturidiyyah*[1] a correct division? And what is the view of the Muslim regarding the scholars who make *Ta'wil*[2] (of Qur'ânic Verses and Prophetic *Ahadith*)?

A. There is no doubt that what is learnt in the schools, that the way of *Ahlus-Sunnah wal-Jama'ah* is belief in the Names and Attributes of Allâh, the Most High, without corrupting the meaning, without denial, without explaining how and without comparison; that agrees with what has been reported in the *Sunnah*, according to *Ahlus-Sunnah wal-Jama'ah* as proven by their books, both detailed and summarized, and it is the truth which conforms to what is said in the Book (of Allâh), the *Sunnah* and the sayings of the *Salaf*. This also conforms with correct thinking and the rational mind. It is not our intention to enumerate the individual evidences for this, as this was not requested in the question; we are only answering what was asked, and that is the division of *Ahlus-Sunnah wal-Jama'ah* into two groups in two schools:

One of Them: The school of Ibn Taimiyyah and his students who forbade explaining the evidences (of the Qur'ân and *Sunnah*) with meanings other than their obvious ones.

The Other: The school of the *Asha'irah* and the *Maturidiyyah* who require that the Names of Allâh and His Attributes be explained with meanings other than their obvious ones.

We say: It is well known that between these two schools there

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debate. Ironically, Abul-Hasan refuted his earlier beliefs before he died and embraced the beliefs of *Ahlus-Sunnah wal-Jama'ah* (Ref. his final work, *Al-Ibanah*)

[1] *Al-Maturidiyyah*: A school of thought named after Abu Mansur Muhammad Al-Maturidi (d. 944 C. E.). The *Maturidiyyah* creed is similar to that of *Al-Asha'irah*.

[2] *Ta'wil*: Interpretation, when it refers to an incorrect interpretation, it means to alter the meaning in order to conform to one's own beliefs.

is a clear differing in their ways of understanding matters related to the Names and Attributes of Allâh: The teachers of the first school affirm the obligation to understand the evidences according to their obvious meanings in matters related to the Names and Attributes of Allâh at the same time negating what must be negated regarding Allâh, the Most High, such as comparison and explaining how. And the teachers of the second school affirm the obligation to change the meanings of the evidences regarding the Names and Attributes of Allâh. And these two paths differ completely and their differing is clear from the following example:

Allâh, the Most High says:

﴿بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَآءُ﴾

"Nay, both His Hands are widely outstretched. He spends (of His bounty) as He wills."[1]

And He says, reporting His rebuke of *Iblis* when he refused to prostrate to Adam, peace be upon him, in accordance with Allâh's Command:

﴿قَالَ يَٰٓإِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَىَّ﴾

"(Allah) said: O Iblis (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands."[2]

And the teachers of the two schools have differed regarding the meaning of the two Hands which Allâh, the Most High has confirmed for Himself.

Those belonging to the first school said: The apparent meaning must remain, and the existence of two real Hands must be confirmed for Allâh, in a manner befitting Him.

[1] *Al-Ma'idah* 5:46
[2] *Sad* 38:75

Those belonging to the second school said: The obvious meaning must be changed and it is forbidden to confirm the existence of real Hands for Allâh, the Most High. Then they differed as to whether their meaning is Strength or Blessings.

From this example, it is clear that the paths of the two schools are different and incompatible and it is not possible to combine them both in one attribute, which is *Ahlus-Sunnah.*

Therefore, the description of *Ahlus-Sunnah wal-Jama'ah* must belong to only one of them, and not the other, and we will judge between them with fairness, and we will submit them both to the measure of impartiality which is the Book of Allâh and the *Sunnah* of the Messenger of Allâh ﷺ and the sayings of the Companions, may Allâh be pleased with them, and those who faithfully followed them among the *Salaf* of the (Muslim) community and their Imams.

There is nothing in this measure of impartiality which proves in any manner whatsoever, either open or implied, or which is clearly understood, nor is there any indication in that, of what the second school claims. Rather, in this measure (i.e. the Qur'ân and the *Sunnah*) there is evidence that is clear, obvious and indicative for what the first school claims. Accordingly, it is determined that the attribute of *Ahlus-Sunnah wal-Jama'ah* belongs exclusively to them, and the second school does not share in it with them. Because the ruling of their sharing in it with them is unjust and an attempt to reconcile two opposites; and injustice is forbidden by the Islamic Law, and reconciling two opposites is rejected by logic.

As for the claim of the second school (those who make *Ta'wil*): It is that there is no objection to making *Ta'wil* of the Names and Attributes of Allâh, as long as it does not contradict any legal evidence.

We say: Simply changing the meaning of the words from their apparent one, without any lawful evidence contradicts the

evidence, and to do so is to speak of Allâh, the Most High without knowledge, and Allâh, the Most High has forbidden that in His Words:

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَٱلْإِثْمَ وَٱلْبَغْىَ بِغَيْرِ ٱلْحَقِّ وَأَن تُشْرِكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَـٰنًا وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ﴾

"Say (O Muhammad ﷺ): (But) the things that my Lord has indeed forbidden are Al-Fawahish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge."[1]

and His Words:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَـٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا﴾

"And follow not (O man, i.e., say not or do not or witness not) that of which you have no knowledge. Verily, the hearing, and the sight, and the heart of each of those ones will be questioned (by Allah)."[2]

And those who corrupt the meanings of Allâh, the Most High's Names and Attributes have no knowledge transmitted to them about those things whose meanings they change. Nor do they have any rational theory, except doubts which they cite as evidence, some of the things contradict others and necessitate an attribution of imperfection in Allâh's Nature and in His Attributes and His Revelation, which is greater than the imperfections which they claim would result from confirming them in their obvious meanings, and this is not the place to speak extensively about that.

[1] *Al-A'raf* 7:33

[2] *Al-Isra'* 17:36

All that is intended is to make it clear that the description of *Ahlus-Sunnah* may not be given to two groups which differ completely in their way of thinking; the only one which deserves it is the one whose sayings agree with the *Sunnah*; and there can be no doubt to anyone who examines these beliefs with knowledge and impartiality that those who belong to the first school (not those who make *Ta'wil*) have more right to bear the aforementioned description than those of the second school (those who make *Ta'wil*), therefore, it is not correct to divide *Ahlus-Sunnah* into two categories; rather they are one group.

As for citing as the evidence the words of Ibn Al-Jawzi on this subject, we say: The sayings of the scholars may be cited as evidence or evidence may be cited against them, and the saying of one scholar is not an evidence against the rest of them.

As for their claim that Imam Ahmad made *Ta'wil* in the *Hadith*:

«قُلُوبُ بَنِي آدَمَ بَيْنَ أُصْبُعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ»

"Verily, the hearts of the sons of Adam are between two of the Fingers of the Most Beneficent."

And the *Hadith*:

«الْحَجَرُ الْأَسْوَدُ يَمِينُ اللهِ فِي الْأَرْضِ»

"The Black Stone is the right Hand of Allâh in the earth."

and the Words of Allâh, the Most High:

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ﴾

"And He is with you (by His Knowledge) wheresoever you may be."[1]

We say: It has not been authentically reported from Imam Ahmad, may Allâh have mercy on him, that he made *Ta'wil* of the above-mentioned two *Ahadith*.

[1] *Al-Hadid* 57:4

Shaikhul-Islam Ibn Taimiyyah, may Allâh have mercy on him, said in *Al-Fatawa* (5:398) in the collection of Ibn Qasim: As for what was reported by Abu Hamid Al-Ghazali, that Imam Ahmad did not make *Ta'wil* except in three things:

«الْحَجَرُ الْأَسْوَدُ يَمِينُ اللهِ فِي الْأَرْضِ»

"The Black Stone is the right Hand of Allâh in the earth."

and:

«قُلُوبُ الْعِبَادِ بَيْنَ أُصْبُعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ»

"The hearts of the sons of Adam are between two of the Fingers of the Most Beneficent."

and:

«إِنِّي أَجِدُ نَفَسَ الرَّحْمَنِ مِنْ قِبَلِ الْيَمَنِ»

"Verily, I find the Spirit of the Most Beneficent in the direction of Yemen."

This report is a lie against Ahmad; no one has transmitted it from him with an authentic chain of narrators, and it is not known that any of his companions transmitted it from him.

As for the Words of Allâh, the Most High:

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ﴾

"And He is with you (by His Knowledge) wheresoever you may be."[1]

Imam Ahmad did not make *Ta'wil* of it; he only explained it by one of its essential attributes, which is Knowledge, in reply to the *Jahmiyyah*,[2] who explained it in a manner which contradicted its true meaning, claiming that it necessitates the belief

[1] *Al-Hadid* 57:4

[2] *Jahmiyyah*: Named after its founder, Jahm bin Safwan, the *Jahmiyyah* movement denied all of the Names and Attributes of Allah.

that Allâh, the Most High is in every place in His Person Exalted is Allâh above what they claim. So he, may Allâh have mercy on him, explained that His being with them here means that He encompasses the creation by His Knowledge of them. This is because being with something or someone does not necessitate its physical presence or mixing with it. Rather it must be understood in each place according to its context; this is why we say: He gave me milk with water to drink. And it is said: I prayed with the congregation. And it is said: So-and-so's wife is with him. In the first example, associating and mixing is necessarily understood, while in the second example, sharing the same place and the same deed must be understood, without mixing; and in the third example, accompanying must be understood, even though they may not share the same place or action. Once it is clear that the meaning of being with something or someone differs according to what is annexed to it, and it is not possible to say that it necessitates associating and mixing, or sharing the same place, because it is impossible to attribute that to Allâh, the Almighty, the All-Powerful, due to the fact that it is confirmed that He is in no way similar to them and the fact that He is far above them. Therefore, He is with us and He is over His Throne, above the heavens, because He encompasses us with His Knowledge, His Omnipotence, His Authority, His Hearing, His Seeing and His Organizing the affairs of the creation and other matters necessitated by His Lordship. So, if a commentator explained it as meaning Knowledge, he has not exceeded what is necessitated by it and he is not thereby guilty of *Ta'wil*, except, at any rate, to those who understand being with someone or something as meaning sharing the same place or associating and mixing. And we have already said that this is not necessarily so in all cases. This regards what has been transmitted from Imam Ahmad concerning the (supposed) *Ta'wil* of these three evidences.

As for looking at the texts themselves, we have mentioned above that there is no *Ta'wil* in the Noble Verse, if a commentator explained it as meaning knowledge, because that is a part of what must necessarily be understood by it, it is not a form of distorting its meaning from what must be understood by it.

As for the *Hadith*:

«إِنَّ قُلُوبَ بَنِي آدَمَ كُلَّهَا بَيْنَ أُصْبُعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ كَقَلْبٍ وَاحِدٍ يَصْرِفُهُ حَيْثُ يَشَاءُ»

"Verily, the hearts of the sons of Adam are between two of the Fingers of the Most Beneficent are like one heart and He does with them as He wills."

It was narrated by Muslim in his *Sahih*, in the Book of *Al-Qadar* in the third Chapter, number 17, page 2045; and there is no *Ta'wil* in it, according to *Ahl as-Sunnah wal-Jama'ah*, since they confirm belief in the Fingers of Allâh, the Most High in a manner befitting Him, and the fact that our hearts are between two Fingers does not necessitate that they are touching the hearts. This is because the clouds are held between the heavens and the earth and they neither touch the sky nor the earth; likewise, the hearts of the sons of Adam are between two Fingers of the Most Beneficent and it does not necessitate that they are touching them.

As for the *Hadith*:

«الْحَجَرُ الْأَسْوَدُ يَمِينُ اللهِ فِي الْأَرْضِ»

"The Black Stone is the right Hand of Allâh in the earth."

Shaikhul-Islam Ibn Taimiyyah said regarding it in *Al-Fatawa*, (6:397) in the compilation of Ibn Qasim: It has been narrated from the Prophet ﷺ with an unauthentic chain of narrators and what is well known is that it is from Ibn 'Abbas, may Allâh be

pleased with them, who said: 'The Black Stone is the right Hand of Allâh in the earth, so whoever touched it and kissed it, it is as if he had shaken Allâh's right Hand and kissed it.' So he restricted it to being on earth and not in every place and he says: 'the right Hand of Allâh in the earth,' and the ruling on a restricted wording is different from something general and unrestricted. And he said: 'so whoever touched it and kissed it, it is as if he had shaken Allâh's right Hand and kissed it.' And it is well known that being similar to something is not the same as being identical to it.

I say: Accordingly, the *Hadith* is not speaking of the Attributes of Allâh, the Most High whose meanings have been changed from the apparent meanings, therefore there is no *Ta'wil* in it at all.

As for their claim that there are two schools: One of them known as the school of Ibn Taimiyyah, we say that the attribution of this school to Ibn Taimiyyah is in order to claim that no one before him said these things. This is wrong, because the beliefs held by Ibn Taimiyyah are those which were held by the righteous *Salaf* and the Imams of the (Muslim) nation, and it was not he who introduced this school, as claimed by the one who says this, and who wishes thereby to minimize its importance and Allâh is the One Who is asked for Help.

As for our position regarding those scholars who made *Ta'wil*, we say: Any of them who was known to have a good intention and who contributed positively to the religion and who followed the *Sunnah* is excused, due to his having exercised *Ta'wil* for some reason (which he saw as justifiable). However, his being excused does not mean that his path was not wrong, that is the method contrary to that of the righteous *Salaf* which was to understand them according to their apparent meaning, and to believe what that apparent meaning proved, without trying to explain how, and without comparison.

It is necessary to differentiate between the ruling on a saying, and on the one who said it, and between a deed and the one who performed it. So, if an incorrect statement emanates from the exercise of *Ijtihad* and a good intention, then the one who said it is not blamed for it. Indeed, he has a reward for his *Ijtihad*, according to the statement of the Prophet ﷺ:

«إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ، وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ»

"If a judge makes a ruling and he exercises Ijtihad (therein), and he is correct, then he has two rewards; but if he makes a ruling and exercise Ijtihad (therein) and he is wrong, then he has one reward."[1]

But as for him being described as astray, if what is meant by it is that he is completely astray, for which the person so described is held blameworthy and which is hated, then this description is not applied to this *Mujtahid*[2] who is known to have had a good intention, contributed positively to the religion, and followed the *Sunnah*.

But if what is intended by being astray is that his opinion contradicts the correct view, without indicating thereby censure of the one who holds it, then there is no objection to that, because such a person as this is not completely astray. Regarding his method, he is correct, since he has striven to the utmost of his ability to arrive at the truth, but as regards the result (of his *Ijtihad*) he is astray, since he has contradicted the truth.

[1] Reported by Al-Bukhari in the Book of Holding Fast to the Book (of Allah) and the *Sunnah*, in the Chapter: The Reward of the Judge Who Exercises *Ijtihad* and He is Correct or Wrong (7352) and by Muslim in the Book of Judgements, in the Chapter: Explanation of the Reward of the Judge When He Exercise *Ijtihad* (1716).

[2] *Mujtahid*: One who exercises *Ijtihad*.

And by this detailed explanation, doubts and worries are removed. And Allâh is the One Who is asked.

Q. 30. What is the belief of *Ahlus-Sunnah wal-Jama'ah* regarding the Names and Attributes of Allâh? And what is the difference between a Name and an Attribute? And does confirming the Name necessitate confirming the Attribute? And does confirming the Attribute necessitate confirming the Name?

A. The belief of *Ahlus-Sunnah wal-Jama'ah* regarding the Names and Attributes of Allâh is to confirm the Names and Attributes which Allâh has confirmed for Himself, without distorting the meaning, without negating it, with explaining how and without comparison.

The difference between a Name and an Attribute is that a Name is something by which Allâh has named Himself, and an Attribute is something by which Allâh has described Himself and there is a clear difference between them.

A Name is considered to be an appellation by which Allâh, the Almighty, the All-Powerful is known, and which implies an Attribute; and confirming a Name entails confirming the Attribute, for example:

﴿إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ﴾

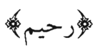
"Verily, Allâh is Ghafoor (the Most Forgiving), Raheem (the Most Merciful)."

and the Name:

﴿غَفُورٌ﴾

"Ghafoor."

necessitates confirming the Attribute of Forgiveness, while the Name:



"Raheem."

necessitates confirming the Attribute of Mercy.

But confirming an Attribute does not necessitate confirming a Name, for example, the Attribute of *Al-Kalam* (speech) does not necessitate that we confirm for Allâh the name: *Al-Mutakallim* (the Speaker); and based upon this, the Attributes are greater in number, because every Name necessitates an Attribute, but not every Attribute necessitates a Name.

Q. 31. Are the Names of Allâh, the Most High limited?

A. The Names of Allâh are not limited to a certain number, and the evidence for this is the saying of the Prophet ﷺ in the authentic *Hadith*:

«اللَّهُمَّ إِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ»

"Oh, Allâh! I am Your slave and the son of Your male and female slaves."

up to his words:

«أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوِ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ»

"I ask You by every Name which is Yours, by which You have called Yourself, or which You have revealed in Your Book, or which You have taught to one of Your created beings, or which You have concealed in the Knowledge of the unseen which is with You."[1]

And that which Allâh has concealed in the Knowledge of the unseen cannot be known, and what is not known is not limited.

As for the words of the Prophet ﷺ:

[1] Reported by Ahmad (1:391)

«إِنَّ للهِ تِسْعَةً وَتِسْعِينَ اسْمًا مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ»

"Allâh has ninety-nine Names; whoever enumerated (and believed in) them will enter Paradise."[1]

The meaning of this is not that He has no Names except these Names; but its meaning is that whoever enumerated these ninety-nine Names from among His Names will enter Paradise. As for:

«مَنْ أَحْصَاهَا»

"whoever enumerated (and believed in) them,"

it is a completion of the first sentence, and not the start of a separate sentence. Similar to this is the saying of the Arabs: I have a hundred horses; I have prepared them for *Jihad* in Allâh's Cause. The meaning is not that he has no horses other than these hundred; rather these hundred have been prepared for this thing.

Shaikhul-Islam Ibn Taimiyyah, may Allâh have mercy on him, has reported that there is agreement among the scholars of *Hadith* that the Prophet ﷺ enumerating and mentioning them has not been authentically reported.

He has spoken the truth, may Allâh have mercy on him, and the evidence for that is the immense differing which exists over these Names. Those who have tried to authenticate the *Hadith* have said that this is a momentous matter, because they (i.e. these Names) lead to Paradise and so the Companions, may Allâh be pleased with them, would not have failed to ask him ﷺ to identify them, which proves that they were identified by

[1] Reported by Al-Bukhari in the Book of Conditions, in the Chapter: What Conditions are Permissible (2736) and by Muslim in the Book of Remembrance and Supplication, in the Chapter Regarding the Names of Allah, the Most High and the Virtue of One Who Enumerates Them (2677).

him. But the answer to this is that it is not necessarily so, and if it were so, these ninety-nine Names would have been more well known than the sun and they would have been transmitted in the *Two Sahihs* and in other collections of *Hadith*, because there is a need for it and its preservation is necessary. So, how has it not been transmitted except through a weak chain of narrators and in differing forms?[1] (The answer is that) the Prophet ﷺ did not identify them for a very profound reason, which is that the people search for them and examine them in the Book of Allâh and the *Sunnah* of His Messenger ﷺ so that those who earnestly endeavor be clearly distinguished from those who do not.

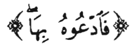
The meaning of enumerating them is not that they should be written on a piece of paper until they are memorized; rather the meaning of that is:

1. To be accustomed to pronouncing them.

2. To understand their meanings.

3. To worship Allâh by what they necessitate; and there are two aspects to this:

a) To supplicate Allâh by them, according to the Words of Allâh, the Most High:



"so call on Him by them."[2]

making them the means to your request, so you should choose a suitable Name for your request: (For example,) when you ask for forgiveness, say: *Ya Ghafoor* (Oh, Most Forgiving)! Forgive

[1] Meaning, the list of ninety-nine Names referred to in some of the narrations of the above-mentioned *Hadith*. The point here is that all of the versions of the *Hadith* that list the Names are not authentic, although the part mentioned here is.

[2] *Al-A'raf* 7:180

me. And it is not fitting that you should say: *Ya Shadeed Al-'Iqab* (Oh, Severe in Punishment)! Forgive me. In fact, this resembles making jest. Rather you should say: Grant me protection from Your Punishment.

b) To implement what is necessitated by these Names in your worship: So, what is necessitated by the Name *Ar-Raheem* (the Most Merciful) is mercy, therefore, you should perform the righteous deed through which the Mercy of Allâh will be attained. This is the meaning of enumerating them, and the matter being so, it is worthy of being the price for entering Paradise.

Q. 32. What is the belief of the *Salaf* regarding Allâh, the Most High's *'Uluww* (Exaltedness)? What is the ruling on those who say that He is not within the six directions (i.e. up, down, left, right, back and front) and that He is in the heart of the believer?

A. The belief of the *Salaf*, may Allâh be pleased with them, is that Allâh, the Most High is above the His creatures in His Self, and Allâh, the Most High has said:

﴿فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمۡ تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ ذَٰلِكَ خَيۡرٞ وَأَحۡسَنُ تَأۡوِيلًا﴾

"(And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (ﷺ), if you believe in Allah and in the Last Day. That is better and more suitable for final determination."[1]

and He, the Most High says:

﴿وَمَا ٱخۡتَلَفۡتُمۡ فِيهِ مِن شَيۡءٖ فَحُكۡمُهُۥٓ إِلَى ٱللَّهِۚ﴾

"And in whatsoever you differ, the decision thereof is with Allah."[2]

[1] *An-Nisa'* 4:59

[2] *Ash-Shura* 42:10

and He, the Most High says:

﴿إِنَّمَا كَانَ قَوْلَ ٱلْمُؤْمِنِينَ إِذَا دُعُوٓاْ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُواْ سَمِعْنَا وَأَطَعْنَاۚ وَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ۝٥١ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ وَيَخْشَ ٱللَّهَ وَيَتَّقْهِ فَأُوْلَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ﴾

"The only saying of the faithful believers, when they are called to Allah (His Words, the Qur'an) and His Messenger (ﷺ), to judge between them, is that they say: 'We hear and we obey.' And such are the successful (who will live forever in Paradise). And whosoever obeys Allah and His Messenger (ﷺ), fears Allah, and keeps his duty (to Him), such are the successful."[1]

and He, the Most High says:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْۗ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ ضَلَّ ضَلَٰلًا مُّبِينًا﴾

"It is not for a believer, man or woman, when Allah and His Messenger (ﷺ) have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger (ﷺ), he has indeed strayed into a plain error."[2]

and He, the Most High says:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُواْ فِىٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُواْ تَسْلِيمًا﴾

"But no, by your Lord, they can have no faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission."[3]

When it is clear that the believers' way, when disagreement

[1] *An-Nur* 24:51-52

[2] *Al-Ahzab* 33:36

[3] *An-Nisa'* 4:65

occurs, is to refer to the Book of Allâh, the Most High and the *Sunnah* of His Messenger ﷺ, and to hear and obey, and not to choose a judgement from some other source, and that faith is not achieved except in this way, without causing difficulty and with complete submission; for departure from this way will result in what Allâh describes thus:

﴿وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُ ٱلْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ ٱلْمُؤْمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصْلِهِۦ جَهَنَّمَ ۖ وَسَآءَتْ مَصِيرًا﴾

"And whoever contradicts and opposes the Messenger (Muhammad ﷺ) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell — what an evil destination!"[1]

Based upon this then, when one investigates the matter of Allâh, the Most High's *'Uluww* by His Self over His creation after referring it to the Book of Allâh and the *Sunnah* of His Messenger ﷺ, it becomes clear that the Book (of Allâh) and the *Sunnah* prove clearly in all senses, the meaning that Allâh is Above the creation with His Self, using many different expressions, including:

1. The clear declaration that Allâh is above the heavens, above His creation, as in the Words of Allâh, the Most High:

﴿أَمْ أَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۖ فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ﴾

"Or do you feel secure that He, Who is over the heaven (Allah), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning."[2]

When saying *Ruqyah* for the sick, the Prophet ﷺ said:

«رَبُّنَا اللهُ الَّذِي فِي السَّمَاءِ»

[1] *An-Nisa'* 4:115

[2] *Al-Mulk* 67:17

"Our Lord, Allâh, Who is above the heavens."

up to the end of the *Hadith*.[1]

He ﷺ also said:

«وَالَّذِي نَفْسِي بِيَدِهِ! مَا مِنْ رَجُلٍ يَدْعُو امْرَأَتَهُ إِلَى فِرَاشِهَا فَتَأْبَى عَلَيْهِ إِلَّا كَانَ الَّذِي فِي السَّمَاءِ سَاخِطًا عَلَيْهَا حَتَّى يَرْضَى عَنْهَا»

"By Him in Whose Hand is my soul, whenever a man calls his wife to his bed and she refuses him, He Who is above the heavens will be angry with her until he (the husband) is pleased with her."[2]

2. The clear declaration that Allâh, the Most High is Above, such as in the Words of Him, the the Most High:

﴿وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ﴾

"And He is the Irresistible (Supreme), above His slaves."[3]

And the Words of Him, the the Most High:

﴿يَخَافُونَ رَبَّهُم مِّن فَوْقِهِمْ﴾

"They fear their Lord above them."[4]

And the words of the Prophet ﷺ:

«إِنَّ اللهَ لَمَّا قَضَى الْخَلْقَ كَتَبَ عِنْدَهُ فَوْقَ عَرْشِهِ إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي»

[1] The details of its reference have already been mentioned under question 25.

[2] Reported by Al-Bukhari in the Book of the Beginning of Creation, in the Chapter: If Any of You Says *Ameen* and the Angels in the Heavens Say *Ameen* (3237) and by Muslim in the Book of Marriage, in the Chapter on the Prohibition of Her Refusing to go to Her Husband's Bed (1436) and the wording is that of the latter.

[3] *Al-An'am* 6:18

[4] *An-Nahl* 16:50

"When Allâh completed the creation, He wrote in His Book which is with Him on His Throne, My Mercy surpasses My Anger."[1]

3. The clear declaration of things ascending to Allâh and descending from Him; and ascending can only be towards somewhere higher, and descending can only be from somewhere higher, as in the Words of Allâh, the Most High:

﴿إِلَيْهِ يَصْعَدُ ٱلْكَلِمُ ٱلطَّيِّبُ وَٱلْعَمَلُ ٱلصَّـٰلِحُ يَرْفَعُهُۥ﴾

"To Him ascend (all) the goodly words, and the righteous deeds exalt it."[2]

And His Words:

﴿تَعْرُجُ ٱلْمَلَـٰٓئِكَةُ وَٱلرُّوحُ إِلَيْهِ﴾

"The angels and the Ruh [Jibrail (Gabriel)] ascend to him."[3]

And His Words:

﴿يُدَبِّرُ ٱلْأَمْرَ مِنَ ٱلسَّمَآءِ إِلَى ٱلْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ﴾

"He manages and regulates (every) affair from the heavens to the earth; then it (affair) will go up to Him."[4]

And the Words of Allâh, the Most High in the Noble Qur'ân:

﴿لَّا يَأْتِيهِ ٱلْبَـٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ﴾

[1] Reported by Al-Bukhari in the Book of the Beginning of Creation, in the Chapter: What Has Been Said Concerning the Words of Allah:

﴿وَهُوَ ٱلَّذِى يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ﴾

"And He it is Who originates the creation, then He will repeat it." Surat Ar-Rum 30:27) (3194) and by Muslim in the Book of Repentance, in the Chapter on the Extensiveness of Allah, the Most High's Mercy and That it Overpowers His Anger (2751).

[2] *Fatir* 35:10

[3] *Al-Ma'arij* 70:4

[4] *As-Sajdah* 32:5

"Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise (Allâh عز وجل)".[1]

The Qur'ân is the Speech of Allâh, the Most High, as He, the Most Glorified says:

﴿وَإِنْ أَحَدٌ مِّنَ ٱلْمُشْرِكِينَ ٱسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَٰمَ ٱللَّهِ﴾

"And if anyone of the Mushrikun (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) seeks your protection then grant him protection so that he may hear the Word of Allah."[2]

And if the Noble Qur'ân is His Speech, and it is sent down from Him, that proves that He is Elevated with His Self."

The Prophet ﷺ said:

«يَنْزِلُ رَبُّنَا إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الآخِرُ فَيَقُولُ: مَنْ يَدْعُونِي»

"Our Lord descends to the lowest heaven when the last third of the night is remaining and He says: Who is supplicating Me?"

up to the end of the *Hadith*, and it is an authentic *Hadith*, confirmed in the *Two Sahihs* and other books.[3]

And in the *Hadith* of Al-Bara' bin 'Azib, may Allâh be pleased with him, it is reported that the Prophet ﷺ taught him what to say when he betakes himself to his bed, including the words:

«آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ»

"I believe in Your Book which You have sent down and in Your Prophet whom You have sent."

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[1] *Fussilat* 41:42

[2] *At-Tawbah* 9:6

[3] Reported by Al-Bukhari in the Book of *Tahajjud*, in the Chapter on Supplication and Prayer in the Latter Part of the Night (1145) and by Muslim in the Book of Prayer, in the Chapter on Encouragement of Supplication and Remembrance in the Latter Part of the Night (758).

This is in *Sahih Al-Bukhari* and other books.[1]

4. Allâh clearly described Himself with *'Uluww*, as in the Words of Him, the Most High:

﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾

"Glorify the Name of your Lord, the Most High,"[2]

and His Words:

﴿وَلَا يَـُٔودُهُۥ حِفْظُهُمَا ۚ وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ﴾

"and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great."[3]

And the Prophet ﷺ would say:

«سُبْحَانَ رَبِّيَ الْأَعْلَى»

"Glorified is my Lord, the Most High."[4]

5. The Prophet ﷺ pointing towards the heaven, when he called Allâh as a Witness, while standing on 'Arafat, during that great gathering, where he ﷺ witnessed the largest gathering of His Community. He said to them:

«أَلَا هَلْ بَلَّغْتُ»

"Have I not conveyed (the Message)?"

[1] Reported by Al-Bukhari in the Book of Supplications, in the Chapter: What Should One Say Before Sleeping (6313) and by Muslim in the Book of Remembrance and Supplication, in the Chapter: What to Say Before Sleeping and When Laying Down (2710).

[2] *Al-A'la* 87:1

[3] *Al-Baqarah* 2:255

[4] Reported by Abu Dawud in the Book of Prayer, in the Chapter: What a Man Should Say When Bowing and When Prostrating (871), by At-Tirmithi in the Book of Prayer, in the Chapter: What Has Been Said About *Tasbih* (Glorifying Allah) When Bowing and When Prostrating (262) and by An-Nasa'i in the Book of Prayer, in the Chapter: The Reciter Seeks Refuge (1007).

They said: "Yes." So he said:

«اللَّهُمَّ اشْهَدْ»

"Oh, Allâh! Witness."

And he raised his finger to the heavens and then pointed it towards the people.

And this is confirmed in *Sahih Muslim* from the *Hadith* of Jabir, may Allâh be pleased with him.[1]

It is clear from this that Allâh is above the heavens, for if He were not, his raising his finger towards it would have been in vain.

6. The question the Prophet ﷺ asked the slave-girl, when he said to her:

«أَيْنَ اللهُ؟»

"Where is Allâh?"

And she replied: "Above the heavens." He said:

«أَعْتِقْهَا فَإِنَّهَا مُؤْمِنَةٌ»

"Free her, for she is a believer."

This was reported by Muslim in a long *Hadith* on the authority of Mu'awiyah bin Al-Hakam As-Sulami, may Allâh be pleased with him, and it clearly confirms Allâh's Elevation in His Self, because the word *Ayna* (where) is only used to inquire about a location, and the Prophet ﷺ confirmed this woman's reply as being correct, when he asked her:

«أَيْنَ اللهُ؟»

"Where is Allâh?"

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[1] Reported by Muslim in the Book of *Hajj*, in the Chapter on the Pilgrimage of the Prophet ﷺ (1218).

He confirmed that Allâh, the Most High is above the heavens, and made it clear that this (belief) is an essential requirement of faith when he said:

«اعْتِقْهَا فَإِنَّهَا مُؤْمِنَةٌ»

"Free her, for she is a believer."

So, a person is not a believer until he affirms and believes that Allâh, the Most High is above the heavens.

These types of evidence, transmitted from the Book of Allâh, the Most High and the *Sunnah* of His Messenger ﷺ are proof of Allâh, the Most High being Exalted in His Self, over His creation. As for mentioning all of the many evidences, it is not possible to enumerate them all here.

The righteous *Salaf*, may Allâh be pleased with them, are unanimous in their view of what is necessitated by these texts, and they confirmed that Allâh, the Most High is Exalted in His Self, and that is, that He, the Most High is His Self above His creation, just as they are unanimous in affirming Exaltedness in meaning to Him, and that is, an Exaltedness in attributes. Allâh, the Most High says:

﴿وَلَهُ ٱلْمَثَلُ ٱلْأَعْلَىٰ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ﴾

"His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise."[1]

And He, the Most High says:

﴿وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا﴾

"And (all) the Most Beautiful Names belong to Allah, so call on Him by them."[2]

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[1] *Ar-Rum* 30:27

[2] *Al-A'raf* 7:180

And He, the Most High says:

﴿فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ﴾

"So put not forward similitudes for Allah (as there is nothing similar to Him, nor does He resemble anything). Truly, Allah knows and you know not."[1]

And He says:

﴿فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ﴾

"Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped)."[2]

And there are other Verses which prove His Perfection in His Attributes and in His Deeds.

Just as Allâh, the Most High's Exaltedness in His Self is proven by texts in the Book (of Allâh) and the *Sunnah*, and the consensus of the *Salaf*, it is also proven by reason and the *Fitrah*.[3]

The Evidence of Reason

It is said: There is no doubt that exaltedness is an attribute of perfection, and that the opposite of this is an attribute of imperfection. It is confirmed that Allâh's Attributes are perfect, therefore it is essential to confirm exaltedness as one of His Attributes, and confirming it does not necessitate any imperfection. So, we say that His exaltedness does not imply that any part of His creation encloses Him, and whoever thinks that confirming exaltedness to Him implies that, then he has deluded himself by such idea, and gone astray in his rationality.

[1] *An-Nahl* 16:74

[2] *Al-Baqarah* 2:22

[3] *Fitrah*: The natural state in which Allah, the Most High created us, believing in His Oneness.

The Evidence from the *Fitrah*

Every person who supplicates to Allâh, the Most High, whether it is the supplication of worship, or the supplication of a request, he directs his heart nowhere except towards the heavens, and this is why you find that he raises his hands towards the heavens. This is something instinctual in his *Fitrah*, as Al-Hamdani said to Abul-Ma'ali Al-Juwaini: No sensible person ever said: 'Oh, Lord,' without finding in his heart the necessity of asking from above. At this, Al-Juwaini began to strike his head with his hand and he said: Al-Hamdani has embarrassed me! Al-Hamdani has embarrassed me. Thus it has been transmitted from him and whether it is authentic or not, every person knows this.

In *Sahih Muslim*, it is reported in the *Hadith* of Abu Hurairah, may Allâh be pleased with him, that the Prophet ﷺ mentioned the man who extended his hands to the heaven and said: 'Oh, Lord,' up to the end of the *Hadith*.[1] And you also find that when a man prays, his heart is directed towards the heavens, especially when he prostrates and he says:

«سُبْحَانَ رَبِّيَ الأَعْلَى»

"Glorified is my Lord, the Most High."[2]

This is because he knows that the object of his worship is above the heavens.

As for their saying that Allâh is not within the six directions, this saying is in general false, because it necessitates invalidating something which Allâh, the Most High has confirmed for Himself, and which the most knowledgeable of His creatures

[1] The details of its reference have been mentioned previously under question no. 20.

[2] The details of its reference have been mentioned earlier regarding in this discussion.

confirmed for Him, and the greatest of them in extolling Him and that is His Messenger, Muhammad ﷺ that He, the Most Glorified is above the heavens which is in an upward direction.

In fact, this statement necessitates describing Allâh, the Most High as non-existent, because the six directions are: up, down, right, left, behind and in front, and there is nothing in existence which does not have a relation to one of these directions, and this is instinctively known by reason. So, if these directions are negated for Allâh, the Most High, it implies that He is non-existent. Even if we accept that anything exists outside these directions, the mind rejects it, and it is only in the mind. We believe, and consider it essential for every believer in Allâh, to believe in His Exaltedness, that He is above His creation, as proved by the Book (of Allâh), the *Sunnah*, the consensus of the *Salaf*, reason and the *Fitrah* as we have established previously.

But at the same time, we affirm that Allâh, the Most High encompasses all things, and that nothing among His created things encompasses Him, and that He is Independent of His creation, and He does not need anything from His created beings. We also hold that it is not permissible for a believer to deviate from what is proven by the Book (of Allâh) and the *Sunnah*, in favor of the opinion of any person, whoever it may be, as we have said in the evidences which we mentioned at the beginning of this answer.

As for their saying that Allâh, the Most High is in the heart of the believer, there is no evidence for this, neither in the Book of Allâh nor in the *Sunnah* of His Messenger ﷺ nor in the sayings of any of the righteous *Salaf*, as far as we are aware. It is also completely false, for if it was meant by it that Allâh, the Most High is present in the heart of the creature, then it is definitely false, because Allâh, the Most High is Greater and Mightier than that. And very astonishing that a person should flee from the idea of Allâh, the Most High being above the heavens,

which is proven by the Book (of Allâh) and the *Sunnah*, then he accept something for which there is no evidence in the Book (of Allâh) and the *Sunnah*, which is this claim that Allâh, the Most High is in the heart of the believer, although there is not a single letter in the Book (of Allâh) or the *Sunnah* to prove that.

But if what was meant by saying that Allâh, the Most High is in the heart of the believing worshipper was that he always remembers his Lord in his heart, then this is true, but it should be phrased in such a way as to prove the true manner of it, and to negate the false meaning. So, it should be said, for example: The remembrance of Allâh is always in the heart of the believing worshipper. But what is apparent from the words of the one who says that, is that he wants to replace the belief that Allâh, the Most High is above the heavens with this false belief. With this meaning, it is false, as we have said.

So, the believer must beware of rejecting what is proven by the Book of Allâh and the *Sunnah* of His Messenger ﷺ and which the *Salaf* have agreed upon unanimously, in favor of general and obscure interpretations which are open to both correct and false meanings. He must hold fast to the path of the foremost of those who embraced Islam among the *Muhajirun*[1] and the *Ansar*,[2] so that he may be included in the Words of Allâh, the Most High:

﴿وَٱلسَّـٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَـٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَـٰنٍ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّـٰتٍ تَجْرِى تَحْتَهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَآ أَبَدًا ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ﴾

[1] *Muhajirun*: The Muslims of Makkah who fled from the persecution inflicted upon them by the pagans of Quraish to the sanctuary of Al-Madinah.

[2] *Ansar*: The Muslim of Al-Madinah, who welcomed and supported the migrants from Makkah (the *Muhajirun*) upon their arrival in Al-Madinah.

"And the foremost to embrace Islam of the Muhajirun (those who migrated from Makkah to Al-Madinah) and the Ansar (the citizens of Al-Madinah who helped and gave aid to the Muhajirun) and also those who followed them exactly (in Faith) Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success."[1]

May Allâh make us all among them, and may He grant us all Mercy from Him, verily, He is the Bestower.

Q. 33. Is the interpretation of Allâh's *Istawa* over His Throne to mean His Exaltedness in a manner befitting His Majesty, the interpretation of the righteous *Salaf*?

A. The interpretation of Allâh, the Most High's *Istawa* over His Throne to mean that He is above His Throne in a manner befitting His Majesty is the interpretation of the righteous *Salaf*.

Ibn Jarir (At-Tabari), the Imam of the scholars of *Tafsir* said in his *Tafsir*: Among the meanings of the word *Istawa* are: elevation and ascension, as in the saying of a person: So-and-so *Istawa* on his bed.

And he said in his explanation of the Words of Allâh, the Most High:

﴿ٱلرَّحْمَٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ﴾

"The Most Gracious (Allah) rose over (Istawa) the (Mighty) Throne (in a manner that suits His Majesty)."[2]

He, Glorified is the mention of His Name, says: 'The Most Beneficent *Istawa* over His Throne.' (That is,) He has Ascended and Risen. And nothing has been transmitted from the *Salaf* that contradicts this.

[1] *At-Tawbah* 9:100

[2] *Ta-Ha* 20:5

What he means is that *Istawa* linguistically is used in different ways:

1. That it is unlimited and not restricted, so its meaning would be: completeness and perfection, such as in the Words of Allâh, the Most High:

﴿وَلَمَّا بَلَغَ أَشُدَّهُۥ وَٱسْتَوَىٰٓ﴾

"And when he attained his full strength, and was perfect (in manhood),"[1]

2. That it is combined with the letter *Wauw,* (which means 'and') so that its meaning would be: to be equal or to be equivalent, as in the people's saying: The water and the step are at the same level.

3. That it is combined with the word *Ila* (which means 'to'), so that its meaning would be: objective, as in the Words of Allâh, the Most High:

﴿ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ﴾

"Then He rose over (Istawa) towards the heaven."[2]

4. That it is combined with the word *'Ala* (on, over), in which case, its meaning would be: elevation and ascension, as in the Words of Allâh, the Most High:

﴿ٱلرَّحْمَٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ﴾

"The Most Gracious (Allah) rose over (Istawa) the (Mighty) Throne (in a manner that suits His Majesty)."[3]

Some of the *Salaf* held the view that *Istawa* combined with *Ila* is the same as *Istawa* combined with *'Ala*, in which case, the meaning would be: ascension and elevation. And some of them

[1] *Al-Qasas* 28:14

[2] *Al-Baqarah* 2:29

[3] *Ta-Ha* 20:5

held that *Istawa* combined with *'Ala* means: to go up and to be established.

As for its being interpreted as meaning sitting, Ibn Al-Qayyim has transmitted in *As-Sawa'iq* (4:1303), from Kharijah bin Mus'ab regarding the Words of Allâh, the Most High:

﴿ٱلرَّحْمَٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ﴾

"The Most Gracious (Allah) rose over (Istawa) the (Mighty) Throne (in a manner that suits His Majesty)."[1]

He said: And is there any *Istawa* without sitting? And the mention of sitting has been mentioned in a *Hadith* narrated by Imam Ahmad, on the authority of Ibn 'Abbas, may Allâh be pleased with him, in a *Marfu'*[2] form. And Allâh knows better.

Q. 34. Your Eminence, the Shaikh, You have said regarding Allâh's *Istawa* over His Throne: It is a specific Exaltedness over the Throne, befitting the Majesty of Allâh, the Most High and His Greatness; would Your Eminence be so kind as to clarify this?

A. We mean by our saying regarding Allâh's *Istawa* over His Throne: It is a specific Exaltedness over the Throne in a manner befitting the Majesty of Allâh, the Most High and His Greatness that it is an Elevation which is unique to Him, over the Throne, and it is not the general elevation common to all created beings. For which reason, it is not correct to say that He has ascended over the created things, or over the heavens, or over the earth, although He is exalted above all created things, exalted above the heavens, exalted over the earth and so on.

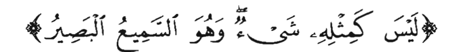
[1] *Ta-Ha* 20:5

[2] *Marfu'*: A chain of narrators that narrate a statement from the Prophet ﷺ.

As for the Throne, we say: Verily, Allâh, the Most High is exalted over His Throne, and He has ascended over His Throne; so His *Istiwa'* is more specific than general *'Uluww* (Exaltedness). This is why Allâh's *Istawa* over His Throne is one of His Attributes of Action, related to His Will, as opposed to His *'Uluww,* which is one of His Essential Attributes which is inseparable from Him.

Shaikhul-Islam Ibn Taimiyyah, may Allâh have mercy on him, has clarified something similar to what we have said, in his explanation of the *Hadith* of (Allâh's) Descent on page 522, vol. 5 of *Majmu' Al-Fatawa*, in the collection of Ibn Qasim: And if it was said: 'If His *Istawa* over the Throne took place only after creating the heavens and the earth in six days, then before that, He was not Above the Throne.' It would be said (in reply): The *Istawa* (of Allâh) is a specific kind of *'Uluww,* for everything which ascends over something is elevated over it, but not everything which is elevated over something has ascended over it. This is why it is not said of everything that is elevated over something else that it has ascended over it. But everything about which it is said that it has ascended over something else is elevated over it. The meaning of this is clear and complete.

As for our saying: in a manner befitting His Majesty and His Greatness, what is meant by it is that His *Istawa* over His Throne, like the rest of His Attributes, is in a manner befitting His Majesty and His Greatness and it does not resemble the *Istawa* of the created beings, for it pertains to the manner of this *Istawa*, because attributes are related to the thing described by them. So just as Allâh, the Most High has a Self which does not resemble the self of others, so His Attributes do not resemble the attributes of others:



"There is nothing like Him, and He is the All-Hearer, the All-Seer.[1]

There is nothing like Him in His Self, nor in His Attributes. This is why Imam Malik, may Allâh have mercy on him, said, when he was asked about the manner of the *Istawa*: The *Istawa* is not unknown, but the manner of it is not understood, to believe in it is an obligation, and to ask about it is an innovation. This is the rule for all of the Attributes, for they are confirmed for Allâh, the Most High, as He has confirmed them for Himself in a manner befitting Him, without corrupting the meaning, without denial, without explaining how it is and without comparison.

This clarifies the meaning of the statement that the *Istawa* over the Throne is a specific type of Exaltedness over the Throne, which is unique to Him. Because the general exaltedness is confirmed for Allâh, the Almighty, the All-Powerful before the creation of the heavens and the earth, at the time of their creation and after their creation, because it is one of His Essential and Intrinsic Attributes, like His Hearing, His Seeing, His Omnipotence, His Power and the like, as opposed to His *Istawa*.

Q. 35 What are the things that must be linked with Allâh's Will and what are the things that should not be linked with His Will?

A. It is preferable to link everything in the future to Allâh's Will, according to the Words of Him, the Most High:

﴿وَلَا تَقُولَنَّ لِشَاْىْءٍ إِنِّى فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾ إِلَّآ أَن يَشَآءَ ٱللَّهُ﴾

"And never say of anything, 'I shall do such and such thing tomorrow.' Except (with the saying), 'If Allah wills!'"[2]

[1] *Ash-Shura* 42:11

[2] *Al-Kahf* 18:23-24

As for something in the past, it should not be linked to Allâh's Will, unless what is meant by it is to express a hope. So for example, if a person said to you: The month of Ramadan began on Sunday night, Allâh Willing, That would not require us to say: *Allâh Willing*, because it is something which has passed and is known. And if someone said to you: I have put on my garment, *Allâh Willing*, and he is wearing it, then it is not fitting to link it to Allâh's Will, because it is something which has past and finished unless he meant by it that the donning of the garment was by Allâh's Will, in that case, there would be no objection to it. And if a person said: I have prayed, *Allâh Willing*, if he meant the action of praying, then this is not fitting, because he has prayed. But if he meant: *Allâh Willing*, the prayer is accepted, then in this case, it would be correct, because he does not know whether his prayer was accepted or not.

Q. 36.What are the categories of *Al-Iradah* (Intent)?

A. *Al-Iradah* is divided into two types:

1. *Iradah Kawniyyah*.
2. *Iradah Shari'ah*.

So that which falls under the meaning of Allâh's Will is *Iradah Kawniyyah*, while that which falls under the meaning of (His) Love (for something) is *Iradah Shari'ah*. An example of *Iradah Shari'ah* is in the Words of Allâh, the Most High:

﴿وَٱللَّهُ يُرِيدُ أَن يَتُوبَ عَلَيْكُمْ﴾

"Allah wishes to accept your repentance."[1]

Because here, the verb;

﴿يريد﴾

"wishes."

[1] *An-Nisa'* 4:27

means loves, it does not mean that He wills it, because if the meaning was: Allâh wills that He accept your repentance, He would have accepted the repentance of all of His creatures, and this is something which cannot be, because the majority of the sons of Adam are disbelievers, therefore:

﴿يُرِيدُ أَن يَتُوبَ عَلَيْكُمْ﴾

"wishes to accept your repentance."

means that He loves to accept your repentance and it is not necessary that due to Allâh's Love for something it will happen, because the far-reaching Divine Wisdom might necessitate that it should not happen.

An example of *Iradah Kawniyyah* is in the Words of Allâh, the Most High:

﴿إِن كَانَ ٱللَّهُ يُرِيدُ أَن يُغْوِيَكُمْ﴾

"if Allah's Will is to keep you astray."[1]

Allâh does not love to make His worshippers go astray, therefore, it is not correct for the meaning to be: 'If Allâh loved to make you go astray' rather the meaning is: If Allâh wanted to make you go astray.

But it remains for us to say: What is the difference between *Iradah Kawniyyah* and *Iradah Shari'ah* with regard to the occurrence of the matter in question? We say: Regarding the *Kawniyyah*, that which is wanted must come to be, if Allâh wills something to happen, then it must happen:

﴿إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ﴾

"Verily, His Command, when He intends a thing, is only that He says to it, 'Be!' — and it is!"[2]

[1] *Hud* 11:34

[2] *Ya-Sin* 36:82

But as for *Iradah Shari'ah*, that which is wanted might come to be and it might not come to be: Allâh might desire and love this thing, but it does not occur, because what is loved might take place, and it might not.

If someone said: Does Allâh will that sins be committed? We say: He wills it to be, but He does not love that it should be. This is because *Iradah Shari'ah* means love, and Allâh does not love sins, but He wills them to be, so everything in the heavens and the earth is by Allâh's Will.

Q. 37. What constitutes *Ilhad* regarding the Names of Allâh, the Most High and what are its types?

A. *Ilhad* linguistically means speaking, to be inclined or to deviate, such as in the Words of Allâh, the Most High:

﴿لِّسَانُ ٱلَّذِى يُلْحِدُونَ إِلَيْهِ أَعْجَمِىٌّ وَهَـٰذَا لِسَانٌ عَرَبِىٌّ مُّبِينٌ﴾

"The tongue of the man they refer to is foreign, while this (the Qur'an) is a clear Arabic tongue."[1]

And from this is the word *Lahd*,[2] which is so called, because it is inclined to one side of it. *Ilhad* cannot be understood without understanding *Istiqamah*,[3] because, as it is said: By their antonyms things are explained. *Istiqamah* in the matter of Allâh, the Most High's Names and Attributes is to accept these Names and Attributes according to their true meaning, in a manner befitting Allâh, the Almighty, the All-Powerful, without corrupting the meanings, or negating them, or explaining the how of them, or comparing them with those of the created beings, in accordance with the rule followed by *Ahlus-Sunnah wal-Jama'ah* in this matter.

[1] *An-Nahl* 16:103

[2] *Lahd*: A niche in the grave in which the deceased is placed, facing towards the *Qiblah*.

[3] *Istiqamah*: To be straight.

So, if we know what *Istiqamah* is in this matter, then the opposite of *Istiqamah* is *Ilhad*. The scholars have mentioned a number of types of *Ilhad* regarding the Names and Attributes of Allâh, all of which may be covered by saying: It is to deviate away from what it is obligatory to believe regarding them, and that falls into a number of categories, such as:

1. Denying any of the Names or the Attributes proven by them, such as one who denies that the Name: *Ar-Rahman* (the Most Beneficent) is one of the Names of Allâh, the Most High as the people of the *Jahiliyyah*[1] used to do, or to confirm the Names but to deny the Attributes implied by them, as some of the innovators do, saying that Allâh, the Most High is *Ar-Raheem* (the Most Merciful) without having the Attribute of Mercy and *As-Sami'* (the All-Hearing) without having the Attribute of Hearing.

2. For Allâh, the Most Glorified, the Most High to be called by a Name that He has not called Himself.

Here it is *Ilhad* because the Names of Allâh, the Most Glorified are restricted. So, it is not permissible for anyone to call Allâh, the Most High by a name He has not called Himself. To do so is to say something about Allâh without knowledge, and to transgress the Rights of Allâh, the Almighty, the All-Powerful. This was done by the philosophers who called the Deity *Al-'Illah Al-Fa'ilah* (the Active Cause) and as done by the Christians, who called Allâh, by the name 'the Father' and the like.

3. To believe that these Names indicate attributes of created beings, and so they declare that they indicate comparison (of Allâh with His creation).

This is *Ilhad* because one who believes that the Names of Allâh, the Most Glorified imply a comparison of Allâh with His creation,

[1] *Jahiliyyah*: The days of ignorance before the Revelation came to the Prophet ﷺ.

then he has disassociated them from the Attributes which they prove, and deviated thereby from the straight way, and declared the Speech of Allâh and the speech of His Messenger ﷺ to be proof of disbelief. Because comparing Allâh with His creation is disbelief, since it belies the Words of Allâh, the Most High:

﴿لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ﴾

"There is nothing like Him, and He is the All-Hearer, the All-Seer."[1]

And His Words:

﴿هَلْ تَعْلَمُ لَهُۥ سَمِيًّا﴾

"Do you know of any who is similar to Him?"[2]

Nu'aym bin Hammad Al-Khuza'i, Al-Bukhari's Shaikh, may Allâh have mercy on them both, said: Whoever compared Allâh with His creation, has committed disbelief. And whoever rejected any Attribute Allâh described Himself with has committed an act of disbelief, and there is no comparison in anything by which Allâh has described Himself.

4. To derive names for idols from the Names of Allâh, the Most High. Such as the derivation of *Al-Lat* from *Al-Ilah* (the Deity), *Al-'Uzza* from *Al-'Azeez* (the Almighty) and *Manat* from *Al-Mannan* (the Benefactor).

This is *Ilhad* because the Names of Allâh, the Most High are Unique to Him, so it is not permissible to transfer the meanings which are proven by these Names to any created beings in order to allot him the worship which none has the right for except Allâh, the Almighty, the All-Powerful.

These are the forms of *Ilhad* regarding the Names of Allâh, the Most High.

[1] *Ash-Shura* 42:11

[2] *Maryam* 19:65

Q. 38. What are the categories of the things which Allâh has attributed to Himself, such as the Face of Allâh, the Hand of Allâh and such like?

A. The categories of the things which Allâh has attributed to Himself are three:

1. That which is self-existent and its attribution falls under the heading of attributing the created thing to its Creator, and this attribution might be of a general kind, such as in the Words of Allâh, the Most High:

﴿إِنَّ أَرْضِي وَٰسِعَةٌ﴾

"Certainly, spacious is My earth."[1]

And it might be of a particular kind in order to bestow honor on it, such as in the Words of Allâh, the Most High:

﴿وَطَهِّرْ بَيْتِيَ لِلطَّآئِفِينَ وَٱلْقَآئِمِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ﴾

"and sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow (submit themselves with humility and obedience to Allah) and make prostration (in prayer);"[2]

And His Words:

﴿نَاقَةَ ٱللَّهِ وَسُقْيَٰهَا﴾

"That is the she-camel of Allah! (Do not harm it) and bar it not from having its drink!"[3]

And this category is created.

2. That which, its existence is brought about by another, such as the Words of Allâh, the Most High:

[1] *Al-'Ankabut* 29:56

[2] *Al-Hajj* 22:26

[3] *Ash-Shams* 91:13

﴿وَرُوحٌ مِّنْهُ﴾

"and a spirit (Ruh) (created) by Him;"[1]

Attributing this spirit to Allâh falls under the heading of attributing the created thing to its Creator in order to honor it. For it is a spirit from among the spirits which Allâh has created and it is not a part of Allâh, since this spirit was placed in 'Isa, peace be upon him, and it is a thing which is unconnected to Allâh. This category is created also.

3. That it is a clear description in which the governed noun is an Attribute of Allâh, and this category is not created, because all of the Attributes of Allâh are not created. An example of it is Allâh's *Qudrah* (Omnipotence) and Allâh's *'Izzah* (Power) and there are many (similar examples) of it in the Qur'ân.

Q. 39. What is the ruling on disputing any of the Names or Attributes of Allâh, the Most High?

A. Rejection is of two types:

1. Disputation of denial; this is disbelief without any doubt, for if a person denied a Name of Allâh or Attribute that has been confirmed in the Book (of Allâh) and the *Sunnah*, such as by saying: Allâh does not have a Hand, then he is a disbeliever, according to the consensus of the Muslims. Because denying something that Allâh and His Messenger ﷺ have informed us is an act of disbelief which removes a person from the pale of Islam.

2. Denial by *Ta'wil* (interpretation). Here one does not deny it, but he gives it an interpretation. This is divided into two categories:

First, that this interpretation is plausible within the Arabic language. This does not necessitate disbelief.

[1] *An-Nisa'* 4:171

Second, that it is not plausible in the Arabic language. Then this necessitates disbelief. Because if is not plausible then it is a denial, and this is disbelief. Such as, when a person says: Allâh does not have a real Hand, nor does it carry the meaning of Grace or Power, then he is a disbeliever, because he has completely rejected it, so he has denied the actuality of it. If he said regarding the Words of Allâh, the Most High:

﴿بَلْ يَدَاهُ مَبْسُوطَتَانِ﴾

"both His Hands are widely outstretched."[1]

that the meaning of His Hands is the heavens and the earth, then he is a disbeliever, because it is not correct in the Arabic language, and it is its implication required in the realization of the *Shari'ah*, therefore, he is a rejecter who has belied.

But if he said that the meaning of the Hand is Grace or Power, then he does not commit disbelief thereby, because the word hand in the Arabic language can also mean grace; the poet said:

وَكَمْ لِظَلَامِ اللَّيْلِ عِنْدَكَ مِنْ يَدٍ تُحَدِّثُ أَنَّ الْمَانَوِيَةَ تَكْذِبُ

And how much Grace from You is there in the darkness of night.

Which tells that the *Manawiyyah* are lying.

And hand here means grace, because *Al-Manawiyyah*[2] say that darkness does not bring forth goodness, it only brings forth evil.

Q. 40. What is the ruling on one who believes that the Attributes of the Creator are like the attributes of the created?

A. Whoever believes that the Attributes of the Creator are like

[1] *Al-Ma'idah* 5:64

[2] *Al-Manawiyyah*: A sect which existed in Persia both prior to and after the advent of Islam.

the attributes of the created is astray; because the Attributes of the Creator do not resemble the attributes of the created, according to the evidence of the Noble Qur'ân; Allâh, the Most High says:

﴿لَيْسَ كَمِثْلِهِۦ شَيْءٌ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ﴾

"There is nothing like Him, and He is the All-Hearer, the All-Seer.[1]

And the fact that two things that are similar in name or attribute does not necessitate that they are similar in reality; this is a well known rule. Does not a human being have a face? Does not the camel have a face? The two are the same in name, but they are not the same in reality. A camel has a hand and corn has a hand,[2] but are the two hands the same? The answer is no. Therefore, why do you not say: Allâh, the Almighty, the All-Powerful has a Face and it does not resemble the faces of the created beings and Allâh has a Hand and it does not resemble the hands of the created beings?! Allâh, the Most High says:

﴿وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ ٱلْقِيَٰمَةِ وَٱلسَّمَٰوَٰتُ مَطْوِيَّٰتٌۢ بِيَمِينِهِۦ﴾

"They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand."[3]

And He says:

[1] *Ash-Shura* 42:11

[2] While it is not said in English that a camel has a hand and that corn has a hand, it is sometimes said so in Arabic; the former example refers to the camel's forefoot, while the latter refers to the ear of corn, which sticks out from the stem of the plant, somewhat resembling a hand.

[3] *Az-Zumar* 39:67

﴿يَوْمَ نَطْوِى ٱلسَّمَآءَ كَطَىِّ ٱلسِّجِلِّ لِلْكُتُبِ﴾

"And (remember) the Day when We shall roll up the heaven like a scroll rolled up for books."[1]

Is there a hand among the hands of the created beings that is like this Hand? No. Then we must know that the Creator does not resemble the created, neither in His Self, nor in His Attributes:

﴿لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ﴾

"There is nothing like Him, and He is the All-Hearer, the All-Seer.[2]

Therefore it is never permissible to try to imagine the manner of any of Allâh's Attributes, nor is it permissible to believe that the Attributes of Allâh are like the attributes of the created beings.

Q. 41. It is well known that night rotates around the planet earth and Allâh, the Almighty, the All-Powerful descends to the lowest heaven in the latter third of the night, and this necessitates that all of the night be in the lowest heaven. What is the answer to this?

A. It is incumbent upon us to believe in the Names and Attributes by which Allâh has described Himself in His Book or on the tongue of His Messenger ﷺ, without corrupting the meaning, without negation, without explaining the manner of the Attribute, and without resorting to comparison.

Corruption is of the texts (of the Qur'ân and *Hadith*), negation is in beliefs, explaining the manner is in the Attributes, and comparison is also in the Attributes, except that it is more specific than explaining the manner of it, because it means to explain the manner of it within the limits of the thing to which it is being compared.

[1] *Al-Anbiya'* 21:104

[2] *Ash-Shura* 42:11

So, our beliefs must be free from these four dangerous things. It is an obligation upon every person to prevent himself from asking why and how, in matters relating to the Names and Attributes of Allâh, and likewise, he must prevent himself from thinking about the manner of them. When a person follows this path, he will be most at ease; and this is the position of the *Salaf*, may Allâh have mercy on them, and this is why when a man came to Malik bin Anas, may Allâh have mercy on him, and said: Oh Abu 'Abdullah!

﴿ٱلرَّحۡمَٰنُ عَلَى ٱلۡعَرۡشِ ٱسۡتَوَىٰ﴾

"The Most Gracious (Allâh) rose over (Istawa) the (Mighty) Throne (in a manner that suits His Majesty)."[1]

How did He ascend?

Upon hearing this, he bowed his head and the sweat poured profusely from him and he said: The *Istawa* is not unknown, but the manner of it is not understood, to believe in it is an obligation, and to ask about it is an innovation and I consider you naught but an innovator.

This person who says that Allâh descends to the lowest heaven when only the latter third of the night remains every night, and that this necessitates that all of the night is in the lowest heaven, because the night revolves around the whole of the earth and that the third moves from this place to another, we answer him by saying:

This question was not asked by the Companions, may Allâh be pleased with them, and if such a question entered the heart of the submissive believer, Allâh and His Messenger ﷺ would have explained it.

We say, that as long as the latter third of the night remains in this place, then the Descent is beyond doubt, and when the

[1] *Ta-Ha* 20:5

night ends, the Descent is no more, and we do not know the manner of Allâh's Descent, nor does our knowledge comprehend it. But we know that there is nothing like Him, Most Glorified and we must submit (to Allâh) and say: 'We hear, we believe, we follow and we obey.' This is our duty.

Q. 42. What is the belief of the *Salaf* regarding seeing Allâh? And what is the ruling on one who claims that Allâh cannot be seen by the human eye, and that what is meant by *Ar-Ru'yah*[1] is complete and perfect certainty?

A. Allâh, the Almighty, the All-Powerful says in the Noble Qur'ân where He mentioned the Resurrection:

﴿وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ۝٢٢ إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾

"Some faces that Day shall be Nadirah (shining and radiant). Looking at their Lord (Allah)."[2]

And He has attributed looking to the faces, and the part of the face that looks is the eye; and in the Verse is evidence that Allâh, the Most Glorified, the Most High is seen by the eye. But our seeing Allâh by our eyes does not necessitate that we encompass Him, because Allâh, the Most High says:

﴿وَلَا يُحِيطُونَ بِهِۦ عِلْمًا﴾

"but they will never encompass anything of His Knowledge."[3]

So, if it is impossible for us to encompass Him by our knowledge and encompassing by knowledge is broader and more comprehensive than encompassing by sight, and the proof of that is the Words of Allâh, the Most High:

﴿لَّا تُدْرِكُهُ ٱلْأَبْصَـٰرُ وَهُوَ يُدْرِكُ ٱلْأَبْصَـٰرَ﴾

[1] Ar-Ru'yah: Sight, vision.

[2] *Al-Qiyamah* 75:22

[3] *Ta-Ha* 20:110

"No vision can grasp Him, but He grasps all vision."[1]

Then even if He is seen by sight, sight cannot comprehend Him. Allâh, the Almighty, the All-Powerful is seen by the eye in reality, but He is not comprehended by this vision, because He, the Almighty, the All-Powerful is too Great to be encompassed by it.

This is the belief of the *Salaf,* and they consider that the greatest blessing bestowed upon mankind is to behold the Face of Allâh, the Almighty, the All-Powerful. This is why one of the supplications of the Prophet ﷺ was:

«أَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ»

"I ask You for the pleasure of beholding Your Face."[2]

He said:

«لَذَّةِ النَّظَرِ»

"the pleasure of beholding."

Because there is a great pleasure in this, which none can attain except those who attain it through Allâh's Blessing and through His Bounty. And I ask Allâh, the Most High to make us among them, this is the reality of the vision upon which the *Salaf* are agreed.

As for one who claims that Allâh is not seen by the human eye and that *Ar-Ru'yah* means complete and perfect certainty, this opinion of his is false, it contradicts the evidences, and contradicts the facts. Because complete and perfect certainty is found in this world also. The Prophet ﷺ said, regarding the explanation of *Ihsan*:

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[1] *Al-An'am* 6:103

[2] Reported by An-Nasa'i in the Book of Forgetfulness, Chapter 62 (1304) and by Ahmad (5/191).

«الإِحْسَانُ: أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ، فَإِنَّهُ يَرَاكَ»

"Ihsan is to worship Allâh as if you see Him, for though you do not see Him, verily, He sees you."[1]

Worshipping Allâh as if one sees Him is complete and perfect certainty. Therefore, the claim that this *Ru'yah* means complete and perfect certainty because one who is absolutely certain of something is like one who sees something with his own eyes, is a false claim, and it is a corruption of the evidences. Such claim is not *Ta'wil*, it is a false corruption that must be rejected against the one who said it. And Allâh is the One from Whom help is sought.

Q. 43. Do the jinns have any effect on mankind? And how is protection from them achieved?

A. There is no doubt that jinns can have a harmful effect on humans which could even lead to killing. They might harm him by throwing stones, and they might cause fear to people and other things which have been confirmed by the *Sunnah* and which are proven by reality.

It is confirmed that the Messenger of Allâh ﷺ permitted one of his Companions to go to his wife during one of the battles – I believe it was the Battle of the Trench – and he was a newly married young man. When he arrived at his house, he found his wife standing at the door and he disapproved of that, but she said to him: "Enter," so he entered and found a snake on the bed, and he had a spear with him so he struck it with the spear until it died. At that moment, the man died, and no one knew which of them died first, the snake or the man. When the Prophet ﷺ was informed of this, he forbade killing the jinns that live in the houses, except *Al-Abtar* (a snake with a short or

[1] The reference for this has already been mentioned under question no. 9.

mutilated tail) and *Thatut-Tufyatain* (a snake with two white stripes on its back.).[1]

This is a proof that jinns can show enmity towards mankind and that they harm them, as is proven by fact. For the narrations to that effect have been widely reported, and they inform us that a person might come to a ruined building and be pelted with stones, although he sees no human being in this ruined building, and he might hear voices, or he might hear a rustling sound like the rustling of trees or the like which might cause distress to him and cause harm to him. Likewise, jinns might enter the body of a man due to love, or with the intention to harm him, or for some other reason, and this is indicated by the Words of Allâh, the Most High:

﴿ٱلَّذِينَ يَأْكُلُونَ ٱلرِّبَوٰاْ لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ ٱلَّذِى يَتَخَبَّطُهُ ٱلشَّيْطَٰنُ مِنَ ٱلْمَسِّ﴾

"Those who eat Riba will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitan (Satan) leading him to insanity."[2]

And in this case, the jinn might speak from inside the human being, and speak to the one who recites Verses from the Noble Qur'ân and the reciter might extract from him a promise that he will not return, or something else as the narrations have informed us, and which are common knowledge among people.

Based upon this, the protection against the evil of the jinn is for a person to recite what has been narrated in the *Sunnah* which protects him from them, such as *Ayat Al-Kursi*, because when a person recites *Ayat Al-Kursi*, during the night, he remains protected by Allâh, and Satan cannot approach him until the morning. And Allâh is the Protector.

[1] Reported by Muslim in the Book of Salutations and by Ahmad in *Al-Musnad*.

[2] *Al-Baqarah* 2:275

Q. 44. Do jinns know the unseen?

A. Jinns do not know the unseen, no one in the heavens and the earth knows the unseen except Allâh. Read the Words of Allâh, the Most High:

﴿فَلَمَّا قَضَيْنَا عَلَيْهِ ٱلْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِۦٓ إِلَّا دَآبَّةُ ٱلْأَرْضِ تَأْكُلُ مِنسَأَتَهُۥ ۖ فَلَمَّا خَرَّ تَبَيَّنَتِ ٱلْجِنُّ أَن لَّوْ كَانُوا۟ يَعْلَمُونَ ٱلْغَيْبَ مَا لَبِثُوا۟ فِى ٱلْعَذَابِ ٱلْمُهِينِ﴾

"Then when We decreed death for him [Sulaiman (Solomon)], nothing informed them (jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the jinn saw clearly that if they had known the unseen, they would not have stayed in the humiliating torment."[1]

Anyone who claims to have knowledge of the unseen is a disbeliever. Whoever believed a person who claimed to have knowledge of the unseen, he is also a disbeliever, according to the Words of Allâh, the Most High:

﴿قُل لَّا يَعْلَمُ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ ۚ﴾

"Say: None in the heavens and the earth knows the Ghaib (unseen) except Allah."[2]

Therefore, none knows the unseen of the heavens and the earth except Allâh, Alone; and those who claim to know the unseen future are all fortunetellers, and it has been confirmed from the Prophet ﷺ that he said:

«أَنَّ مَنْ أَتَى عَرَّافاً فَسَأَلَهُ لَمْ تُقْبَلْ لَهُ صَلاَةٌ أَرْبَعِينَ يَوْماً»

"Whoever went to a soothsayer and asked him something, his prayer will not be accepted for forty days."[3]

[1] *Saba'* 34:14

[2] *An-Naml* 27:65

[3] Reported by Muslim in the Book of Salutations, in the Chapter on the

If he believed in what he said, then he would be a disbeliever, because he believed that he had knowledge of the unseen, so he would have belied the Words of Allâh, the Most High:

﴿قُل لَّا يَعْلَمُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ﴾

"Say: None in the heavens and the earth knows the Ghaib (unseen) except Allah."[1]

Q. 45. What is the ruling on describing the Prophet ﷺ as: *Habeebullâh* (the Beloved of Allâh)?

A. The Prophet ﷺ is the beloved of Allâh without any doubt, for he loves Allâh and is loved by Him. But there is a description of him that is more note-worthy than that, which is *Khaleelullâh* (Allâh's Friend). The Messenger ﷺ is *Khaleelullâh*, as he ﷺ said:

«إِنَّ اللهَ اتَّخَذَنِي خَلِيلًا كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا»

"Verily, Allâh has taken me as a Khaleel, just as He took Ibrahim as a Khaleel."[2]

For this reason, whoever described him only as Allâh's *Habeeb* has diminished him in status, because (Allâh's) *Khullah* (Friendship) is greater and higher than (His) *Mahabbah* (Love). All the believers are the beloved of Allâh, but the Messenger of Allâh ﷺ enjoys a higher standing than that, which is *Al-Khullah*, for Allâh has taken him as His *Khaleel*, just as He took Ibrahim, peace be upon him, as His *Khaleel*.

This is why we say that Muhammad ﷺ is Allâh's Messenger and His *Khaleel* and this is better than saying that he is Allâh's *Habeeb*, because that includes (Allâh's) Love and more, since it is the utmost Love.

Forbiddance of Fortune Telling and Visiting Fortunetellers (2230).

[1] *An-Naml* 27:65

[2] Reported by Ibn Majah in the Introduction to his *Sunan* (141).

Q. 46. What is the ruling on turning praise of the Prophet ﷺ into a business?

A. The ruling on this is that it is forbidden; and it should be known that the praising the Prophet ﷺ falls into two categories:

1. That it is a form of praise to which the Prophet ﷺ is entitled, without it reaching to the level of exaggeration. Then there is no objection to this, i.e. there is no objection to praising the Messenger of Allâh ﷺ in the way he deserves to be praised, by using praiseworthy epithets, which describe the perfection of his character and his guidance.

2. That the one who praises the Messenger ﷺ exceeds the limits in a manner prohibited by the Prophet ﷺ, in his words:

«لَا تُطْرُونِي كَمَا أَطْرَتِ النَّصَارَى الْمَسِيحَ ابْنَ مَرْيَمَ، فَإِنَّمَا أَنَا عَبْدٌ، فَقُولُوا: عَبْدُ اللهِ وَرَسُولُهُ»

"Do not exaggerate in praising me, as the Christians praised the Messiah, son of Mary, for I am only a servant, so say: The servant of Allâh and His Messenger."[1]

So, whoever praised the Prophet ﷺ by saying that he is the helper of those who seek help, the one who answers the supplication of the oppressed, that he is the owner of the life of this world and of the Hereafter, and that he knows the unseen and other such like words of praise, then this is a forbidden category. Indeed such praise could even reach to the level of major *Shirk*, which expels one from the pale of Islam, so it is not

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[1] Reported by Al-Bukhari in the Book of the Stories of the Prophets, in the Chapter: The Words of Allah, the Most High:

﴿وَٱذْكُرْ فِى ٱلْكِتَـٰبِ مَرْيَمَ﴾

"And mention in the Book, Maryam." (Maryam 19:16) (3445)

permissible to praise the Messenger ﷺ with words of praise which reach to the level of exaggeration, since the Prophet ﷺ prohibited that.

Then we turn to the permissible type of praise, and when a person profits from it, then we say that this is also forbidden. Because praising the Messenger ﷺ in a manner he is entitled and which he deserves like for his noble traits of character, laudable attributes and righteous guidance is a form of worship that brings one closer to Allâh, and anything that is an act of worship may not be taken as a means of attaining the material benefits of this world, according to the Words of Allâh, the Most High:

﴿مَن كَانَ يُرِيدُ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَٰلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ لَيْسَ لَهُمْ فِى ٱلْءَاخِرَةِ إِلَّا ٱلنَّارُ ۖ وَحَبِطَ مَا صَنَعُوا۟ فِيهَا وَبَٰطِلٌ مَّا كَانُوا۟ يَعْمَلُونَ﴾

"Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do."[1]

And Allâh is the Guide to the Straight Path.

Q. 47. If a person believed that the Prophet ﷺ is a light from the Light of Allâh, and that he is not a human being, and that he knows the unseen, and such seeks help from him believing that he ﷺ holds the power to bring benefit or prevent harm, what would be the ruling on that? Is it permissible to pray behind that man or one like him? Advise us and may Allâh reward you with goodness.

[1] *Hud* 11:15-16

A. Whoever believed that the Prophet ﷺ is a light from the Light of Allâh, and that he is not a human being and that he knows the unseen, then he is a disbeliever in Allâh and His Messenger ﷺ, an enemy of Allâh and His Messenger ﷺ, he is not one of the friends of Allâh and His Messenger ﷺ. Because these words of his belie Allâh and His Messenger ﷺ, and whoever belied Allâh and His Messenger ﷺ is a disbeliever. The proof that his words belie Allâh and His Messenger ﷺ is in the Words of Allâh, the Most High:

﴿قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ﴾

"Say (O Muhammad ﷺ): I am only a man like you."[1]

and the Words of Him, the Most High:

﴿قُل لَّا يَعْلَمُ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ﴾

"Say: None in the heavens and the earth knows the Ghaib (unseen) except Allah."[2]

And the Words of Him, the Most High:

﴿قُل لَّآ أَقُولُ لَكُمْ عِندِى خَزَآئِنُ ٱللَّهِ وَلَآ أَعْلَمُ ٱلْغَيْبَ وَلَآ أَقُولُ لَكُمْ إِنِّى مَلَكٌ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ﴾

"Say (O Muhammad ﷺ): I don't tell you that with me are the treasures of Allah, nor (that) I know the unseen; nor do I tell you that I am an angel. I but follow what is revealed to me."[3]

And the Words of Him, the Most High:

﴿قُل لَّآ أَمْلِكُ لِنَفْسِى نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَآءَ ٱللَّهُ وَلَوْ كُنتُ أَعْلَمُ ٱلْغَيْبَ لَٱسْتَكْثَرْتُ مِنَ ٱلْخَيْرِ وَمَا مَسَّنِىَ ٱلسُّوٓءُ إِنْ أَنَا۠ إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ﴾

"Say (O Muhammad ﷺ): I possess no power over benefit or harm

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[1] *Al-Kahf* 18:110
[2] *An-Naml* 27:65
[3] *Al-An'am* 6:50

to myself except as Allah wills. If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."[1]

And the words of the Prophet ﷺ:

«إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ أَنْسَى كَمَا تَنْسَوْنَ، فَإِذَا نَسِيتُ فَذَكِّرُونِي»

"I am only a human being like you; I forget as you forget, so if I forgot, remind me."[2]

Whoever sought help from the Messenger of Allâh ﷺ, believing that he holds the power to benefit or prevent harm from him, then he is a disbeliever, and has belied Allâh, the Most High and associated partners with Him, according to the Words of Him, the Most High:

﴿وَقَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ ۚ إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

"And your Lord said: Invoke Me [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything], I will respond to your (invocation). Verily, those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!"[3]

And the Words of Him, the Most High:

﴿قُلْ إِنِّى لَآ أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾ قُلْ إِنِّى لَن يُجِيرَنِى مِنَ ٱللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِن دُونِهِۦ مُلْتَحَدًا﴾

"Say: 'It is not in my power to cause you harm, or to bring you to

[1] *Al-A'raf* 7:188

[2] Reported by Al-Bukhari in the Book of Prayer, in the Chapter: Facing Towards the *Qiblah* (401) and by Muslim in the Book of *Masjids*, in the Chapter on Forgetfulness in Prayer and Prostrating Due to it (572).

[3] *Ghafir* 40:60

the Right Path.' Say (O Muhammad ﷺ): 'None can protect me from Allah's punishment (if I were to disobey Him), nor can I find refuge except in Him.'"[1]

And the words of the Prophet ﷺ to his relatives:

«لَا أُغْنِي عَنْكُمْ مِنَ اللهِ شَيْئاً»

"I can profit you nothing against Allâh."[2]

Just as he said to Fatimah and Safiyyah, the maternal aunt of the Messenger ﷺ.

And it is not permissible to pray behind this man and those like him, nor is prayer behind him accepted, nor is it permissible for him to be designated as an *Imam* for the Muslims.

Q. 48. Are the *Ahadith* foretelling the appearance of the Mahdi authentic or not?

A. The *Ahadith* concerning the Mahdi may be divided into four categories:

1. Fabricated *Ahadith*.

2. Weak *Ahadith*.

3. *Hasan Ahadith*, but due to their number, they reach the level *Sahih*, being regarded as *Sahih li-Ghairihi*.[3]

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[1] *Al-Jinn* 72:22-23

[2] Reported by Al-Bukhari in the Book of Wills and Testaments, in the Chapter: Are the Wives and Children Included Among the Kindred? (2753) and by Muslim in the Book of Faith, in the Chapter: The Words of Allah, the Most High:

﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ﴾

"And warn your tribe of near kindred." (Ash-Shu'ara' 26:214) (351)

[3] *Sahih li-Ghairihi*: That is, it is raised to the level of *Sahih* due to the existence of other narrations with the same wording or bearing the same meaning which support it.

Some of the scholars say that among them are *Ahadith* which are independently *Sahih* and this is the fourth category.

But this is not the Mahdi whom they claim is in a subterranean vault in Iraq. As there is no basis for this, it is only a superstition, with no basis in fact.

The Mahdi whose existence has been confirmed by the authentic *Ahadith* is a man like any other human being: He is created, he will be born in his own time, and he will appear to the people in his own time. This is the story of the Mahdi, and to completely disbelieve in him is wrong, while to completely confirm belief in this mythological person is also wrong, because confirming him in a manner which includes the awaited Mahdi who it is claimed is in the subterranean vault is wrong. Belief in this hidden Mahdi is madness and misguidance in the Islamic Law and it is without any basis. But confirming the Mahdi the Prophet ﷺ informed us about, and regarding whom there are numerous *Ahadith*, who will be born in his own time and appear in his own time, this is correct.

Q. 49. Who are Ya'juj and Ma'juj?

A. Ya'juj and Ma'juj are two existing communities among mankind; Allâh, the Most High says:

﴿حَتَّىٰٓ إِذَا بَلَغَ بَيۡنَ ٱلسَّدَّيۡنِ وَجَدَ مِن دُونِهِمَا قَوۡمٗا لَّا يَكَادُونَ يَفۡقَهُونَ قَوۡلٗا ﴿٩٣﴾ قَالُواْ يَٰذَا ٱلۡقَرۡنَيۡنِ إِنَّ يَأۡجُوجَ وَمَأۡجُوجَ مُفۡسِدُونَ فِي ٱلۡأَرۡضِ فَهَلۡ نَجۡعَلُ لَكَ خَرۡجًا عَلَىٰٓ أَن تَجۡعَلَ بَيۡنَنَا وَبَيۡنَهُمۡ سَدّٗا ﴿٩٤﴾ قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيۡرٞ فَأَعِينُونِي بِقُوَّةٍ أَجۡعَلۡ بَيۡنَكُمۡ وَبَيۡنَهُمۡ رَدۡمًا ﴿٩٥﴾ ءَاتُونِي زُبَرَ ٱلۡحَدِيدِۖ حَتَّىٰٓ إِذَا سَاوَىٰ بَيۡنَ ٱلصَّدَفَيۡنِ قَالَ ٱنفُخُواْۖ حَتَّىٰٓ إِذَا جَعَلَهُۥ نَارٗا قَالَ ءَاتُونِيٓ أُفۡرِغۡ عَلَيۡهِ قِطۡرٗا ﴿٩٦﴾ فَمَا ٱسۡطَٰعُوٓاْ أَن يَظۡهَرُوهُ وَمَا ٱسۡتَطَٰعُواْ لَهُۥ نَقۡبٗا ﴿٩٧﴾ قَالَ هَٰذَا رَحۡمَةٞ مِّن رَّبِّيۖ فَإِذَا جَآءَ وَعۡدُ رَبِّي جَعَلَهُۥ دَكَّآءَۖ وَكَانَ وَعۡدُ رَبِّي حَقّٗا﴾

"Until, when he reached between the two mountains, he found

before (near) them (those two mountains) a people who scarcely understood a word. They said: 'O Dhul-Qarnain! Verily, Ya'juj and Ma'juj (Gog and Magog people) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?' He said: 'That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier. 'Give me pieces (blocks) of iron;' then, when he had filled up the gap between the two mountain-cliffs, he said: 'Blow;', then when he had made them (red as) fire, he said: 'Bring me molten copper to pour over them.' So they [Ya'juj and Ma'juj (Gog and Magog people)] could not scale it or dig through it. (Dhul-Qarnain) said: 'This is a mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true.'"[1]

The Prophet ﷺ said:

«يَقُولُ اللهُ يَوْمَ الْقِيَامَةِ: يَا آدَمُ قُمْ فَابْعَثْ بَعْثَ النَّارِ مِنْ ذُرِّيَّتِكَ»

"On the Day of Resurrection, Allâh, the Most High will say: 'Oh, Adam! Bring out from the Fire people from your descendants,'"

up to where the Messenger of Allâh ﷺ said:

«أَبْشِرُوا فَإِنَّ مِنْكُمْ وَاحِدًا، وَمِنْ يَأْجُوجَ وَمَأْجُوجَ أَلْفاً»

"Rejoice at the glad tidings: One person will be from you, and one thousand will be from Ya'juj and Ma'juj."[2]

Their exodus, which is one of the signs of the approach of the Hour, was first indicated during the time of the Prophet ﷺ. It is

[1] *Al-Kahf* 18:93-98

[2] Reported by Al-Bukhari in the Book of the Stories of the Prophets, in the Chapter: The Story of Ya'juj and Ma'juj (3348) and by Muslim in the Book of Faith, in the Chapter: His Words: Allah Will Say to Adam: Remove (222).

reported in the *Hadith* of Umm Habibah, may Allâh be pleased with her, that she said: The Messenger of Allâh ﷺ went out one day with an alarmed expression and a red face and he said:

«لَا إِلَهَ إِلَّا اللهُ وَيْلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ، فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذِهِ، وَحَلَّقَ بِأُصْبُعِهِ الْإِبْهَامَ وَالَّتِي تَلِيهَا»

"Woe to the Arabs, from the great evil that is nearly approaching them. Today a gap has been made in the wall of Ya'juj and Ma'juj like this. And he illustrated this by forming a circle with his thumb and forefinger."[1]

Q. 50. Why did the Prophets warn their peoples against the Dajjal, when he will not appear until the end of time?

A. The greatest trial on the face of the earth since the time of the creation of Adam until the establishment of the Hour is the trial of the Dajjal, as the Prophet ﷺ said. This is why there is none among the Prophets from Nuh to Muhammad (may the peace and blessings of Allâh be upon them all) who has not warned his people against him,[2] in order to emphasize the importance of the matter, and to warn against him.

Allâh knows that he will not appear until the end of time, but He commanded the Messengers to warn their peoples about him, so that the importance and seriousness of it might be apparent. This has been authentically reported from the Prophet ﷺ: He said:

[1] Reported by Al-Bukhari in the Book of Trials (*Al-Fitan*), in the Chapter: The Words of the Prophet ﷺ: Woe to the Arabs (7095) and by Muslim in the Book of Trials (*Al-Fitan*), in the Chapter: The Approach of *Al-Fitan* and the Opening of the Gap in the Barrier of Ya'juj and Ma'juj (2880).

[2] Reported by Al-Bukhari in the Book of Trials (*Al-Fitan*), in the Chapter: Mention of the Dajjal (7127).

«إِنْ يَخْرُجْ وَأَنَا فِيكُمْ فَأَنَا حَجِيجُهُ دُونَكُمْ - صَلَوَاتُ اللهِ وَسَلَامُهُ عَلَيْهِ يَعْنِي أَكْفِيكُمْ إِيَّاهُ - وَإِلَّا فَامْرُؤٌ حَجِيجُ نَفْسِهِ، وَاللهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ»

"If he appears when I am among you, I will contend with him on your behalf, but if he appears while I am not among you, a man must contend on his own behalf, and Allâh will be my Khalifah (i.e. take care on my behalf of) every Muslim (and safeguard him against his evil)."[1]

And our Lord, the Almighty, the All-Powerful is the best *Khalifah*.

So, the matter of this Dajjal is very important, indeed, it is the greatest trial, as mentioned in the *Hadith*, from the creation of Adam until the establishment of the Hour. It was worthy of being selected among the trials of life for seeking refuge from it during prayer:

أَعُوذُ بِاللهِ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ»

"I seek refuge with Allâh from the punishment of the Hell-fire, from the punishment of the grave, from the trial of life and death and from the trial of Al-Maseeh Ad-Dajjal (the False Messiah)."

As for the word Dajjal, it is derived from the word *Dajl*, which means deception, because he is a deceiver, indeed, he is the greatest deceiver and the worst imposter among the people.

Q. 51. What is the ruling on one who rejects the life of the Hereafter and claims that it is one of the superstitions of the middle ages? And how can we convince those rejecters?

[1] Recorded by Muslim in the Book of Trials (*Al-Fitan*), in the Chapter: Mention of the Dajjal, His Traits, and What is Related to Him. (2937)

A. Whoever rejected the life of the Hereafter claimed that it is one of the superstitions of the middle ages is a disbeliever, according to the Words of Allâh, the Most High:

﴿وَقَالُوٓاْ إِنۡ هِيَ إِلَّا حَيَاتُنَا ٱلدُّنۡيَا وَمَا نَحۡنُ بِمَبۡعُوثِينَ ﴿٢٩﴾ وَلَوۡ تَرَىٰٓ إِذۡ وُقِفُواْ عَلَىٰ رَبِّهِمۡۚ قَالَ أَلَيۡسَ هَٰذَا بِٱلۡحَقِّۚ قَالُواْ بَلَىٰ وَرَبِّنَاۚ قَالَ فَذُوقُواْ ٱلۡعَذَابَ بِمَا كُنتُمۡ تَكۡفُرُونَ﴾

"And they said: 'There is no (other life) but our (present) life of this world, and never shall we be resurrected (on the Day of Resurrection).' If you could but see when they will be held (brought and made to stand) in front of their Lord! He will say: 'Is not this (Resurrection and the taking of the accounts) the truth?' They will say: 'Yes, by our Lord!' He will then say: 'So taste you the torment because you used not to believe .'"[1]

and He, the Most High says:

﴿وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ﴿١٠﴾ ٱلَّذِينَ يُكَذِّبُونَ بِيَوۡمِ ٱلدِّينِ ﴿١١﴾ وَمَا يُكَذِّبُ بِهِۦٓ إِلَّا كُلُّ مُعۡتَدٍ أَثِيمٍ ﴿١٢﴾ إِذَا تُتۡلَىٰ عَلَيۡهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلۡأَوَّلِينَ ﴿١٣﴾ كَلَّا إِنَّ ٱلۡأَبۡرَارَ لَفِي نَعِيمٍ وَإِنَّ ٱلۡفُجَّارَ لَفِي ﴿١٤﴾ كَلَّآ إِنَّهُمۡ عَن رَّبِّهِمۡ يَوۡمَئِذٖ لَّمَحۡجُوبُونَ ﴿١٥﴾ ثُمَّ إِنَّهُمۡ لَصَالُواْ ٱلۡجَحِيمِ ﴿١٦﴾ ثُمَّ يُقَالُ هَٰذَا ٱلَّذِي كُنتُم بِهِۦ تُكَذِّبُونَ﴾

"Woe that Day to those who deny. Those who deny the Day of Recompense. And none can deny it except every transgressor beyond bounds (in disbelief, oppression and disobedience to Allah), the sinner! When Our Verses (of the Qur'an) are recited to him, he says: 'Tales of the ancients!' Nay! But on their hearts is the Ran (covering of sins and evil deeds) which they used to earn. Nay! Surely, they (evildoers) will be veiled from seeing their Lord that Day. Then verily, they will indeed enter (and taste) the burning flame of Hell. Then, it will be said to them: 'This is what

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[1] *Al-An'am* 6:29-30

you used to deny!'''[1]

And He, the Most High says:

﴿بَلْ كَذَّبُوا۟ بِٱلسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَن كَذَّبَ بِٱلسَّاعَةِ سَعِيرًا﴾

"Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, We have prepared a flaming Fire (i.e. Hell)."[2]

And He, the Most High says:

﴿وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَـٰتِ ٱللَّهِ وَلِقَآئِهِۦٓ أُو۟لَـٰٓئِكَ يَئِسُوا۟ مِن رَّحْمَتِى وَأُو۟لَـٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ﴾

"And those who disbelieve in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah and the Meeting with Him, it is they who have no hope of My Mercy, and it is they who will have a painful torment."[3]

As for convincing those rejecters, it is by the following (proofs):

1. That the matter of the Resurrection has been widely reported from the Prophet ﷺ and the Messengers in the Divine Scriptures and the Revealed Legislations, and their peoples accepted it. So how can you reject it when you believe what is conveyed to you from a philosopher or from the originator of some ideology or concept, even if no information has been conveyed to you regarding the Resurrection neither by means of transmission nor by factual evidence?!

2. That reason testifies that the matter of the Resurrection is possible in a number of ways:

Nobody denies that he is created after being non-existent and that he has come into being after he was not, so the One Who

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[1] *Al-Mutaffifin* 83:10-17

[2] *Al-Furqan* 25:11

[3] *Al-'Ankabut* 29:23

created him and brought him into being after he was not, is Able to return him with greater reason, as Allâh, the Most High says:

﴿وَهُوَ ٱلَّذِى يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

"And He it is Who originates the creation, then He will repeat it (after it has been perished); and this is easier for Him."[1]

And He, Most High says:

﴿كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ وَعْدًا عَلَيْنَآ إِنَّا كُنَّا فَـٰعِلِينَ﴾

"As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it."[2]

Nobody denies the greatness of the creation of the heavens and the earth, due to their tremendous size and the wondrous nature, so the One Who created the heavens and the earth is able to create mankind with greater reason; Allâh, the Most High says:

﴿لَخَلْقُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ أَكْبَرُ مِنْ خَلْقِ ٱلنَّاسِ﴾

"The creation of the heavens and the earth is indeed greater than the creation of mankind;"[3]

And He, the Most High says:

﴿أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَـٰدِرٍ عَلَىٰٓ أَن يُحْـِۧىَ ٱلْمَوْتَىٰ ۚ بَلَىٰٓ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

"Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things."[4]

And He, the Most High says:

[1] *Ar-Rum* 30:27
[2] *Al-Anbiya'* 21:104
[3] *Ghafir* 40:57
[4] *Al-Ahqaf* 46:33

﴿أَوَلَيْسَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِقَٰدِرٍ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُم ۚ بَلَىٰ وَهُوَ ٱلْخَلَّٰقُ ٱلْعَلِيمُ ﴿٨١﴾ إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ﴾

"Is not He Who created the heavens and the earth, Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator. Verily, His Command, when He intends a thing, is only that He says to it, 'Be!' — and it is!"[1]

Everyone with eyes to see witnesses the dry earth in which the plants are dead, then when the rain falls on it, it becomes fertile and its plants are brought to life after being dead; so the One Who is Able to give life to the earth after it was dead, is Able to return life to the dead and to resurrect them; Allâh, the Most High says:

﴿وَمِنْ ءَايَٰتِهِۦٓ أَنَّكَ تَرَى ٱلْأَرْضَ خَٰشِعَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ وَرَبَتْ ۚ إِنَّ ٱلَّذِىٓ أَحْيَاهَا لَمُحْىِ ٱلْمَوْتَىٰٓ ۚ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

"And among His Signs (in this), that you see the earth barren, but when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely is Able to give life to the dead (on the Day of Resurrection). Indeed He is Able to do all things."[2]

3. That the possibility of Resurrection is attested to by perception and by factual evidence, such as the evidence of returning life to the dead of which Allâh, the Most High has informed us. Allâh, the Most High has mentioned five cases of that in *Surat Al-Baqarah*, such as the Words of Him:

﴿أَوْ كَٱلَّذِى مَرَّ عَلَىٰ قَرْيَةٍ وَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْىِۦ هَٰذِهِ ٱللَّهُ بَعْدَ مَوْتِهَا ۖ فَأَمَاتَهُ ٱللَّهُ مِا۟ئَةَ عَامٍ ثُمَّ بَعَثَهُۥ ۖ قَالَ كَمْ لَبِثْتَ ۖ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَل لَّبِثْتَ مِا۟ئَةَ عَامٍ فَٱنظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ

[1] *Ya-Sin* 36:81-82

[2] *Fussilat* 41:39

يَتَسَنَّهْ وَٱنظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ ءَايَةً لِّلنَّاسِ وَٱنظُرْ إِلَى
ٱلْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُۥ قَالَ أَعْلَمُ أَنَّ
ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

"Or like the one who passed by a town which had tumbled over its roofs. He said: 'Oh! How will Allah ever bring it to life after its death?' So Allah caused him to die for a hundred years, then raised him up (again). He said: 'How long did you remain (dead)?' He (the man) said: '(Perhaps) I remained (dead) a day or part of a day.' He said: 'Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh.' When this was clearly shown to him, he said, 'I know (now) that Allah is Able to do all things.'"[1]

4. That wisdom necessitates resurrection after death, in order that every soul be recompensed for what it has earned. If this were not so, the creation of mankind would be in vain and there would be no value in it, nor any wisdom in it, and there would be no difference between mankind and the animals in this life; Allâh, the Most High says:

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَٰكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعَٰلَى ٱللَّهُ
ٱلْمَلِكُ ٱلْحَقُّ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ ٱلْكَرِيمِ﴾

"Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us? So, Exalted is Allah, the True King: La ilaha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!"[2]

and Allâh, the Most High says:

﴿إِنَّ ٱلسَّاعَةَ ءَاتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا تَسْعَىٰ﴾

[1] *Al-Baqarah* 2:259

[2] *Al-Mu'minun* 23:115-116

"Verily, the Hour is coming and I am almost hiding it that every person may be rewarded for that which he strives."[1]

And He, the Most High says:

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (٣٨) لِيُبَيِّنَ لَهُمُ الَّذِي يَخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ (٣٩) إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَن نَّقُولَ لَهُ كُن فَيَكُونُ﴾

"And they swear by Allah their strongest oaths, that Allah will not raise up him who dies. Yes, (He will raise them up), a promise (binding) upon Him in truth, but most of mankind know not. In order that He may make manifest to them the truth of that wherein they differ, and that those who disbelieved (in Resurrection, and in the Oneness of Allah) may know that they were liars. Verily, Our Word unto a thing when We intend it, is only that We say unto it: 'Be!' — and it is."[2]

And He, the Most High says:

﴿زَعَمَ الَّذِينَ كَفَرُوا أَن لَّن يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

"The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad ﷺ): 'Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allah.'"[3]

If these evidences are made clear to the rejecters of the Resurrection, and they persist in their rejection, then they are arrogant and obstinate, and those who do wrong shall soon come to know their end.

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[1] *Ta-Ha* 20:15

[2] *An-Nahl* 16:38-40

[3] *At-Taghabun* 64:7

Q. 52 Is the punishment of the grave confirmed?

A. The punishment is clearly confirmed by the unambiguous evidence of the *Sunnah,* and the apparent meaning of the Qur'ân, and the consensus of the Muslims – these are three sources of evidence.

As for the unambiguous evidence of the *Sunnah*, the Prophet ﷺ said:

«تَعَوَّذُوا بِاللهِ مِنْ عَذَابِ الْقَبْرِ، تَعَوَّذُوا بِاللهِ مِنْ عَذَابِ الْقَبْرِ، تَعَوَّذُوا بِاللهِ مِنْ عَذَابِ الْقَبْرِ»

"Seek refuge with Allâh from the punishment of the grave, seek refuge with Allâh from the punishment of the grave, seek refuge with Allâh from the punishment of the grave."[1]

As for the consensus of the Muslims, it is because all of the Muslims say in their prayer:

«أَعُوذُ بِاللهِ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ»

"I seek refuge with Allâh from the punishment of the Hell-fire and from the punishment of the grave."

Even the generality of the Muslims, who are not among those who make consensus, nor are they scholars, pray as such.

As for the apparent meaning of the Qur'ân, it is such as the Words of Him, the Most High regarding the people of Fir'awn:

﴿ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۖ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓا۟ ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ﴾

"The Fire, they exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the

[1] Reported by Muslim in the Book of Paradise, in the Chapter: Showing the Deceased His Place in Paradise (2867).

angels): 'Cause Fir'aun's (Pharaoh's) people to enter the severest torment!'"[1]

There is no doubt that their being exposed to the Fire was not simply for them to see; rather it was in order that they be punished by it. And Allâh, the Most High said:

﴿وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ فِى غَمَرَٰتِ ٱلْمَوْتِ وَٱلْمَلَٰٓئِكَةُ بَاسِطُوٓا۟ أَيْدِيهِمْ أَخْرِجُوٓا۟ أَنفُسَكُمُ﴾

"And if you could but see when the Zalimun (polytheists and wrongdoers) are in the agonies of death, while the angels are stretching forth their hands (saying): 'Deliver your souls!'[2]

Allâh is Greatest! They are stingy with their souls, and they do not wish to leave their bodies

﴿ٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى ٱللَّهِ غَيْرَ ٱلْحَقِّ وَكُنتُمْ عَنْ ءَايَٰتِهِۦ تَسْتَكْبِرُونَ﴾

"This day you shall be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth. And you used to reject His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) with disrespect!"[3]

And He said:

﴿ٱلْيَوْمَ﴾

"This day."

Here the word

«ال»

'This' means the present time, that is the day on which they died.

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[1] *Ghafir* 40:46

[2] *Al-An'am* 6:93

[3] *Al-An'am* 6:93

﴿تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ﴾

"you shall be recompensed with the punishment of degradation because of what you used to utter against Allâh other than the truth and you used to reject His Ayat with disrespect."

So, the punishment of the grave is confirmed by the unambiguous *Sunnah*, the clear meaning of the Qur'ân, and the consensus of the Muslims. This apparent meaning in the Qur'ân is clear, because the two Verses which we have mentioned are like clear evidences in this matter.

Q. 53. If a deceased person is not buried and wild animals eat him or the winds disperse him, is he subjected to the punishment of the grave?

A. Yes, the punishment will be inflicted upon the soul, because the body has gone, been destroyed and ceased to exist. Though this is a matter of the unseen, I cannot be positive that the body will not receive anything of this punishment, even though it may have passed away and been burnt, because a human being cannot compare matters relating to the Hereafter with what is seen in the life of this world.

Q. 54. How do we reply to one who denies the punishment of the grave and cites as evidence the fact that if the grave is uncovered, it has not changed, it has not become narrower and it has not become wider?

A. One who denies the punishment of the grave and cites as evidence the fact that if the grave is uncovered, it has not changed may be answered in a number of ways:

1. That the punishment of the grave is confirmed in the *Shari'ah*: Allâh, the Most High says, regarding the people of Fir'awn:

﴿ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓا۟ ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ﴾

"The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): 'Cause Fir'aun's (Pharaoh's) people to enter the severest torment!'"[1]

The Prophet ﷺ said:

«فَلَوْ لَا أَنْ تَدَافَنُوا لَدَعَوْتُ اللهَ أَنْ يُسْمِعَكُمْ مِنْ عَذَابِ الْقَبْرِ الَّذِي أَسْمَعُ»

"If it were not that you would stop burying (your dead) in the graves, I would have supplicated to Allâh for Him to make you hear the punishment of the grave which I hear."

Then turning his face towards us, he said:

«تَعَوَّذُوا بِاللهِ مِنْ عَذَابِ النَّارِ»

"Seek refuge with Allâh from the punishment of the Fire."

They said: We seek refuge with Allâh from the punishment of the Fire. He said:

«تَعَوَّذُوا بِاللهِ مِنْ عَذَابِ الْقَبْرِ»

"Seek refuge with Allâh from the punishment of the grave."

"They said: We seek refuge with Allâh from the punishment of the grave."[2]

The Prophet ﷺ said regarding the believer:

«يُفْسَحُ لَهُ فِي قَبْرِهِ مَدَّ بَصَرِهِ»

[1] *Ghafir* 40:46

[2] The reference for this has already been mentioned under question no. 52.

"His grave is widened for him as far as the eye can see."[1]

And there are other such evidences.

Therefore, it is not permissible to contradict these evidences with fanciful sayings; rather it is obligatory to believe and submit.

2. That the punishment of the grave is essentially one of the soul, and it is not something felt by the body. For if it were felt by the body, it would not be a matter of belief in the unseen, and there would no benefit in believing in it, but it is among the affairs of the unseen and the conditions of *Al-Barzakh*[2] are not like those of the life of this world.

3. That punishment, reward, widening the grave, or its narrowing, are only seen by the deceased, not others. A person might have a dream when he is sleeping on his bed that he is standing, or going, or returning, or that he is striking someone, or that he is being struck, and he may dream that he is in a narrow and frightening place, or that he is in a spacious, happy place, and those around him do not see any of this.

So it is an obligation upon a person in matters such as these to say: We hear and obey, and we have faith and we believe.

Q. 55. May the punishment of the grave be lightened for the believer who is guilty of sin?

A. Yes, it may be lightened, because the Prophet ﷺ passed by two graves and he said:

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[1] Recorded by Al-Bukhari, the Book of Funerals, Chapter: What Has Been Mentioned about the Punishment in the Grave (1374) and Muslim, the Book of Paradise, Chapter: Presenting the Place in Paradise to the Dead (2870).

[2] *Al-Barzakh*: The intermediate life in the grave between the life of this world and the life of the Hereafter.

«إِنَّهُمَا لَيُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، بَلَى إِنَّهُ كَبِيرٌ، أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَبْرِىءُ - أَوْ قَالَ: لَا يَسْتَتِرُ- مِنَ الْبَوْلِ، وَأَمَّا الآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ»

"They are being punished, not for an important matter, on the contrary, it is a great matter: One of them never saved himself from being soiled with his urine, while the other was going about with calumnies (to make enmity between friends)."

He then took a green leaf of a date-palm tree split it into two pieces and thrust one into each grave, saying:

«لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَيْبَسَا»

"I hope that their punishment may be lessened till they (i.e. the leaves) become dry."[1].

This is evidence that the punishment (of the grave) may be lightened. But what is the relationship of these two leaves to the lightening of the punishment for these two chastised persons?

1. It was said that it is because they, i.e. the two palm leaves glorify Allâh until they become dry; and glorifying Allâh reduces the punishment inflicted on the deceased. And they have derived from this the deduction which might be seen as far-fetched that it is prescribed for a person to go to the graves and glorify Allâh beside them in order to reduce the punishment inflicted on them.

2. Some of the scholars have said that this deduction is weak, because the two palm leaves glorify Allâh whether they are moist or dry, according to the Words of Allâh, the Most High:

[1] Reported by Al-Bukhari in the Book of Funerals, in the Chapter: The Punishment of the Grave for Backbiting and Urinating (on Oneself) (1378) and by Muslim in the Book of Purification, in the Chapter: Evidence for the Impure Nature of Urine and the Obligation to Protect Oneself From it (292).

﴿تُسَبِّحُ لَهُ ٱلسَّمَٰوَٰتُ ٱلسَّبْعُ وَٱلْأَرْضُ وَمَن فِيهِنَّ ۚ وَإِن مِّن شَىْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِۦ وَلَٰكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ ۗ﴾

"The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification."[1]

And the glorification of the stone in the hands of the Messenger ﷺ was heard, even though a stone is dry, so what is the reason?

The reason is: That the Messenger ﷺ asked Allâh, the Almighty, the All-Powerful to reduce the punishment inflicted on them as long as those two leaves remained moist; that is to say, the time was not long. This was in order to warn them against repeating the acts of those two men, because their deeds were major sins, as was mentioned in the narration:

«بَلَى إِنَّهُ كَبِيرٌ»

"on the contrary, it is a great thing."

One of them did not protect himself from his urine, and if he did not protect himself from his urine, he would have prayed in a state of ritual impurity, while the other went about spreading tales, causing alienation between the worshippers of Allâh, may Allâh protect us from that, and causing enmity and hatred between them, so the matter is a serious one.

This explanation is closer to the truth, that it was a temporary intercession, in order to warn the people, not stinginess on behalf of the Messenger ﷺ in not seeking permanent intercession.

We digress here to say that some of the scholars, may Allâh pardon them, said that it is lawful for a person to place a fresh date palm leaf, a tree branch, or the like, on the grave in order to lighten the punishment of its inhabitant. But this inference is

[1] *Al-Isra'* 17:44

very far from the truth, and it is not permissible for us to do this for a number of reasons:

1. That it has not been revealed that this man is being punished, as opposed to in the case of the men mentioned by the Prophet ﷺ.

2. That if we do this, we wrong the deceased, because we have thought badly of him by thinking that he is being punished, for how do we know that he is not being rewarded? Perhaps this person is one whom Allâh has bestowed His forgiveness before his death, due to one of the many reasons for which Allâh grants forgiveness, and so he died and the Lord of the worshippers pardoned him, in which case, he would not merit punishment.

3. That this inference contradicts what was followed by the righteous *Salaf*, who were the most knowledgeable of people with regard to the Law of Allâh. None of the Companions, may Allâh be pleased with them, did this, so how can we do it?

4. That Allâh, the Most High has revealed to us something that is better than it, for after completing the burial of the deceased, the Prophet ﷺ used to say:

«اسْتَغْفِرُوا لِأَخِيكُمْ وَاسْأَلُوا لَهُ التَّثْبِيتَ فَإِنَّهُ الآنَ يُسْأَلُ»

"Seek forgiveness for your brother and ask steadfastness for him, for he is now being asked."[1]

Q. 56. What is *Ash-Shafa'ah* (intercession) and what are its categories?

A. *Ash-Shafa'ah* is taken from *Ash-Shaf'* (even), the opposite of *Al-Witr* (odd), and that is to make *Al-Witr* into *Ash-Shaf'*, such as making one into two, or three into four and so on this is the

[1] Reported by Abu Dawud in the Book of Funerals, in the Chapter: Seeking Forgiveness at the Graveside for the Deceased at the Time of Departure (3221).

linguistic meaning.

As for the meaning in the Islamic Law, it is to mediate for another in order to achieve some benefit or prevent some harm. The intercessor stands as an intermediary between the one for whom intercession is sought, and the one from whom it is sought, in order to achieve some benefit for him, or repel some harm from him. There are different kinds of *Shafa'ah*:

1. Confirmed, authentic intercession, and that is that which Allâh, the Most High has confirmed in His Book, or which His Messenger ﷺ has confirmed, and it is only for those who practice *Tawhid* and have purity of faith (*Ikhlas*). Because Abu Hurairah, may Allâh be pleased with him, said: "Oh, Messenger of Allâh! Who will be the happiest of people with your intercession?" He ﷺ said:

«مَنْ قَالَ: لَا إِلَهَ إِلَّا اللهُ خَالِصًا مِنْ قَلْبِهِ»

"One who said: La Ilaha Illallah (none has the right to be worshipped except Allâh), sincerely from his heart."[1]

This type of intercession has three conditions:

a) That Allâh is pleased with the intercessor.

b) That Allâh is pleased with the one for whom intercession is sought.

c) That Allâh, the Most High permits the intercessor to intercede.

And all of these conditions are mentioned together in the Words of Allâh, the Most High:

﴿وَكَم مِّن مَّلَكٍ فِي ٱلسَّمَٰوَٰتِ لَا تُغْنِي شَفَٰعَتُهُمْ شَيْـًٔا إِلَّا مِنۢ بَعْدِ أَن يَأْذَنَ ٱللَّهُ لِمَن يَشَآءُ وَيَرْضَىٰٓ﴾

"And there are many angels in the heavens, whose intercession

[1] Reported by Al-Bukhari in the Book of Knowledge, in the Chapter: Being Intent Upon (Following) the *Hadith* (99).

will avail nothing except after Allah has given leave for whom He wills and is pleased with."[1]

And separately:

﴿مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ﴾

"Who is he that can intercede with Him except with His Permission?"[2]

And in His Words:

﴿يَوْمَئِذٍ لَّا تَنفَعُ ٱلشَّفَٰعَةُ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَرَضِىَ لَهُۥ قَوْلًا﴾

"On that day no intercession shall avail, except the one for whom the Most Gracious (Allah) has given permission and whose word is acceptable to Him."[3]

And His Words:

﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ٱرْتَضَىٰ﴾

"and they cannot intercede except for him with whom."[4]

So, these three conditions must be fulfilled in order for the intercession to be realized. Also the confirmed intercession according to the scholars is divided into two categories:

i) General intercession; and the meaning of generality is that Allâh, the Most Glorified, the Most High permits those whom He wills among His righteous worshippers to intercede for those whom He has permitted intercession. This type of intercession is confirmed for the Prophet ﷺ, for others among the Prophets, the righteous, the martyrs, and the virtuous; and that is that he intercedes on behalf of the believing sinners among the inhabitants of the Fire that they be removed from the Fire.

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[1] *An-Najm* 53:26
[2] *Al-Baqarah* 2:255
[3] *Ta-Ha* 20:109
[4] *Al-Anbiya'* 21:28

ii) Special intercession, which is specifically for the Prophet ﷺ. The greatest of it is the great intercession on the Day of Resurrection, when mankind will be afflicted with grief and fear which they cannot bear, so they will seek someone who can intercede with Allâh, the Almighty, the All-Powerful for them, to relieve them from this terrible position. They will go to Nuh, then to Ibrahim, then to Musa, then to 'Isa, peace be upon them, and none of them will intercede, until they come to the Prophet ﷺ and he will stand up and intercede with Allâh, the Almighty, the All-Powerful, that He save His worshippers from this terrible condition. Then Allâh, the Most Glorified will accede to his supplication, accept his intercession, and this is part of the Praiseworthy Position which Allâh, the Most High promised to him in His Words:

﴿وَمِنَ ٱلَّيْلِ فَتَهَجَّدْ بِهِۦ نَافِلَةً لَّكَ عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾

"And in some parts of the night (also) offer the Salat (prayer) with it (i.e. recite the Qur'ân in the prayer) as an additional prayer (Tahajjud optional prayer — Nawafil) for you (O Muhammad ﷺ). It may be that your Lord will raise you to Maqam Mahmud (a station of praise and glory, i.e., the honor of intercession on the Day of Resurrection)."[1]

Also from the intercession which is unique to the Messenger ﷺ is his intercession for the people of Paradise that they may enter Paradise. When the people of Paradise cross *As-Sirat*,[2] they will be stopped at the bridge in between Hell and Paradise where some of them will be compensated against others who wronged them, when they are rectified, they will be permitted to enter Paradise, then the Gates of Paradise will be opened for them through the intercession of the Prophet ﷺ.

2. Invalid intercession, which will not benefit those who seek it

[1] *Al-Isra'* 17:79

[2] *As-Sirat*: A bridge spanning the Hell-fire.

and that is the intercession that the polytheists claim their deities will make for them with Allâh, the Almighty, the All-Powerful; this intercession will not benefit them, as Allâh, the Most High says:

﴿فَمَا تَنفَعُهُمْ شَفَٰعَةُ ٱلشَّٰفِعِينَ﴾

"So no intercession of intercessors will be of any use to them."[1]

This is because Allâh, the Most High will not accept the polytheism of these pagans, and it is not possible that He will allow intercession for them, because there is no intercession except for one whom Allâh accepts, and Allâh does not accept disbelief from His worshippers, nor does He love corruption. So the dependence of the polytheists on their deities whom they worship, saying:

﴿هَٰٓؤُلَآءِ شُفَعَٰٓؤُنَا عِندَ ٱللَّهِ﴾

"These are our intercessors with Allah."[2]

is an invalid dependence, and it will not benefit them. In fact, it will not gain them anything with Allâh, the Most High except to distance them from Him, because the pagans seek the intercession of their idols for an invalid means, which is to worship those idols. It is from their stupidity that they seek to get near to Allâh, the Most High by something which only increases them in distance from Him.

Q. 57. What is the destination of the children of the believers and the children of the disbelievers who die when they are still small?

The destination of the children of the believers is Paradise, because they follow their parents; Allâh, the Most High says:

[1] *Al-Muddaththir* 74:48

[2] *Yunus* 10:18

﴿وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَٰنٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَآ أَلَتْنَٰهُم مِّنْ عَمَلِهِم مِّن شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ﴾

"And those who believe and whose offspring follow them in faith, — to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned."[1]

As for the children of the disbelievers, that is the children who were brought up by non-Muslim parents, the most correct opinion is to say: Allâh knows better what they would have done.

As regards the life of this world, they fall under the same ruling as their parents. But as for the rulings of the Hereafter, Allâh, the Most High knows better what they would have done, as the Prophet ﷺ said.[2] So, Allâh knows better what is their destination, this is what we say. In reality, it is not a matter of great importance to us. What is important to us is the ruling on them in this world. The rulings on them, I mean the children of the polytheists, are that they are like the polytheists: They are not washed and they are not dressed in shrouds and they are not prayed over, nor are they buried in the graveyards of the Muslims. And Allâh knows best.

Q. 58. It has been mentioned that men will have *Al-Hur Al-'Ain*[3] in Paradise what will there be for women?

A. Allâh, the Most Blessed, the Most High says, regarding the blessings of Paradise:

﴿وَلَكُمْ فِيهَا مَا تَشْتَهِىٓ أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ﴿٣١﴾ نُزُلًا مِّنْ

[1] *At-Tur* 52:21

[2] Reported by Al-Bukhari in the Book of Funerals, in the Chapter: What Was Said Regarding the Children of the Polytheists (1384).

[3] *Al-Hur Al-'Ain*: Beautiful maidens of Paradise.

﴿غَفُورٍ رَّحِيمٍ﴾

"Therein you shall have (all) that your inner selves desire, and therein you shall have (all) for which you ask. An entertainment from (Allah), the Oft-Forgiving, Most Merciful."[1]

And He, the Most High says:

﴿وَفِيهَا مَا تَشْتَهِيهِ ٱلْأَنفُسُ وَتَلَذُّ ٱلْأَعْيُنُ ۖ وَأَنتُمْ فِيهَا خَٰلِدُونَ﴾

"And therein all that inner selves could desire, and all that eyes could delight in and you will abide therein forever."[2]

And it is well known that marriage is one of the things which the souls desire most, and so it will be found in Paradise for the people of Paradise, whether they be men or women. So, Allâh, the Most Blessed, the Most High will marry the woman in Paradise to the man who was her husband in the life of this world, as He, the Most Blessed, the Most High says:

﴿رَبَّنَا وَأَدْخِلْهُمْ جَنَّٰتِ عَدْنٍ ٱلَّتِى وَعَدتَّهُمْ وَمَن صَلَحَ مِنْ ءَابَآئِهِمْ وَأَزْوَٰجِهِمْ وَذُرِّيَّٰتِهِمْ ۚ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ﴾

"Our Lord! And make them enter the 'Adn (Eden) Paradise (everlasting Gardens) which you have promised them — and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise."[3]

If she did not marry in the life of this world, then Allâh, the Most High will marry her to one who pleases her in Paradise.

Q. 59. Is it true what has been said that most of the inhabitants of the Fire will be women, and why?

A. This is true, because the Prophet ﷺ said to them while delivering a sermon to them:

[1] *Fussilat* 41:31-32

[2] *Az-Zukhruf* 43:71

[3] *Ghafir* 40:8

«يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ»

"Oh, you community of women! Give charity, for I have seen that you are the majority of the inhabitants of the Fire."

This doubt raised by the questioner was expressed to the Prophet ﷺ: They said: "Due to what, Oh, Messenger of Allâh?" He ﷺ said:

«تُكْثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ الْعَشِيرَ»

"You curse frequently and are ungrateful to your husbands."[1]

So, the Prophet ﷺ has made the reasons clear why they are the majority of the dwellers in the Fire; because they malign, curse and revile frequently, and they are ungrateful to their husbands. For these reasons, they became the majority of the inhabitants of the Fire.

Q. 60. What is the advice of Your Eminence to one who does not like to study *'Aqidah,* especially the matter of *Al-Qadar,* due to fear of making some mistakes?

A. This matter is like other important matters that are necessary for a person in his religion and his worldly life. He must face the difficulties of it and seek help from Allâh, the Most Blessed, the Most High in finding out about it, and understanding it, so that the matter becomes clear to him, because it is not right that he should have any doubts in these important matters.

As for matters that do not offend against his religion if he defers them, and he fears that they might be a cause of going astray for him, there is no objection if he postpones them, as long as

[1] Reported by Al-Bukhari in the Book of Menstrual Periods, in the Chapter: The Menstruating Woman Abandoning the Fast (304) and by Muslim in the Book of Faith, in the Chapter: Explanation Regarding Incomplete Faith Due to the Lack in Acts of Obedience (79)

there are other more important matters. The matter of *Al-Qadar* is an important one, which is incumbent upon the worshipper to be completely familiar with, until he reaches a level of certainty about it. In fact, there is no difficulty in it, all praise and thanks are to Allâh, the thing which makes the study of *'Aqidah* difficult for some people is that most unfortunately, they give preponderance to the question how? over the question why? A person is asked about his deeds by two interrogatives: Why? and How?: Why did you do this? This is (related to the matter of) *Ikhlas* (purity and sincerity of faith). How did you do this? This is related to the matter of following the Messenger ﷺ. And most of the people these days are consumed with finding the answer to the question: How?, while being unmindful of ascertaining the answer to the question Why? For this reason, you find that they are not striving much in the matter of *Ikhlas*, but in the matter of following (the Messenger ﷺ), they are extremely intent upon the minutest of matters. So, the people these days are greatly concerned with this matter, while being careless in the more important matter, which is the matter of *'Aqidah* and the matter of *Ikhlas* and the matter of *Tawhid*. For this reason one finds some people asking about very, very simple matters regarding the life of this world, while their hearts are diverted towards material matters and completely careless of Allâh in his buying and selling, their transportation, their housing and their dress.

Some of the people these days might even be slaves to the life of this world, without even realizing it, and they might even be guilty of associating partners with Allâh in the life of this world, without even realizing it. Because unfortunately, they attach no importance to the matters of *'Aqidah* and *Tawhid* and it is not only the generality of the people, but even some of the students of (Islamic) knowledge and this is a serious matter.

Likewise, concentrating on *'Aqidah* only, without the deeds

which the Lawgiver (Allâh) has made as a protection and a wall for it is wrong, for we hear on the radio and we read in the newspapers that the religion is the correct *'Aqidah* and other similar expressions, and in truth, it is feared that this may be a door through which those who wish to declare some of the forbidden things permissible may enter, citing as evidence the fact that the *'Aqidah* is correct. But the two matters must both be given equal attention, in order to achieve the right answer to the questions: Why? and How?.

In short, the answer is that it is incumbent upon a person to study the knowledge of *Tawhid* and *'Aqidah* in order to be knowledgeable regarding his God and his Object of worship, the Almighty, the All-Powerful. He does so in order to be knowledgeable regarding the Names and Attributes of Allâh and His Actions, knowledgeable regarding His Rulings in spiritual and temporal matters, knowledgeable regarding His Wisdom, the secrets of His Legislation and His creation, so that he will not cause himself to go astray, or cause others to go astray.

Knowledge of *Tawhid* is the most noble form of learning, due to the exaltedness of its subject matter. This is why the scholars have called it *Al-Fiqh Al-Akbar*[1] and the Prophet ﷺ said:

«مَنْ يُرِدِ اللهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ»

"Whenever Allâh wishes to bestow goodness on a person, He blesses him with understanding of the religion."[2]

The first thing to be included in that, and the most important thing is *Tawhid* and *'Aqidah*, but it is also incumbent upon a

[1] *Al-Fiqh Al-Akbar*: The Greatest Knowledge.

[2] Reported by Al-Bukhari in the Book of Knowledge, in the Chapter: Whenever Allah Wishes to Bestow Goodness on a Person (71) and by Muslim in the Book of *Zakah*, in the Chapter on the Forbiddance of Begging (1037).

person to strive to ascertain how he may acquire this knowledge and from which source he may obtain it, and then he should take from that knowledge firstly that which is clear to him and free of uncertainty.

Then proceed secondly to look at the innovations and unclear matters which he has come to know of, in order to be able to answer them and explain them, using the knowledge he has previously acquired of pure *'Aqidah*, but the source from which he obtains it must be the Book of Allâh and the *Sunnah* of His Messenger ﷺ. He should follow this with the speech of the Companions, may Allâh be pleased with them, then the opinions of the Imams who came after them from the *Tabi'un* and those who followed them, then the opinions of the scholars whose knowledge and trustworthiness are confirmed, in particular, Shaikhul-Islam Ibn Taimiyyah and his student, Ibn Al-Qayyim, may abundant mercy and blessings be upon them and upon all of the Muslims and their Imams.

Q. 61. We request from Your Eminence an explanation of the matter of *Al-Qadar*. Is the essence of a deed ordained, and the manner of it chosen by the person? An example of this is when Allâh, the Most High ordains for the worshipper that he build a *Masjid*, that he has no choice about building it, but Allâh has left the choice of how to build it to the mind of the person. Likewise, when Allâh ordains a sin, the person will do it, and he has no choice in the matter, but Allâh leaves the manner of its implementation to his mind. In short, this opinion holds that a person has a choice as to how he implements what Allâh has ordained for him; is this correct?

A. This matter, i.e. the matter of *Al-Qadar* has been a source of disagreement for a long time; for this reason the people have divided into three groups: two extremes and a middle group. As for the two extremes:

1. They looked at the totality of Allâh's *Qadar* and were blind to the free will of the creature, saying: He is compelled to perform his deeds, and he has no choice in them. So a person's falling from a roof due to the wind or the like is the same as his descending by his choice from it via the steps.

2. They thought that the creature performs or abandons his deeds by his choice, and they are blind to Allâh's *Qadar,* saying: The creature is independent in his deeds and there is no dependence on Allâh, the Most High's *Qadar.*

3. As for the middle group, they recognized the two causes and looked at the totality of Allâh's *Qadar* and the free will of the creature, and that he must know the difference between a person falling down from a roof due to the wind or the like, and his descending from it by his free will via the steps. For the first is one of his deeds which is not by his choice, while the second is by his choice, and both of them happen by Allâh's Decree and His *Qadar* and nothing happens in His Dominion except by His Will. However, what happens by the choice of the creature, he is held accountable for it, and *Al-Qadar* is not an excuse for him when he contradicts the commands or prohibitions imposed upon him. This is because he commits a transgression when he desires to commit it, and he does not know what Allâh has written for Him, so committing the transgression by his choice is the cause of the punishment, whether it was in the life of this world or in the Hereafter. Therefore, if someone forced him to commit the transgression, the ruling of transgression would not be confirmed against him, and he would not be punished for it, due to the confirmation of his excuse in that case.

If a person knows that fleeing from the fire to a place where he is safe from it is by his choice, and that approaching a beautiful, spacious, fine house to live in is also by his choice, at the same time believing that this fleeing and approaching occur by Allâh's Decree and His *Qadar,* and that remaining so that the

fire overtakes him and delaying taking up residence in the house, are considered neglect on his part and losing the chance, and that he deserves the blame for it, then why does he not know this regarding his neglect in abandoning the means of salvation from the Fire of the Hereafter and which will cause him to enter Paradise.

As for the example that if Allâh ordains for the creature to build a *Masjid*, then he will build it, and he has no choice in the matter, but He leaves it to the mind of the creature to decide the manner of the building. This example is not correct, because it gives the idea that his mind acts independently in the manner of the building, and that it is not included in Allâh's *Qadar* and that the original idea of the building belongs solely to *Al-Qadar* and that choice has no part in the matter.

The truth is that the original idea of the building is included in the free will of the creature, because he was not forced to do it, just as he was not forced to think of rebuilding his private house or repair it for example. But this idea was ordained by Allâh, the Most High for the creature without him being aware of it, because he does not know that Allâh has ordained a certain thing for him until that thing happens, since *Al-Qadar* is a hidden secret which is not known except when Allâh inspires him with knowledge of it, or by it physically taking place. Likewise, the manner of the building is also by Allâh's *Qadar*, because Allâh, the Most High has ordained all things, in general and in detail, and it is not possible for the worshipper to choose something He does not wish or ordain. Rather, if the worshipper chooses to do something and he does it, he knows for certain that Allâh, the Most High commanded it and ordained it.

So, the worshipper is free to choose in accordance with the apparent physical causes that Allâh, the Most High has ordained as causes for the occurrence of his action, and the

worshipper does not feel when he performs the action that anyone has forced him to do it, but if he does that in accordance with the causes which Allâh, the Most High has designated as causes, we know for certain that Allâh, the Most High has ordained it in general and in detail.

Likewise, regarding the example of a person committing a sin in which you said that Allâh ordains for him to commit a sin, so he will do it, and he has no choice in it, but He has left the manner of committing it and the endeavor to his mind; we say the same as we said about the building of the mosque: Allâh's Decree that he commits a sin does not negate him choosing to do it, because at the time he chooses to do it, he does not know what Allâh, the Most High has ordained for him, and so he does it of his free will, and he is unaware that anyone has forced him to do it. But if he does it, we know that Allâh has ordained that he do it, and likewise the manner of committing the sin occurred by the choice of the slave and this does not negate Allâh, the Most High's *Qadar*, because Allâh, the Most High has ordained all things, in general and in detail, and He has ordained the causes that lead to them, and none of His Deeds are excepted from this, nor any of the deeds of the creatures those which they choose to do, and those which they are compelled to do as Allâh, the Most High says:

﴿أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَآءِ وَٱلْأَرْضِ ۗ إِنَّ ذَٰلِكَ فِى كِتَـٰبٍ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ﴾

"Know you not that Allah knows all that is in the heaven and on the earth? Verily, it is (all) in the Book (Al-Lawh Al-Mahfuz). Verily, that is easy for Allah."[1]

And He, the Most High says:

﴿وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِىٍّ عَدُوًّا شَيَـٰطِينَ ٱلْإِنسِ وَٱلْجِنِّ يُوحِى بَعْضُهُمْ إِلَىٰ

[1] *Al-Hajj* 22:70

بَعْضٍ زُخْرُفَ ٱلْقَوْلِ غُرُورًاۚ وَلَوْ شَآءَ رَبُّكَ مَا فَعَلُوهُۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ﴾

"And so We have appointed for every Prophet enemies — Shayatın (devils) among mankind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it; so leave them alone with their fabrications."[1]

And He says:

﴿وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ ٱلْمُشْرِكِينَ قَتْلَ أَوْلَٰدِهِمْ شُرَكَآؤُهُمْ لِيُرْدُوهُمْ وَلِيَلْبِسُوا۟ عَلَيْهِمْ دِينَهُمْۖ وَلَوْ شَآءَ ٱللَّهُ مَا فَعَلُوهُۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ﴾

"And so to many of the Mushrikun (polytheists) their (Allah's so-called) "partners" have made fair-seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allah had willed, they would not have done so. So leave them alone with their fabrications."[2]

And He says:

﴿۞ وَلَوْ شَآءَ ٱللَّهُ مَا ٱقْتَتَلَ ٱلَّذِينَ مِنۢ بَعْدِهِم مِّنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ وَلَٰكِنِ ٱخْتَلَفُوا۟ فَمِنْهُم مَّنْ ءَامَنَ وَمِنْهُم مَّن كَفَرَۚ وَلَوْ شَآءَ ٱللَّهُ مَا ٱقْتَتَلُوا۟ وَلَٰكِنَّ ٱللَّهَ يَفْعَلُ مَا يُرِيدُ﴾

"If Allah had willed, succeeding generations would not have fought against each other, after clear Verses of Allah had come to them, but they differed — some of them believed and others disbelieved. If Allah had willed, they would not have fought against one another, but Allah does what He likes."[3]

Having said that, it is not befitting for a person to ask himself,

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[1] *Al-An'am* 6:112

[2] *Al-An'am* 6:137

[3] *Al-Baqarah* 2:253

and, or to discuss with others, matters such as these, which cause him confusion and doubts, and which are contrary to the Legislation of *Al-Qadar*. Because this was not the practice of the Companions ﷺ and they were the most intent among the people in seeking the truth and the closest of them to the source from which the thirst (for knowledge) is quenched (i.e. the Prophet ﷺ) and worry is removed.

It is narrated in *Sahih Al-Bukhari*, on the authority of 'Ali bin Abi Talib, may Allâh be pleased with him, that the Prophet ﷺ said:

«مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ الْجَنَّةِ وَمَقْعَدُهُ مِنَ النَّارِ»

"There is none of you whose place has not been written either in Paradise or in the Fire."

They said: "Oh Messenger of Allâh! Should we not depend?" and in another narration: "Should we not depend upon what has been written for us and abandon deeds?" He ﷺ said:

«لَا ، اعْمَلُوا فَكُلٌّ مُيَسَّرٌ»

"No, act, for everything is made easy."[1]

In another narration:

«اعْمَلُوا فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ، أَمَّا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَيُيَسَّرُ لِعَمَلِ أَهْلِ السَّعَادَةِ. وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ الشَّقَاوَةِ فَيُيَسَّرُ لِعَمَلِ أَهْلِ الشَّقَاوَةِ»

"Act, because everybody will find ease (to do) such deeds as will lead him to his destined place. As for the one who is from among

[1] Reported by Al-Bukhari in the Book of *Al-Qadar*, in the Chapter:

﴿وَكَانَ أَمْرُ ٱللَّهِ قَدَرًا مَّقْدُورًا﴾

"And the Command of Allah is a Decree determined." (Al-Ahzab 33:38) and by Muslim in the Book of *Al-Qadar*, in the Chapter: The Manner of the Creation of Mankind in the Womb of His Mother (2647).

the people of happiness, it will be made easy for him to perform the deeds of the people of happiness, while the one who is from among the people of the wretchedness, it will be made easy for him to perform the deeds of the people of wretchedness." Then he recited:[1]

﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۝٥ وَصَدَّقَ بِالْحُسْنَىٰ ۝٦ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ۝٧ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ۝٨ وَكَذَّبَ بِالْحُسْنَىٰ ۝٩ فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ﴾

"As for him who gives (in charity) and keeps his duty to Allah and fears Him. And believes in Al-Husna (the best). We will make smooth for him the path of ease (goodness). But he who is a greedy miser and thinks himself self-sufficient. And denies Al-Husna (the best). We will make smooth for him the path for evil."[2]

So, the Prophet ﷺ prohibited depending upon what is written while abandoning action, because there is no way to know what is written. He ordered the worshipper to do what he can, and what is possible for him, and that is action. He cited as evidence the Verse which proves that whoever did a good deed and believed, the path of ease will be made easy for him, and this is the effective and fruitful remedy in which the worshipper will find the attainment of health and happiness. He is undertaking the righteous deeds built upon a foundation of faith and he will be glad of that when it is accompanied by the granting of ease in the life of this world and in the Hereafter.

I ask Allâh, the Most High to grant us all success in performing righteous deeds and to make the path of ease easy for us, and to

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[1] Reported by Al-Bukhari in the Book of Funerals, in the Chapter on the Exhortation of the Preacher at the Grave (1362) and by Muslim in the Book of *Al-Qadar,* in the Chapter: The Manner of the Creation of Mankind in the Womb of His Mother (2647).

[2] *Al-Layl* 92:5-10.

keep us away from evil, and to forgive us in the Hereafter and in this life. Verily, He is Most Generous, Most Kind.

Q. 62. Does supplication have any effect in changing what is written for a person before he was created?

A. There is no doubt that supplication has an effect on changing what is written, but this change was also written because of the supplication. So, do not think that if you supplicate to Allâh that you are supplicating with something which was not written; rather the supplication is written, and what results from it is written. This is why we find that the reciter recites over the sick person and he is cured, and in the story of the military expedition which the Prophet ﷺ sent, they stayed as guests with a people, but they did not treat them hospitably, and it was decreed that a snake bit their leader, so they requested someone to recite something over him. The Companions, may Allâh be pleased with them, imposed the condition that they should be paid for that, and they gave them a flock of sheep, so one of them went and recited *Surat Al-Fatihah* over him, and the man who was bitten arose as if he had been freed from shackles, that is, as if he was a camel which had broken free from its tethering rope. Therefore the recitation had an effect in curing the sick person.

So supplication has an effect, but it does not change what has been ordained, rather it is decreed because of it, and everything with Allâh is according to *Qadar*. Likewise all of the causes have an influence on the effects by Allâh's Permission, so the causes are written and the effects are written.

Q. 63. Are sustenance and marriage written in *Al-Lawh Al-Mahfuz*?[1]

A. Everything since the creation of the Pen until the Day of

[1] *Al-Lawh Al-Mahfuz*: The Preserved Tablet.

Resurrection is written in *Al-Lawh Al-Mahfuz*, because when Allâh, the Most Glorified, Most the High created the Pen, He said to it:

«اكْتُبْ: قَالَ: رَبِّي وَمَاذَا أَكْتُبُ؟ قَالَ: اكْتُبْ مَا هُوَ كَائِنٌ، فَجَرَى فِي تِلْكَ السَّاعَةِ بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ»

"Write. It said: My Lord! What shall I write? He said: Write everything that will be. And so everything that will be until the Day of Resurrection was written in that hour."[1]

It has been confirmed from the Prophet ﷺ that after forty days have passed, Allâh sends an angel to the fetus in the belly of its mother, who breathes the spirit into him, and he writes his sustenance, his life-span, his deeds and whether he will be wretched or happy.[2]

Sustenance is also written in accordance with the causes, and it does not increase or decrease. One working in order to seek his sustenance, is included in the causes, as Allâh, the Most High says:

﴿هُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ ذَلُولًا فَٱمْشُواْ فِى مَنَاكِبِهَا وَكُلُواْ مِن رِّزْقِهِۦ وَإِلَيْهِ ٱلنُّشُورُ﴾

"He it is Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it); so walk in the path thereof and eat of His provision. And to Him will be the Resurrection."[3]

Also among the causes is maintaining ties of the womb by being kind to one's parents and keeping good relations with family members, because the Prophet ﷺ said:

«مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ وَيُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ»

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[1] Reported by Imam Ahmad (5:317).

[2] Reported by Al-Bukhari, in the Book of the Beginning of Creation.

[3] *Al-Mulk* 67:15

"Whoever desires an expansion in his sustenance and age, let him keep good relations with his kith and kin."[1]

Also among the causes is fear of Allâh, the Almighty, the All-Powerful, as He, the Most High says:

﴿وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا ۝٢ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

"And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine."[2]

And do not say: The sustenance is written and defined and I will not undertake the causes which will lead to it, because this is futile. It is a part of prudence and determination to strive for your sustenance and whatever benefits you in your religion and worldly affairs. The Prophet ﷺ said:

«الْكَيِّسُ مَنْ دَانَ نَفْسَهُ، وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ، وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا وَتَمَنَّى عَلَى اللهِ الْأَمَانِيَّ»

"The shrewd person is one who takes responsibility for himself and works for what is after death (i.e. the Hereafter), while the weak person is one who made himself follow his vain desires and hoped that Allâh would fulfill his wishes."[3]

Just as sustenance is decreed and is related to its causes, likewise marriage is decreed and is related to its causes. It has been decreed that each husband will marry that particular wife and vice versa, and nothing in the heavens and the earth is hidden from Allâh, the Most High.

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[1] Reported by Al-Bukhari in the Book of Sales, in the Chapter: Whoever Desires an Expansion in His Sustenance (2067).

[2] *At-Talaq* 65:2-3

[3] Reported by At-Tirmithi, in the Book of the Description of the Resurrection, in Chapter 25 (2459) and by Ibn Majah, the Book of Ascetism, in the Chapter: Reminder of Death and Preparation for it (4260).

Q. 64. What is the ruling on one who becomes discontented when he is afflicted by calamity?

A. In times of calamity, people divide to four different levels:

The First Level: Discontent and there are different types of discontent:

1. In the heart, as if he is angry with his Lord, and so he rails against what Allâh has ordained for him, and this is forbidden and could even lead to disbelief. Allâh, the Most High says:

﴿وَمِنَ ٱلنَّاسِ مَن يَعْبُدُ ٱللَّهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُۥ خَيْرٌ ٱطْمَأَنَّ بِهِۦ وَإِنْ أَصَابَتْهُ فِتْنَةٌ ٱنقَلَبَ عَلَىٰ وَجْهِهِۦ خَسِرَ ٱلدُّنْيَا وَٱلْـَٔاخِرَةَ﴾

"And among mankind is he who worships Allah as it were upon the edge (i.e. in doubt): if good befalls him, he is content therewith; but if a trial befalls him he turns back on his face (i.e. reverts to disbelief after embracing Islam). He loses both this world and the Hereafter."[1]

2. That it is spoken, such as invoking woe, destruction and the like and this is forbidden.

3. That it is physical, such as striking the cheeks, tearing the clothes and pulling out the hair and the like, and all of this is forbidden, because it negates the patience which is required.

The Second Level: Patience and this is as the poet says:

Patience is like its name, its taste is bitter,
But the end results of it are sweeter than honey.

So, he considers this burden heavy, yet he bears it, even though he hates that it should occur, and his faith protects him from discontent. So, its occurring or not occurring are not the same to him. This is an obligation, because Allâh, the Most High has commanded him to be patient, saying:

[1] *Al-Hajj* 22:11

﴿وَٱصْبِرُوٓاْ إِنَّ ٱللَّهَ مَعَ ٱلصَّـٰبِرِينَ﴾

"and be patient. Surely, Allah is with those who are As-Sabirun (the patient)."[1]

The Third Level: Acceptance: That a person accepts misfortune, so that its presence or absence are the same to him. Its presence is not hard on him, and he does not bear a heavy burden due to it, and this is highly preferred, although not obligatory, according to the most authoritative opinion. The difference between it and the last level is clear, because the presence of misfortune and its absence are the same in the acceptance of this person, whereas in the level before it, misfortune is difficult for him, yet he bears it.

The Fourth Level: Gratitude, and this is the highest level: It is by him thanking Allâh for the misfortune which has befallen him, because he knows that this misfortune is a cause of his sins being remitted and it might also be a cause of his reward being increased. The Prophet ﷺ said:

«مَا مِنْ مُصِيبَةٍ تُصِيبُ الْمُسْلِمَ إِلَّا كَفَّرَ اللهُ بِهَا عَنْهُ حَتَّى الشَّوْكَةُ يُشَاكُهَا»

"There is no misfortune that afflicts a Muslim except that Allâh remits a sin from him because of it, even the prick he receives from a thorn."[2]

Q. 65. Eminent Shaikh, we request from Your Eminence that you explain the words of the Prophet ﷺ:

[1] *Al-Anfal* 8:46

[2] Reported by Al-Bukhari in the Book of Illness and Medicine, in the Chapter: What Has Been Said Regarding the Remission (of Sins) Due to Illness (5640) and by Muslim in the Book of Righteousness and Maintaining Ties, in the Chapter: The Reward of the Believer Due to the Illnesses Which Befall Him (2572).

«لَا عَدْوَى، وَلَا طِيرَةَ، وَلَا هَامَةَ، وَلَا صَفَرَ»

"There is neither 'Adwa, nor Tiyarah, nor Hamah, nor Safar."[1] (Agreed Upon).

And of what type is the prohibition in the *Hadith*? How do we reconcile this *Hadith* with the *Hadith*:

«فِرَّ مِنَ الْمَجْذُومِ فِرَارَكَ مِنَ الْأَسَدِ»

"Flee from the leper as you would flee from a lion."?[2]

A. *'Adwa* is the spreading of disease from the sick person to the healthy person. Just as it is the case with physical diseases, so it is the case with spiritual and moral diseases. This is why the Prophet ﷺ informed us that keeping company with an evil person is like sitting with a bellows blower: Either he will burn your clothes, or (at the very least) you will get a bad smell from him. So *'Adwa* includes both physical and spiritual diseases. *Tiyarah* is to become pessimistic due to something seen, heard or known (i.e. belief in evil omens). *Hamah* has been explained in two ways:

1. An illness which afflicts a person and spreads to others, and according to this explanation, its being mentioned following *'Adwa* would be a particularization of a general term.

2. A well known bird which the Arabs claimed would come to the family of a person who was killed and squawk over their heads until they avenged him. Some of them possibly believed that it was his soul which had taken on the form of the *Hamah*, and it is a kind of bird resembling an owl. They also say it is an

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[1] Reported by Al-Bukhari in the Book of Medicine, in the Chapter on Leprosy (5707) and by Muslim in the Book of Salutations, in the Chapter: There is Neither *'Adwa*, Nor *Tiyarah*, Nor *Hamah* (2220).

[2] Reported by Al-Bukhari in the Book of Medicine, in the Chapter on Leprosy (5707).

owl which annoys the family of the murdered person with its screeching until they take revenge for him. They considered it as a bad omen, so that if it landed on the house of one of them, and squawked, they would say that it was squawking for his death and they would believe that the end of his life was at hand and this is false.

Safar has been explained in a number of ways:

1. That it is the well known month Safar, and the Arabs held it to be an ill omen.

2. That it is a disease of the stomach which affects camels and spreads from one to another, so being mentioned following *'Adwa* would be a particularization of a general term.

3. Postponing the month of Safar, meaning that it is the postponement by which the disbelievers went astray, delaying the prohibition (of fighting) in the month of Muharram until Safar, making it permissible one year and making it sacred another year.

The most authoritative of them is that it refers to the month of Safar, since they (the Arabs) used to hold it to be an ill omen in the *Jahiliyyah* and times of the year have no effect. Regarding the Decree of Allâh, the Almighty, the All-Powerful, it is the same as any other month: Both good and evil are ordained in it.

Some people, upon completing a certain task on the 25th of Safar, for example, will record the date of it, saying: Completed on the 25th of Safar, the month of goodness. This is considered to be a form of curing an innovation with an innovation and ignorance with ignorance, because it is not a month of goodness, nor is it a month of evil.

For this reason, some of the *Salaf* disapproved of one who says, upon hearing the screeching of an owl: Goodness, Allâh Willing, for it should not be said that it is (a herald of) goodness or evil; rather, it screeches as other birds do.

So these four things which the Messenger ﷺ has negated prove the obligation of depending upon Allâh, and having a sincere intention, and that a Muslim should not be weak when confronted by these things.

If a Muslim pays any attention to these things, he will respond in one of two ways:

1. He will respond to them either by acting upon them or not acting upon them, in which case, he will have made his actions dependent upon something that has no truth to it.

2. That he will not respond by acting upon them, and will pay no attention, but there still remains some kind of anxiety and worry in him. Although this is a lesser evil than the first, he should not respond to the insinuations of these things at all, and he should depend upon Allâh, the Almighty, the All-Powerful.

Some people might open the Qur'ân seeking an omen from it, then if they saw some mention of the Fire, they will say: This is not a good omen. And if they see some mention of Paradise, they will say: This is a good omen. And in fact, this is like the deeds of the people of the *Jahiliyyah*, who used to use divining arrows to determine a course of action.

The negation of these four things is not a negation of their existence, because they do exist. Rather, it negates any effect from them. Because it is Allâh Who influences things to occur, and if there is any known cause for them, then it is a true cause, but any cause which is imaginary is false. So the negation is a negation of its effect and of its causality. *'Adwa* exists and the proof of its existence is in the words of the Prophet ﷺ:

«لَا يُورِدُ مُمْرِضٌ عَلَى مُصِحٍّ»

"Do not bring the carrier of disease to the healthy."[1]

[1] Reported by Al-Bukhari in the Book of Medicine, in the Chapter:

That is, the owner of a sick camel should not bring it to the healthy camel, so as not to spread contagious or infectious diseases. He ﷺ said:

«فِرَّ مِنَ الْمَجْذُومِ فِرَارَكَ مِنَ الأَسَدِ»

"Flee from the leper as you would flee from a lion."[1]

Leprosy is a terrible disease that spreads rapidly and kills the one afflicted by it, so much so that it has been said that it is a plague, so we are ordered to flee from it in order not to be infected by it.

There is also confirmation here that there is an effect from *'Adwa*, but its effect is not an inevitable thing. So, it can be said to be an active cause in itself, but the Prophet ﷺ ordered us to flee from leprosy and not to bring a diseased camel to a healthy camel, all in order to avoid the causes, not because of the effect of the causes themselves; Allâh, the Most High says:

﴿وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾

"and do not throw yourselves into destruction."[2]

It should not be said that the Messenger ﷺ denied the effect of *'Adwa*, because this is something which is invalidated by factual evidence and by the other *Ahadith*.

If it was said that when the Messenger ﷺ said:

«لَا عَدْوَى»

"There is neither 'Adwa."

A man said: "Oh, Messenger of Allâh! Then what about my camels? They are like deer on the sand, but when a mangy

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There is no *Hamah* (5771) and by Muslim in the Book of Salutations, in the Chapter: There is Neither *'Adwa,* Nor *Tiyarah*(2221).

[1] See earlier in this discussion.

[2] *Al-Baqarah* 2:195

camel comes and mixes with them, they all get infected with mange." The Prophet ﷺ said:

«فَمَنْ أَعْدَى الْأَوَّلَ»

"Then who conveyed the disease (i.e. the mange) to the first one?"[1]

The answer is that the Prophet ﷺ indicated by his words that the illness spread from the sick animals to the healthy ones by the Decree of Allâh, the Almighty, the All-Powerful, and the disease afflicted the first animal without contagion, rather it was sent down by Allâh, the Almighty, the All-Powerful.

A thing might have a known cause and it might not have a known cause. So, the mange in the first camel is unknown except that it was ordained by Allâh, the Most High and the mange of the one after it is due to a known cause; but if Allâh had willed it, it would not have caught the mange. This is why sometimes, a camel is afflicted by mange, but then it goes away, and the camel does not die. Likewise, the plague and cholera are infectious diseases which might enter a house and afflict some of the inhabitants and they die, while others remain healthy and are unaffected by it. So, a person should depend upon Allâh and place his trust in Him, for it has been reported that a man with leprosy came to the Prophet ﷺ, and he took him by the hand and told him to eat.[2] That is, from the food which the Messenger ﷺ was eating, due to the strength of his reliance upon Allâh. So, this trust countered this infective cause.

This manner of reconciling (the seemingly contradictory

[1] See earlier.

[2] Reported by Abu Dawud in the Book of Medicine, in the Chapter on *Tiyarah* (3925) and by At-Tirmithi in the Book of Foods, in the Chapter: What Has Been Said Regarding Eating With a Leper (1817).

Ahadith) is the best manner which has been stated of reconciling the *Ahadith*. Some have claimed that some of them abrogate the others, but this claim is incorrect, because one of the conditions of abrogation is the impossibility of reconciliation, and if it is possible to reconcile them, then it is an obligation to do so, because it includes the implementation of both evidences. On the other hand, abrogation means invalidating one of them. Implementing them both is better than invalidating one of them, because we accept them both and consider them both a proof. And Allâh is the Granter of success.

Q. 66. Does the evil eye (of envy) affect a person? And what is the remedy for it? And does protecting oneself against it invalidate *Tawakkul*?

A. We see that the evil eye is something confirmed by the Islamic Law and by factual evidence; Allâh, the Most High says:

﴿وَإِن يَكَادُ ٱلَّذِينَ كَفَرُوا۟ لَيُزْلِقُونَكَ بِأَبْصَٰرِهِمْ﴾

"And verily, those who disbelieve would almost make you slip with their eyes (through hatred)."[1]

Regarding the meaning of this Verse, Ibn 'Abbas and others said that it means they afflict you with the eye of envy. The Prophet ﷺ said:

«الْعَيْنُ حَقٌّ وَلَوْ كَانَ شَيْءٌ سَابَقَ الْقَدَرَ سَبَقَتْهُ الْعَيْنُ، وَإِذَا اسْتُغْسِلْتُمْ، فَاغْسِلُوا»

"The evil eye is a fact; if anything had preceded Al-Qadar, it would have been (the influence of) the evil eye, and when you are asked to take a bath (as a cure from the influence of the evil eye), you should take a bath.[2]

[1] *Al-Qalam* 68:51

[2] Reported by Muslim in the Book of Salutations, in the Chapter: Medicine, Patients and Incantations (2188).

Another example of that is the narration of An-Nasa'i and Ibn Majah, in which it is stated that 'Amir bin Rabi'ah passed by Sahl bin Hunaif while he was washing and he said: "I have not seen such white skin as yours even on a woman." No sooner had he said this than he (Sahl) fell to the ground, so he was taken to the Messenger of Allâh ﷺ and it was said to him: "He was struck down unconscious." He said:

«مَنْ تَتَّهِمُونَ؟»

"Whom do you suspect (as being the cause)?"

They said: "Amir bin Rabi'ah." He ﷺ said:

«عَلَامَ يَقْتُلُ أَحَدُكُمْ أَخَاهُ إِذَا رَأَى أَحَدُكُمْ مِنْ أَخِيهِ مَا يُعْجِبُهُ فَلْيَدْعُ لَهُ بِالْبَرَكَةِ»

"For what reason does one of you kill his brother? If any of you sees something in his brother which he likes, he should supplicate Allâh's Blessings for him."[1]

Then he called for water and ordered 'Amir to perform ablution by washing his face and his hands up to the elbows and his knees, and under his *Izar*,[2] and he ordered that (water) be poured over him. And in another narration: that the container be inverted over him from behind.

Factual evidence testifies to this, and it is not possible to deny it.

Should it occur, you should use the legislated treatments for it, which are:

1. Recitation: The Prophet ﷺ said:

«لَا رُقْيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ»

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[1] Reported by Ibn Majah in the Book of Medicine, in the Chapter on the Evil Eye (3509).

[2] *Izar*: Lower garment.

"There is no Ruqyah except as a cure for the evil eye or fever."[1]

Jibril recited a *Ruqyah* over the Prophet ﷺ saying:

«بِاسْمِ اللهِ أَرْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ، أَوْ عَيْنِ حَاسِدٍ اللهُ يَشْفِيكَ، بِاسْمِ اللهِ أَرْقِيكَ»

"In the Name of Allâh, I utter this Ruqyah for you from everything which is harmful to you, from the evil of every soul, or an envious eye, may Allâh cure you; in the Name of Allâh, I utter this Ruqyah for you."[2]

2. Taking a Bath: As the Prophet ﷺ ordered 'Amir bin Rabi'ah to do in the aforementioned *Hadith*, then water should be poured over the afflicted person.

As for taking from his excreta, such as his urine or his faeces, there is no basis for this, and likewise, taking something from his *Athar.*[3] The only thing reported is what we have mentioned regarding the washing of his limbs and inside his *Izar* and possibly doing likewise inside his headdress and his skull cap and his clothing, and Allâh knows better.

There is no objection to protecting oneself from the evil eye by taking precautionary measures. This does not nullify *Tawakkul,* because *Tawakkul* means to depend upon Allâh, the Most Glorified, while undertaking the necessary measures which He has permitted or commanded. The Prophet ﷺ used to seek protection for Al-Hasan and Al-Husain, saying:

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[1] Reported by Al-Bukhari in the Book of Medicine, in the Chapter: Whoever Used Cautery or Cauterized Another (5704) and by Muslim in the Book of Faith, in the Chapter: Evidence that Groups Among the Muslims Will Enter Paradise (216).

[2] The reference for this *Hadith* was mentioned in the answer to question no. 25

[3] *Athar*: Such things as fallen hair, nail clippings etc.

«أُعِيذُكُمَا بِكَلِمَاتِ اللهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ»

"I seek protection for you both by the Perfect Words of Allâh from every devil and every poisonous creature and from every envious evil eye."[1]

And he would say that this is how Ibrahim used to seek protection for Ishaq and Isma'il, peace be upon them.

Q. 67. Is a person excused due to ignorance in matters pertaining to *'Aqidah*?

A. The differences of opinion regarding the matter of being excused due to ignorance are similar to other matters of jurisprudence and *Ijtihad* in which there are differences of opinion. There may be a difference in mere expression sometimes. An example is in the case of whether a ruling should be applied to a particular individual. That is, that all are agreed that a certain saying is disbelief, or that a certain action is disbelief, or that abandoning a certain action is disbelief, but is this ruling applied to this particular individual due to the presence of its requirements and the absence of any hindrance to it, or is it not applied, due to the absence of some of the requirements or the presence of some hindrance. This is because ignorance of what makes one a disbeliever is of two types:

1. That it is from a person who follows a religion other than Islam, or he does not follow any religion, and it has not crossed his mind that there is any religion which contradicts what he believes. Such a person is judged according to his outward appearance in the life of this world, but in the Hereafter, his case is for Allâh, the

[1] Reported by Al-Bukhari in the Book of the Stories of the Prophets, in Chapter 10 (3371) and by Ibn Majah in the Book of Medicine, in the Chapter: By What Should Protection be Sought From Fever (3525).

Most High to decide. The most authoritative opinion is that he will be tested in the Hereafter by what Allâh, the Almighty, the All-Powerful wills, and Allâh knows better what they used to do, but we know that he will not enter the Fire except due to a sin, for Allâh, the Most High says:

﴿وَلَا يَظْلِمُ رَبُّكَ أَحَدًا﴾

"and your Lord treats no one with injustice."[1]

And we only say that he is judged according to his outward appearance in the life of this world – which is that he is a disbeliever – because he does not follow the religion of Islam.

So, it is not possible for him to be judged as a Muslim, and we only said that he will be tested in the Hereafter because authentic narrations have been reported to that effect, and they have been mentioned by Ibn Al-Qayyim in his book: *Tariq Al-Hijratain* where he speaks of the eighth view regarding the children of the polytheists, under the discussion regarding the fourteenth level.

2. That it is from a person whose religion is Islam, but he lives according to this thing which necessitates the allegation of disbelief, it has not crossed his mind that it conflicts with Islam, and no one has brought it to his attention. Such a person is judged according to his outward appearance, which is Islam. But in the Hereafter, his case will be for Allâh, the Almighty, the All-Powerful to decide. This is proven by the Book (of Allâh) and the *Sunnah* and the sayings of the scholars.

Among the proofs from the Book (of Allâh) is the Saying of Allâh, the Most High:

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

"And We never punish until We have sent a Messenger."[2]

[1] *Al-Kahf* 18:49

[2] *Al-Isra'* 17:15

And His Words:

﴿وَمَا كَانَ رَبُّكَ مُهْلِكَ ٱلْقُرَىٰ حَتَّىٰ يَبْعَثَ فِىٓ أُمِّهَا رَسُولًا يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِنَا ۚ وَمَا كُنَّا مُهْلِكِى ٱلْقُرَىٰٓ إِلَّا وَأَهْلُهَا ظَٰلِمُونَ﴾

"And never will your Lord destroy the towns (populations) until He sends to their mother town a Messenger reciting to them Our Verses. And never would We destroy the towns unless the people thereof are Zalimun (polytheists, wrongdoers, disbelievers in the Oneness of Allah, oppressors and tyrants)."[1]

And His Words:

﴿رُّسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةٌۢ بَعْدَ ٱلرُّسُلِ ۚ﴾

"Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the (coming of) Messengers."[2]

And His Words:

﴿وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِۦ لِيُبَيِّنَ لَهُمْ ۖ فَيُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ ۚ﴾

"And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allah misleads whom He wills and guides whom He wills."[3]

﴿وَمَا كَانَ ٱللَّهُ لِيُضِلَّ قَوْمًۢا بَعْدَ إِذْ هَدَىٰهُمْ حَتَّىٰ يُبَيِّنَ لَهُم مَّا يَتَّقُونَ ۚ﴾

"And Allah will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid."[4]

[1] *Al-Qasas* 28:59
[2] *An-Nisa'* 4:165
[3] *Ibrahim* 14:4
[4] *At-Tawbah* 9:115

And His Words:

﴿وَهَٰذَا كِتَٰبٌ أَنزَلْنَٰهُ مُبَارَكٌ فَٱتَّبِعُوهُ وَٱتَّقُوا۟ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾ أَن تَقُولُوٓا۟ إِنَّمَآ أُنزِلَ ٱلْكِتَٰبُ عَلَىٰ طَآئِفَتَيْنِ مِن قَبْلِنَا وَإِن كُنَّا عَن دِرَاسَتِهِمْ لَغَٰفِلِينَ ﴿١٥٦﴾ أَوْ تَقُولُوا۟ لَوْ أَنَّآ أُنزِلَ عَلَيْنَا ٱلْكِتَٰبُ لَكُنَّآ أَهْدَىٰ مِنْهُمْ ۚ فَقَدْ جَآءَكُم بَيِّنَةٌ مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ﴾

"And this is a blessed Book (the Qur'an) which We have sent down, so follow it and fear Allah (i.e. do not disobey His Orders), that you may receive mercy (i.e. saved from the torment of Hell). Lest you (pagan Arabs) should say: 'The Book was sent down only to two sects before us (the Jews and the Christians), and for our part, we were in fact unaware of what they studied.' Or lest you (pagan Arabs) should say: 'If only the Book had been sent down to us, we would surely have been better guided than they (Jews and Christians).' So, now has come unto you a clear proof (the Qur'an) from your Lord, and a guidance and a mercy."[1]

There are other Verses which indicate that the proof is not established (against a people) except after knowledge and enlightenment has come to them.

As for the *Sunnah*, it is reported in *Sahih Muslim* (1:134) on the authority of Abu Hurairah, may Allâh be pleased with him, that the Prophet ﷺ said:

«وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ-يَعْنِي أُمَّةَ الدَّعْوَةِ- يَهُودِيٌّ وَلَا نَصْرَانِيٌّ ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ»

"By Him in Whose Hand is the soul of Muhammad, there is none among this community (those living) whether Jew or Christian who hears of me, then dies as a disbeliever in that with which I have been sent, except that he will be an inhabitant of the Fire."

[1] *Al-An'am* 6:155-157

As for the sayings of the scholars, (Ibn Qudamah) said in *Al-Mughni*: If he is one of those who does not know what is obligatory, such as the new convert to Islam, or he is one brought up in a non-Muslim household, or in an isolated area far from civilization or from people of knowledge, he is not ruled to be a disbeliever.

Shaikhul-Islam Ibn Taimiyyah said in *Al-Fatawa* (3:229) in the compilation of Ibn Qasim: I am always, and those who sit with me know this of me, one of the most prudent of people in attributing the label of disbeliever, or sinfulness, or disobedience to any particular individual. Unless it is known that the proof from the Qur'ân and *Sunnah* has been established against him, which one who violates it may sometimes be described as a sinner and other times as disobedient (according to the circumstances). And (they know) that I confirm that Allâh, the Most High has forgiven this community (i.e. the Muslims) their mistakes, and this includes mistakes in spoken transmitted matters and in practical matters. The *Salaf* continued to disagree in many of these matters and none of them testified upon another of them that he was a disbeliever, or a sinner or disobedient.

Up to his statment: And I was explaining that what has been transmitted from the *Salaf* and the Imams of their general saying that whoever says such and such a thing is a disbeliever is also correct, but there must be differentiation between generalization and particularization. And the declaration of apostasy is one of the threats. It may be a statement denying something which the Messenger ﷺ said, but the man who said it might be a new convert to Islam, or he might have been brought up in some isolated place, and such a person does not commit disbelief by his denial so that the ruling be established upon him. It might be that the man did not hear these statements, or he might have heard them, but they were not

confirmed to him, or they were contradicted by some other evidence in his possession, which forced him to interpret them in a different way, even though this was a mistake.

Shaikhul-Islam Muhammad bin 'Abdul-Wahhab said in *Ad-Durar As-Sunniyyah* (1:56): I declare an unbeliever anyone who knows the religion of the Messenger ﷺ, and after he has come to know it, he maligns it and forbids the people from following it, and he declares enmity against anyone who acts upon it, this is the one who I declare to be a disbeliever.

On page 66, he says: As for the lying and slander, it is in their claim that we make *Takfir*[1] of the people in general and that we oblige those who are able to declare their religion to migrate to us; all of this is a part of the lies and slanders by which they alienate the people from the religion of Allâh and His Messenger ﷺ. For if we do not make *Takfir* of those who worship the idol in the form of 'Abdul-Qadir and the idol in the form of Ahmad Al-Badawi, and their like due to their ignorance, and the absence of anyone who can warn them against it, so how could we make *Takfir* of one who has not associated partners with Allâh if he does not migrate to us, and has not committed disbelief nor did he fight?

If this is what is necessitated by the evidences of the Book (of Allâh) and the *Sunnah* and the sayings of the scholars, then it is necessitated by the Wisdom of Allâh and His Kindness and Compassion, for He will not punish anyone until there is no excuse for him. The human mind cannot itself know what are the rights of Allâh upon people, for if it were so, the judgement would not be conditional upon the sending of the Messengers.

The fundamental principle regarding one who claims allegiance to Islam is that he continues to be considered a Muslim until it is established that he is otherwise, by necessity of some legal

[1] *Takfir*: To declare someone a disbeliever.

evidence. Then it is not permissible to be quick in making *Takfir* of him, because there are two major dangers in this:

Is the invention of a lie against Allâh, the Most High in the ruling, and against the one upon whom the ruling is made, in the description which he has applied to him.

As for the first part, it is clear, since a ruling of disbelief on one whom Allâh, the Most High has not declared a disbeliever is like one who declares forbidden what Allâh has declared permissible. The ruling of disbelief or belief is for Allâh, Alone, like the ruling of forbiddance or permissibility.

As for the second part, it is because he has described a Muslim by a contrary epithet, saying that he is a disbeliever, while he is in fact innocent of that. So it is fitting that the description of disbelief should rebound upon him, according to the authentic *Hadith* in *Sahih Muslim*, reported on the authority of 'Abdullah bin 'Umar, may Allâh be pleased with them, in which it is stated that the Prophet ﷺ said:

«إِذَا كَفَّرَ الرَّجُلُ أَخَاهُ فَقَدْ بَاءَ بِهَا أَحَدُهُمَا»

"If a man declares his brother to be a disbeliever, it will return to one of them."[1]

In another version:

«إِنْ كَانَ كَمَا قَالَ وَإِلَّا رَجَعَتْ عَلَيْهِ»

"Either it is as he said, or if not, it will return to him."[2]

[1] Reported by Al-Bukhari in the Book of Good Manners, in the Chapter: Whoever Declared His Brother to be a Disbeliever Without Excuse (6104) and it was narrated by Muslim in the Book of Faith, in the Chapter: Explanation of the Condition of One Who Says to His Muslim Brother: Oh, Disbeliever! (60).

[2] Reported by Muslim in the Book of Faith, in the Chapter: Explanation of the Condition of One Who Says to His Muslim Brother: Oh, Disbeliever! (60).

Muslim has also reported on the authority of Abu Tharr, may Allâh be pleased with him, that the Prophet ﷺ said:

«وَمَنْ دَعَا رَجُلًا بِالْكُفْرِ؟ أَوْ قَالَ: عَدُوَّ اللهِ؟ وَلَيْسَ كَذَلِكَ إِلَّا حَارَ عَلَيْهِ»

"Whoever called a man a disbeliever or said that he is an enemy of Allâh when he is not so, it will return to him."[1]

The Prophet ﷺ said in the *Hadith* of Ibn 'Umar:

«إِنْ كَانَ كَمَا قَالَ»

"Either it is as he said."

Meaning in the Judgement of Allâh, the Most High.

Likewise in the *Hadith* of Abu Tharr, he said:

«وَلَيْسَ كَذَلِكَ»

"When he is not so."

It also means in the Judgement of Allâh, the Most High.

This is the second great danger, I mean the return of the description of disbelief to him, if his brother is innocent of it, and that is a great danger which he is about to fall into. Because in most cases the one who hastens to declare a Muslim a disbeliever is proud of his action, and scornful of others, and so he has combined pride in his action which might lead to his failure and arrogance which warrants punishment from Allâh, the Most High, in the Fire, as in the *Hadith* reported by Ahmad and Abu Dawud on the authority of Abu Hurairah, may Allâh be pleased with him, who said that the Prophet ﷺ said:

«قَالَ اللهُ عَزَّ وَجَلَّ: الْكِبْرِيَاءُ رِدَائِي، وَالْعَظَمَةُ إِزَارِي، فَمَنْ نَازَعَنِي وَاحِدًا مِنْهُمَا قَذَفْتُهُ فِي النَّارِ»

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[1] Reported by Muslim in the Book of Faith, in the Chapter: Explanation of the Condition of One Who Denies His Father (61).

"Allâh, the Almighty, the All-Powerful says: Pride is My Rida'[1] *and Greatnes is My Izar, so whoever contended with Me in either of them, I will cast him into the Fire."*[2]

Therefore, before the ruling of disbelief, it is necessary to look at two things:

1. Evidence from the Book (of Allâh) and the *Sunnah* that this (act) expels a person from the pale of Islam, in order to be sure that one does not accuse of Allâh of untruth.

2. That the ruling is applicable to a certain individual by virtue of the conditions of *Takfir* being fulfilled in his case, and the absence of any hindrance to that.

One of the most important conditions is that he be aware of his sin which necessitates the *Takfir*, according to the Words of Allâh, the Most High:

﴿وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُ ٱلْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ ٱلْمُؤْمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصْلِهِۦ جَهَنَّمَ ۖ وَسَآءَتْ مَصِيرًا﴾

"And whoever contradicts and opposes the Messenger (Muhammad ﷺ) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell — what an evil destination!"[3]

So He has made punishment in the Fire conditional upon contradicting and opposing the Messenger ﷺ, after the right path has been clearly shown to him.

But is it a condition that he knows what is entailed by his sin,

[1] *Rida'*: Upper garment.

[2] Reported by Abu Dawud in the Book of Clothing, in the Chapter: What Has Been Said Regarding Pride (4090) and by Ibn Majah in the Book of Ascetism, in the Chapter: Being Free From Pride and Humility (4174).

[3] *An-Nisa'* 4:115

such as disbelief, or some other thing, or is it enough that he knows that he has sinned, even though he may be ignorant of what it entails?

The Answer: It would appear that the latter is correct, i.e. that it is sufficient that he merely knows that it is a sin for the implementation of what is necessitated thereby. Because the Prophet ﷺ declared that it was obligatory for the man who had sexual intercourse with his wife during the daylight hours in the month of Ramadhan to atone for it, because he knew that it was forbidden, even though he was ignorant of the atonement. Also because the married adulterer who knows that extra-marital sex is unlawful is stoned, even though he may be ignorant of what is entailed by his adultery, and possibly, if he had known, he would not have committed adultery.

Also among the hindrances (to his being declared a disbeliever) is that he is compelled to commit the sin which removes one from the pale of Islam, according to the Words of Him, the Most High:

﴿مَن كَفَرَ بِٱللَّهِ مِنۢ بَعْدِ إِيمَـٰنِهِۦٓ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُۥ مُطْمَئِنٌّۢ بِٱلْإِيمَـٰنِ وَلَـٰكِن مَّن شَرَحَ بِٱلْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ ٱللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ﴾

"Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with faith; but such as open their breasts to disbelief, on them is wrath from Allah, and theirs will be a great torment."[1]

And also among the hindrances is that he is not in control of his mind or his intentions, so that he does not know what he is saying, due to intense happiness, sadness, anger, fear or the like, according to the Words of Allâh, the Most High:

[1] *An-Nahl* 16:106

﴿وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَآ أَخْطَأْتُم بِهِۦ وَلَٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا﴾

"And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful."[1]

It is reported in *Sahih Muslim* (4/2104), on the authority of Anas bin Malik, may Allâh be pleased with him, that the Prophet ﷺ said:

«للهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ حِينَ يَتُوبُ إِلَيْهِ مِنْ أَحَدِكُمْ كَانَ عَلَى رَاحِلَتِهِ بِأَرْضِ فَلَاةٍ، فَانْفَلَتَتْ مِنْهُ وَعَلَيْهَا طَعَامُهُ وَشَرَابُهُ، فَأَيِسَ مِنْهَا، فَأَتَى شَجَرَةً فَاضْطَجَعَ فِي ظِلِّهَا قَدْ أَيِسَ مِنْ رَاحِلَتِهِ، فَبَيْنَمَا هُوَ كَذَلِكَ إِذَا بِهَا قَائِمَةً عِنْدَهُ، فَأَخَذَ بِخِطَامِهَا، ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ اللَّهُمَّ أَنْتَ عَبْدِي، وَأَنَا رَبُّكَ، أَخْطَأَ مِنْ شِدَّةِ الْفَرَحِ»

"Allâh is more pleased with the repentance of His slave than one of you would be on finding his lost camel in the desert which was carrying his food and drink. He despairs of finding it, and so he lies down under the shade of a tree. and while he is lying there, it appears standing next to him. He takes it by its halter, and due to the intensity of his happiness he says: 'Oh, Allâh! You are my slave and I am your Lord,' making this mistake due to his intense happiness."[2]

Also among the hindrances is that he has some doubtful evidence for the act which removes one from the pale of Islam. He believes that he is right (in doing it), because he did not intend to commit a sin or to transgress, so he is included in the Words of Allâh, the Most High:

[1] *Al-Ahzab* 33:5

[2] Reported by Muslim in the Book of Repentance, in the Chapter: The Encouragement to Repent and (Allah's) Happiness Over it (2747).

﴿وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَآ أَخْطَأْتُم بِهِۦ وَلَٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ﴾

"And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend."[1]

Since this is the result of his striving, he is included in the Words of Allâh, the Most High:

﴿لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

"Allah burdens not a person beyond his scope."[2]

Ibn Qudamah said in *Al-Mughni* (vol. 8:131): And if he declares lawful the killing of those whose lives are inviolable and taking of their property, without it being due to error, and without any justification, then he is so, i.e. he is a disbeliever but if they have some justification for it, like the *Khawarij*, we have said that most scholars of Islamic Jurisprudence do not rule that they are disbelievers, even though they declare permissible the lives and the property of the Muslims and they do it with the intention of getting closer to Allâh, the Most High.

Up to his statment: And it is known from the teachings of the *Khawarij* that they declared many of the Companions and those who came after them to be disbelievers, and declared this spilling of their blood and the taking of their property to be permissible, and their belief that they were getting close to their Lord through their killing. But in spite of this, the scholars of Islamic Jurisprudence do not rule them to be disbelievers due to their having some justification (in their eyes) and similarly, the same thing applies to every unlawful deed declared lawful by *Ta'wil*.

In the *Fatawa* of Shaikhul-Islam Ibn Taimiyyah (13:30) in the compilation of Ibn Qasim: And the innovation of the *Khawarij* is

[1] *Al-Ahzab* 33:5

[2] *Al-Baqarah* 2:286

only due to their misunderstanding of the Qur'ân. They did not intend to contradict it, but they understood from it something which it does not prove: They thought that it is an obligation to make *Takfir* of those who commit sins.

On page 210 of it (i.e. the same volume), he says: The *Khawarij* contradicted the *Sunnah* which the Qur'ân ordered us to follow, and they declared the believers to be disbelievers while it was they whom the Qur'ân commanded us to take as friends and supporters and they began to follow that which is unclear in the Qur'ân and explained it with an explanation other than the correct one, without them knowing its true meaning, and without any of them being well versed in knowledge, and without complying with the *Sunnah*, or consulting the group of Muslim scholars who understand the Qur'ân.

He also said (28:518) in the aforementioned collected work: For the Imams are agreed upon their censure of the *Khawarij* and that they are astray, and they have only disagreed over whether or not *Takfir* should be made of them, being divided into two well known points of view.

But he mentioned in (7:217): There were none among the Companions who made *Takfir* of them neither 'Ali bin Abu Talib nor anyone else. Rather they ruled on them as they ruled on the unjust Muslim transgressors as mentioned in the narrations reported from them which are recorded elsewhere.

In (28:518): This is what has been recorded from the Imams, such as Ahmad and others.

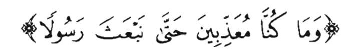
And in (3:282), he said: And the *Khawarij*[1] deviants, against whom the Prophet ﷺ commanded us to make war, were fought against by the Commander of the Faithful, 'Ali bin Abu Talib,

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[1] *Khawarij*: An early rebellious sect, who declared that those who commit major sins become disbelievers, thus making the spilling of their blood and the taking of their property permissible.

one of the righteous caliphs. The Imams of the religion among the Companions and the *Tabi'un*, and those who came after them agreed to making war against them, but 'Ali bin Abu Talib did not declare them to be disbelievers, nor did Sa'd bin Abu Waqqas nor anyone else among the Companions; rather they considered them as Muslims, in spite of waging war against them and 'Ali did not make war against them until they shed inviolable blood and raided the property of the Muslims. He fought them in order to repel their tyranny and their outrages, not because they were disbelievers. For this reason, their women were not taken captives and their property was not taken as war booty. And if those people whose being astray was confirmed by evidence and consensus were not disbelievers, in spite of the Command of Allâh and His Messenger ﷺ to make war on them, then what of the different groups to whom the truth is unclear in matters in which those more knowledgeable than they have made mistakes?! Therefore, it is not permissible for any one of these groups to make *Takfir* of the others, nor is the spilling of their blood or the taking of their property permissible, even though there may be confirmed innovations among them. So how is it possible, when the group who declares them to be disbelievers is also guilty of innovation? The innovation of those people might even be worse; and in most cases, they are all ignorant of the rights of the matters in which they differ; until he said: And if a Muslim is fighting or making *Takfir* based upon *Ta'wil*, he does not commit disbelief thereby.

Up to his statement on page 288: And the scholars are divided into three opinions in the *Mathhab* of Imam Ahmad and others regarding the Command of Allâh and that of His Messenger: Is its ruling confirmed regarding the slaves before it is communicated to them? And the correct opinion is what is proven by the Qur'ân in the Words of Allâh, the Most High:



"And We never punish until We have sent a Messenger (to give warning)."[1]

And His Words:

﴿رُّسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةٌۢ بَعْدَ ٱلرُّسُلِۚ﴾

"Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the (coming of) Messengers."[2]

And in the *Two Sahihs*, it is reported from the Prophet ﷺ that he said:

«مَا أَحَدٌ أَحَبَّ إِلَيْهِ الْعُذْرُ مِنَ اللهِ، مِنْ أَجْلِ ذَلِكَ أَرْسَلَ الرُّسُلَ مُبَشِّرِينَ مُنْذِرِينَ»

"There is none who is more fond of accepting an excuse than Allâh, on account of which He has sent Messengers, bearers of glad tidings and warners."

In short, the ignorant person is excused for the words and deeds he commits that constitute disbelief, just as he is excused for the words and deeds he commits that constitute sin and this is according to the evidences of the Book (of Allâh) and the *Sunnah* and consensus and the sayings of the scholars.

Q. 68. What is the ruling on one who judges by other than what Allâh has revealed?

A. I say and through Allâh, the Most High is attained success, and I ask Him for guidance and to show me the truth: Verily, judging according to what Allâh, the Most High has revealed is a part of *Tawhid Ar-Rububiyyah*. This is because it is implementing the Judgement of Allâh which is necessitated by His Lordship, His complete Dominion and His Disposal (of the

[1] *Al-Isra'* 17:15

[2] *An-Nisa'* 4:165

affairs of everything), which is why Allâh, the Most High has called as lords of those who obey them, to those who are obeyed in other than what Allâh has revealed; Allâh, the Most High says:

﴿ٱتَّخَذُوٓا۟ أَحْبَارَهُمْ وَرُهْبَـٰنَهُمْ أَرْبَابًا مِّن دُونِ ٱللَّهِ وَٱلْمَسِيحَ ٱبْنَ مَرْيَمَ وَمَآ أُمِرُوٓا۟ إِلَّا لِيَعْبُدُوٓا۟ إِلَـٰهًا وَٰحِدًا ۖ لَّآ إِلَـٰهَ إِلَّا هُوَ ۚ سُبْحَـٰنَهُۥ عَمَّا يُشْرِكُونَ﴾

"They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things that they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurat (Torah) and the Injil (Gospel)] to worship none but One Ilah (God — Allah), La ilaha illa Huwa (none has the right to be worshipped but He) Glorified is He (far above is He) from having the partners they associate (with Him)."[1]

So Allâh, the Most High has called as lords to those who are obeyed, because they have been made into legislators besides Allâh, the Most High and He called as slaves to those who obey them, because they submitted to them and obeyed them in opposing the Judgement of Allâh, the Most Glorified, the Most High.

'Adi bin Hatim said to the Messenger of Allâh ﷺ: "They do not worship them." The Prophet ﷺ said:

«بَلْ إِنَّهُمْ حَرَّمُوا عَلَيْهِمُ الْحَلَالَ، وَأَحَلُّوا لَهُمُ الْحَرَامَ فَاتَّبَعُوهُمْ فَذَلِكَ عِبَادَتُهُمْ إِيَّاهُمْ»

"But they forbade for them that which is lawful and permitted for them that which is unlawful and they obeyed them – that is their worship of them."[2]

[1] *At-Tawbah* 9:31

[2] Reported by At-Tirmithi in the Book of *Tafsir* of the Qur'an, from *Surah*

If you understand this, then know that whoever judged by other than what Allâh has revealed, and seeks judgement from other than Allâh and His Messenger ﷺ, a Verse has been revealed which nullifies his faith, and (other) Verses speak of his disbelief, his wrongdoing and his sinfulness.

1. As for the first category:

It is in such Words of Allâh, the Most High as:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦٠﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنكَ صُدُودًا ﴿٦١﴾ فَكَيْفَ إِذَا أَصَابَتْهُم مُّصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ﴿٦٢﴾ أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُل لَّهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٣﴾ وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذ ظَّلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا ﴿٦٤﴾ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾

"Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Taghut (false judges) while they have been ordered to reject them. But Shaitan (Satan) wishes to lead them far astray. And when it is said to them: 'Come to what Allah has sent down and to the Messenger (Muhammad ﷺ),' you (Muhammad ﷺ)

At-Tawbah, Chapter 10 (3095) and it was declared to be *Hasan* by Shaikhul-Islam Ibn Taimiyyah in the *Kitabul-Iman*, page 67.

see the hypocrites turn away from you (Muhammad ﷺ) with aversion. How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allah, 'We meant no more than goodwill and conciliation!' They (hypocrites) are those of whom Allah knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allah, worship Him, obey Him, and be afraid of Him) to reach their inner selves. We sent no Messenger, but to be obeyed by Allah's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad ﷺ) and begged Allah's forgiveness, and the Messenger (ﷺ) had begged forgiveness for them, indeed, they would have found Allah All-Forgiving (One Who forgives and accepts repentance), Most Merciful. But no, by your Lord, they can have no faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission."[1]

So Allâh, the Most High described those who claim to be believers while they are hypocrites, possessing certain characteristics:

i) That they desire to seek judgement (in their disputes) from *At-Taghut* (false deities), and that refers everyone who opposes the Judgement of Allâh, the Most High and that of His Messenger ﷺ. Because anything which opposes the Judgement of Allâh and that of His Messenger ﷺ is *Tughyan*[2] and transgression against the Judgement of Him to Whom Judgement belongs and to Whom all matters return (for final judgement) and that is Allâh; He, the Most High says:

﴿أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَـٰلَمِينَ﴾

"Surely, His is the creation and commandment. Blessed is Allah,

[1] *An-Nisa'* 4:60-65

[2] *Tughyan*: Wrongdoing, injustice, oppression, tyranny.

the Lord of the 'Alamin (mankind, jinn and all that exists)!"[1]

ii) That when they are called to what Allâh has revealed and to the Messenger ﷺ, they turn away and shun it.

iii) That when they are afflicted by calamity due to what their hands have sent forth, such as when they are found out in their actions, they come swearing that they only intended goodwill and conciliation by what they did. Such as the situation of one today who rejects the Laws of Islam and judges according to laws which contradict them, claiming that this is the right thing which is suitable for today's circumstances.

Then Allâh, the Most Glorified warns those who claim to be believers, who possess these characteristics that He, the Most Glorified knows what is in their hearts, and the thoughts they harbor which contradict what they say. He commanded His Prophet ﷺ to warn them, and to speak to them with an effective word, to reach their inner selves. Then He made clear that the wisdom behind sending the Messenger was that he be obeyed and followed, and no other person among mankind, however strong his ideas are, and however great is his intelligence.

Then Allâh, the Most High swears by His Lordship of the Messenger of Allâh ﷺ, which is the most specific type of Lordship, and which includes an indication of the truth of his Prophethood. He swears by it, an oath of confirmation, that belief without three things is worthless:

a) The first is that they seek judgement in every dispute from the Messenger of Allâh ﷺ.

b) The second is that their hearts are open to his judgement, and they find no objection or annoyance within themselves to it.

[1] *Al-A'raf* 7:54

c) The third is that they submit completely by accepting his judgement and implementing it without hesitation or deviation.

2. As for the second category:

It is such as in the Words of Allâh, the Most High:

﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْكَـٰفِرُونَ﴾

"And whosoever does not judge by what Allah has revealed, such are the Kafirun (i.e. disbelievers — of a lesser degree as they do not act on Allah's Laws)."[1]

And His Words:

﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَـٰٓئِكَ هُمُ ٱلظَّـٰلِمُونَ﴾

"And whosoever does not judge by that which Allah has revealed, such are the Zalimun (polytheists and wrongdoers — of a lesser degree)."[2]

And His Words:

﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْفَـٰسِقُونَ﴾

"And whosoever does not judge by what Allah has revealed (then) such (people) are the Fasiqun (the rebellious, transgressors, i.e. disobedient – of a lesser degree)."[3]

Are these three characteristics applied to one person? Meaning that everyone who judges by other than what Allâh has revealed is a disbeliever, a wrongdoer and a transgressor? Because Allâh, the Most High has described the disbelievers as wrongdoers and transgressors; He, the Most High says:

﴿وَٱلْكَـٰفِرُونَ هُمُ ٱلظَّـٰلِمُونَ﴾

"And it is the disbelievers who are the Zalimun (wrongdoers)."[4]

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[1] *Al-Ma'idah* 5:44

[2] *Al-Ma'idah* 5:45

[3] *Al-Ma'idah* 5:47

[4] *Al-Baqarah* 2:254

And He, the Most High says:

﴿إِنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَمَاتُوا۟ وَهُمْ فَـٰسِقُونَ﴾

"Certainly they disbelieved in Allah and His Messenger (ﷺ), and died while they were Fasiqun (rebellious, transgressors—disobedient to Allah and His Messenger ﷺ)."[1]

So, every disbeliever is a wrongdoer and a transgressor. Or are these characteristics applied to a number of types of persons, each of them according to the intention he had in not judging in accordance with what Allâh has revealed? This is the nearest to the truth in my opinion, and Allâh knows better.

So, we say: Whoever did not judge according to what Allâh has revealed, belittling it and scorning it, or believing that something else is better and more beneficial for mankind than it, he is a disbeliever, whose disbelief places him outside the pale of Islam.

Among them are those who make laws for the people that contradict the Islamic Laws, in order to make a system which the people can follow. They do not make these laws except in the belief that they are better, and more beneficial for mankind. It is common sense and only natural that a person does not turn from one system to another system which is opposed to it, unless he thinks that the system he turned to is better than the one he turned away from, and that the latter is less perfect than the former.

Whoever does not judge in accordance with what Allâh, the Most High has revealed, but without belittling the Judgement of Allâh, and without scorning it, and without believing that something else is better and more beneficial for mankind, but he only judges by other than it in order to control his subjects or to avenge himself against someone or the like, he is a

[1] *At-Tawbah* 9:84

wrongdoer and he is not a disbeliever. And the level of his wrongdoing differs according to his judgement and the means of judgement.

Whoever does not judge in accordance with what Allâh, the Most High has revealed, but without belittling the Judgement of Allâh and without scorning it and without believing that something else is better and more beneficial for mankind, but he only judges by other than it in order to please the one in whose favor he judges, or due to having been bribed or some other material consideration, he is a transgressor and he is not a disbeliever. The level of his transgression differs according to his judgement and the means of judgement.

Shaikhul-Islam Ibn Taimiyyah, may Allâh have mercy on him, said, regarding those who took their priests and their rabbis as lords besides Allâh, that they are of two types:

1. That they know they have changed the religion of Allâh, and they obey them in that, and they believe that their having made lawful what Allâh made unlawful and their having made unlawful what Allâh made lawful is obedience to their leaders, although they know that they have contradicted the religion of the Messengers this is disbelief and Allâh and His Messenger have described it as *Shirk*.

2. They believe that it is declaring lawful what Allâh has made unlawful, and declaring unlawful what Allâh has made lawful (thus it was transmitted from him) but they obeyed them by committing acts of disobedience to Allâh, just as a Muslim commits sins while believing that they are sins. So those people are judged in the same way as those who commit sins.

Q. 69. What is the ruling on slaughtering an animal in order to get closer to other than Allâh? And is it permissible to eat from this slaughtered animal?

A. Slaughtering for other than Allâh is major *Shirk*, because

slaughter is an act of worship as Allâh commanded it in His Words:

﴿فَصَلِّ لِرَبِّكَ وَٱنْحَرْ﴾

"Therefore turn in prayer to your Lord and sacrifice (to Him only)."[1]

And the Words of Him, the Most Glorified:

﴿قُلْ إِنَّ صَلَاتِى وَنُسُكِى وَمَحْيَاىَ وَمَمَاتِى لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُۥ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا۠ أَوَّلُ ٱلْمُسْلِمِينَ﴾

"Say (O Muhammad ﷺ): 'Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alamin (mankind, jinn and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims."[2]

So, whoever slaughtered for other than Allâh is a polytheist whose *Shirk* removes him from the pale of Islam – may Allâh protect us from that. It is the same whether he slaughtered it for one of the angels, one of the Messengers, one of the Prophets, one the caliphs, one of the *Awliya'*, one of the scholars – all of this is associating partners with Allâh, the Almighty, the All-Powerful and it removes one from the pale of Islam.

So, it is incumbent upon a person to fear Allâh within himself and not to let himself fall into this *Shirk*, about which Allâh says:

﴿إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ﴾

"Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise to him, and the Fire will be his

[1] *Al-Kawthar* 108:2

[2] *Al-An'am* 6:162-163

abode. And for the Zalimun (polytheists and wrongdoers) there are no helpers."[1]

As for eating the meat of these slaughtered animals, it is forbidden, because it has been dedicated to other than Allâh, and everything dedicated to other than Allâh, or slaughtered on altars, is forbidden. Allâh, the Most High has mentioned in *Surat Al-Ma'idah*, Allâh, the Most High said:

﴿حُرِّمَتْ عَلَيْكُمُ ٱلْمَيْتَةُ وَٱلدَّمُ وَلَحْمُ ٱلْخِنزِيرِ وَمَآ أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ وَٱلْمُنْخَنِقَةُ وَٱلْمَوْقُوذَةُ وَٱلْمُتَرَدِّيَةُ وَٱلنَّطِيحَةُ وَمَآ أَكَلَ ٱلسَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى ٱلنُّصُبِ﴾

"Forbidden to you (for food) are: Al-Maitah (the dead animals — cattle — beast not slaughtered), blood, the flesh of swine, and that on which Allah's Name has not been mentioned while slaughtering (that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns — and that which has been (partly) eaten by a wild animal — unless you are able to slaughter it (before its death) – and that which is sacrificed (slaughtered) on An-Nusub (stone-altars)."[2]

So, these animals which were slaughtered for other than Allâh are included among the category of forbidden things, and it is not lawful to eat them.

Q. 70. What is the ruling on one who makes a joke using words which contain mockery of Allâh, or the Messenger ﷺ or the religion?

A. This act, i.e. mocking Allâh, or His Messenger ﷺ, or His Book, or His religion even if was only done as a joke, and even if

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[1] *Al-Ma'idah* 5:72

[2] *Al-Ma'idah* 5:3

it was only done to make people laugh, is an act of disbelief and hypocrisy. This is the same thing which occurred during the time of the Prophet ﷺ regarding those who said: "We have not seen any people greedier, more untruthful, or more cowardly in battle than these (Qur'ânic) reciters of ours." That is, the Messenger of Allâh ﷺ and his Companions, the reciters, and so it was revealed regarding them:

﴿وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ﴾

"If you ask them (about this), they declare: 'We were only talking idly and joking.'"[1]

They had come to the Prophet ﷺ and said: "We were only talking the talk of the riders who wish to break the monotony of the journey." But the Messenger of Allâh ﷺ said to them what Allâh had commanded him to say:

﴿أَبِاللَّهِ وَءَايَٰتِهِۦ وَرَسُولِهِۦ كُنتُمْ تَسْتَهْزِءُونَ ﴿٦٥﴾ لَا تَعْتَذِرُوا۟ قَدْ كَفَرْتُم بَعْدَ إِيمَٰنِكُمْ﴾

"Was it at Allah (عز وجل), and His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (ﷺ) that you were mocking? Make no excuse; you disbelieved after you had believed."[2]

So the subjects of *Rububiyyah*, the Message, Revelation, and Religion, are revered subjects. It is not permissible for anyone to take these subjects in vain, whether by mocking, making people laugh, or ridicule. Because if a person does so, he is a disbeliever, because it proves that he despises Allâh, the Almighty, the All-Powerful, His Messengers, His Books and His Law. Anyone who does that must turn in repentance to Allâh, ask His forgiveness, reform his actions, and place in his heart fear of Allâh, the Almighty, the All-Powerful and

[1] *At-Tawbah* 9:65

[2] *At-Tawbah* 9:65-66

glorification, reverence and love for Him. And Allâh is the Granter of success.

Q. 71. What is the ruling on supplicating the occupants of the graves?

A. Supplication is divided into two categories:

1. The supplication of worship, such as prayer, fasting and other acts of worship. So if a person prays or fasts, he has supplicated to his Lord silently to forgive him, to protect him from His punishment, and to give him from His Favor. The evidence of this is in Allâh, the Most High's Words:

﴿وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

"And your Lord said: Invoke Me [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything], I will respond to your (invocation). Verily, those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!"[1]

So He has declared supplication to be an act of worship and whoever dedicated any act of worship to other than Allâh, then he has committed an act of disbelief which removes him from the pale of Islam. If a person bows or prostrates to anything in order to glorify it as Allâh is glorified in this bowing or prostration, he is a polytheist who is outside the pale of Islam. This is why the Prophet ﷺ forbade bowing when meeting someone, in order to prevent the means that lead to *Shirk*, so when he was asked about a man meeting another man, should he bow to him or not? He said: No. Bowing when greeting, as some ignorant people may do to you, is a mistake, and it is incumbent upon you to point it out to him, and to prohibit him from doing it.

[1] *Ghafir* 40:60

2. Supplicating in order to request something. This is not all *Shirk*; it requires clarification:

Firstly: If the object of the supplication is alive and able to do what he is asked, then that is not *Shirk*, such as your saying: 'Give me water to drink,' to someone who is able to do it. The Prophet ﷺ said:

«مَنْ دَعَاكُمْ فَأَجِيبُوهُ»

"Whoever invited you (to a banquet), accept his invitation."[1]

Allâh, the Most High says:

﴿وَإِذَا حَضَرَ ٱلْقِسْمَةَ أُوْلُوا۟ ٱلْقُرْبَىٰ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينُ فَٱرْزُقُوهُم مِّنْهُ﴾

"And when the relatives and the orphans and Al-Masakın (the poor) are present at the time of division, give them out of the property."[2]

So, if the poor person extended his hand and said: 'Sustain me,' that is give me, then that is permissible, as He, the Most High says:

﴿فَٱرْزُقُوهُم مِّنْهُ﴾

"give them out of the property."

Sadly, in some Muslim countries, there are those who believe that so-and-so, the occupant of a grave, whose body remains or whose body has been eaten by the earth, can benefit him or prevent harm from him, or grant children to one who is childless. This, may Allâh protect us from that, is major *Shirk* which removes a person from the pale of Islam. Confirming this is worse than confirming the drinking of alcohol, adultery and

[1] The meaning of it was reported by Al-Bukhari in the Book of Wedlock, in the Chapter: Accepting the Invitation to a Banquet and Other Invitations (5173) and by Muslim in the Book of Wedlock, in the Chapter: The Order to Answer the Invitation (1429).

[2] *An-Nisa'* 4:8

homosexuality, because it is confirming disbelief, and not just confirming a sin, so we ask Allâh to improve the condition of the Muslims.

Q. 72. A man seeks aid from someone other than Allâh and claims that he is Allâh's *Wali*; what are the signs of *Wilayah*? [1]

A. The signs of *Wilayah* have been made clear by Allâh, the Almighty, the All-Powerful in His Words:

﴿أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ ٱلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ﴾

"No doubt! Verily, the Awliya' of Allah [i.e. those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve. Those who believed (in the Oneness of Allah — Islamic Monotheism), and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds)."[2]

So, these are the signs of *Wilayah*: Faith and belief in Allâh, fear of Allâh, the Almighty, the All-Powerful. So, whoever is a pious believer, He is a friend of Allâh.

But someone who associates partners with Allâh is not a friend of Allâh. Rather he is an enemy of Allâh, as He, the Most High says:

﴿مَن كَانَ عَدُوًّا لِّلَّهِ وَمَلَٰٓئِكَتِهِۦ وَرُسُلِهِۦ وَجِبْرِيلَ وَمِيكَىٰلَ فَإِنَّ ٱللَّهَ عَدُوٌّ لِّلْكَٰفِرِينَ﴾

"Whoever is an enemy to Allah, His Angels, His Messengers, Jibrail (Gabriel) and Mikail (Michael), then verily, Allah is an

[1] *Wilayah*: Being a *Wali* (Friend) of Allah.

[2] *Yunus* 10:62-63

enemy to the disbelievers."[1]

Therefore, any person who supplicates to other than Allâh, or seeks aid from other than Allâh in matters in which none but Allâh, the Almighty, the All-Powerful is able to do, is a polytheist and a disbeliever and not Allâh's *Wali*, even though he may claim that. Indeed, his claim that he is a *Wali* without *Tawhid*, faith or *Taqwa*[2] is an untruthful claim that negates *Wilayah*.

My advice to my Muslim brothers in these matters is not to be deceived by these people. Rather, refer to the Book of Allâh with regard to this topic, and to the authentic *Sunnah* of the Prophet ﷺ, so that their hope, their trust and their reliance be upon Allâh Alone, that they believe in that within themselves with firmness and repose, and they preserve their wealth from being taken from them by these charlatans.

Likewise, by adhering to what is proven by the Book (of Allâh) and the *Sunnah* in matters such as these, these people may avoid self-deception – these people, who sometimes call themselves *Asyad*[3] and sometimes *Awliya'*.

If you were to think about or ponder over what they practice, you would find that they are far from *Wilayah* and *Siyadah*.[4] You find that the true *Wali* is the last of the people to call to himself and place a halo of glorification, reverence and the like around himself. You find that he is a believer, pious, unassuming, and he does not make himself known, nor does he love fame, nor does he like people to turn their attention to him, nor to place their hopes or fears in him. So, simply by

[1] *Al-Baqarah* 2:98

[2] *Taqwa*: Fear of Allah.

[3] *Asyad*: (sing. *Sayyid*) A title of honor, meaning master, used by those who claim *Wilayah*.

[4] *Siyadah*: Being a *Sayyid*.

wanting people to venerate him, to hold him in esteem, to revere him, to want to be the one they refer to, and upon whom they depend, such a person in truth negates *Taqwa* and he negates *Wilayah*.

This is why, in the case of one who seeks knowledge to dispute with the ignorant, to compete with the scholars, to attract the attention of people to himself, the Prophet ﷺ warned that he will face such and such a punishment. The evidence for this is in his words:

«أَوْ لِيَصْرِفَ وُجُوهَ النَّاسِ إِلَيْهِ»

"or to attract the attention of the people to himself."[1]

So, these people who claim to be *Awliya'* and try to attract the people's attention, are the furthest people from *Wilayah*.

Therefore, my advice to my Muslim brothers is not to be deceived by these people and their like, and to return to the Book of Allâh and the *Sunnah* of His Messenger ﷺ, and to place their hopes and desires in Allâh, Alone.

Q. 73. What is *Sihr* and what is the ruling on learning it?

A. Scholars have said that linguistically speaking, the word *Sihr* means everything which is light,[2] or whose cause is hidden, having a hidden effect which cannot be seen by the people. By this meaning, it includes astrology and fortune-telling; indeed it includes the effect of eloquence and fluency, as the Prophet ﷺ said:

«إِنَّ مِنَ الْبَيَانِ لَسِحْرًا»

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[1] Reported by At-Tirmithi in the Book of Knowledge, in the Chapter: What Has Been Said Regarding One Who Seeks the Life of This World Through His Knowledge (2654).

[2] This is why the light meal taken before dawn by the fasting person is known as *Sahur* (derived from the word *Sihr*).

"Verily, in eloquence there is Sihr."[1]

So, everything which has an effect in some hidden way is a part of *Sihr*.

As for its meaning in the terminology of the Islamic Law, some have described it as: Spells, spoken incantations, and knots that affect hearts, minds and bodies, removing a person's rationality, making people love or hate, thus causing enmity between husband and wife, and causing illness and mental confusion.

Learning *Sihr* is forbidden, indeed, it is disbelief if the means of attaining it is by associating the devils as partners with Allâh; He, the Most High says:

﴿وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُم بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ﴾

"They followed what the Shayatin (devils) gave out (falsely of the magic) in the lifetime of Sulaiman (Solomon). Sulaiman did not disbelieve, but the Shayatin (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Harut and Marut, but neither of these two (angels) taught anyone (such things) till they had said, 'We are for trial, so disbelieve not (by learning this magic from us).' And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allah's Leave. And they learn that which harms them and profits

[1] Reported by Al-Bukhari in the Book of Wedlock, in the Chapter: The Proposal (5146).

them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter."[1]

So, learning this type of *Sihr* and it is that whose means is associating the devils as partners with Allâh is disbelief, and employing its use is also disbelief, wrongdoing and an act of enmity towards mankind. This is why the sorcerer is killed, either because of his rejection of Islam, or as a punishment. If his *Sihr* is in a form by which he commits disbelief, then he is killed for his rejection of Islam, but if his *Sihr* does not reach this degree of disbelief, then he is killed as a punishment for his evil and the harm which he has done to the Muslims.

Q. 74. What is the ruling on reconciling a husband and wife through *Sihr*?

A. This is unlawful and prohibited. This is known as *Al-'Atf*, while causing division between them is known as *As-Sarf*. Allâh, the Most High says:

﴿وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِۦ بَيْنَ ٱلْمَرْءِ وَزَوْجِهِۦ وَمَا هُم بِضَآرِّينَ بِهِۦ مِنْ أَحَدٍ إِلَّا بِإِذْنِ ٱللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَلَقَدْ عَلِمُوا۟ لَمَنِ ٱشْتَرَىٰهُ مَا لَهُۥ فِى ٱلْـَٔاخِرَةِ مِنْ خَلَٰقٍ﴾

"but neither of these two (angels) taught anyone (such things) till they had said, 'We are for trial, so disbelieve not (by learning this magic from us).' And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allah's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter."[2]

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[1] *Al-Baqarah* 2:102
[2] *Al-Baqarah* 2:102

Q. 75. What is *Al-Kahanah*? And what is the ruling on going to a *Kahin*?

A. *Al-Kahanah* is derived from *At-Takahhun*, which means to fabricate lies, or to search for the truth in ways which are without any basis. During the *Jahiliyyah*, it was the work of people who used to be contacted by the devils who would eavesdrop on what was said in the heavens and inform the people of it. Then the people would take the words that were conveyed to them by those devils, and add things to it, then they would tell the people. So if anything they had said occurred, the people would be deceived by them and refer to them for judgements in matters between them, and they would seek knowledge of what the future held from them, which is why we say that a *Kahin* (seer) is one who informs about the unseen knowledge of the future.

As for those who go to a *Kahin*, they are divided into three categories:

1. That he goes to the *Kahin* and he asks him, but he does not believe him. This is unlawful, and the punishment for one who does so is that his prayer is not accepted for forty days, as confirmed by a *Hadith* in *Sahih Muslim* in which the Prophet ﷺ said:

«مَنْ أَتَى عَرَّافاً فَسَأَلَهُ لَمْ تُقْبَلْ لَهُ صَلاَةٌ أَرْبَعِينَ يَوْماً أَوْ أَرْبَعِينَ لَيْلَةً»

"Whoever went to a seer and asked him something, his prayer will not be accepted for forty days, or forty nights."[1]

2. That he goes to the *Kahin* to ask him about something, and he believes what he tells him. This is an act of disbelief in Allâh, the Almighty, the All-Powerful, because he has believed in his claim to know the unseen, and believing a human being who claims to

[1] Reported by Muslim in the Book of Salutations, in the Chapter on the Unlawfulness of *Al-Kahanah* and Visiting the *Kahin* (2230).

have knowledge of the unseen is a rejection of Allâh's, Words:

﴿قُل لَّا يَعْلَمُ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ﴾

"Say: None in the heavens and the earth knows the Ghaib (unseen) except Allah."[1]

This is why it has been reported in an authentic *Hadith*:

«مَنْ أَتَى كَاهِناً فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا نُزِّلَ عَلَى مُحَمَّدٍ ﷺ»

"Whoever went to a Kahin and believed in what he said, has disbelieved in what was revealed to Muhammad ﷺ."[2]

3. That he goes to the *Kahin* and asks him something in order to expose the *Kahin* to the people, so they know that he is misleading the people with his fortune-telling. There is no objection to this; and the evidence for that is that when Ibn Sayyad came to the Prophet ﷺ, the Prophet ﷺ said to him:

«إِنِّي قَدْ خَبَأْتُ لَكَ خَبِيئًا»

"I have kept something (in my mind) for you, (can you tell me that?)."

Ibn Sayyad said, "It is *Ad-Dukh* (the smoke)." [3]

The Prophet ﷺ said:

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[1] An-Naml 27:65

[2] Reported by At-Tirmithi in the Chapters on Purification, in the Chapter: What Has Been Said Regarding the Hatefulness of Approaching the Menstruating Woman (135) and by Ibn Majah in the Book of *Purification*, in the Chapter: The Prohibition of Approaching the Menstruating Woman (639) and authenticated by Al-Albani, may Allah have mercy on him, in *Irwa'ul-Ghalil* (6817).

[3] When the Prophet ﷺ said to Ibn Sayyad: "I have kept something (in my mind) for you," he meant *Surat Ad-Dukhan*. Ibn Sayyad answered imperfectly, saying only part of the word: *Ad-Dukh*. In this way, the Prophet ﷺ proved that Ibn Sayyad was just a soothsayer to whom the devils conveyed nonsensical fragments of information.

«اخْسَأْ فَلَنْ تَعْدُوَ قَدْرَكَ»

"May you be in ignominy. You cannot exceed your limits."[1]

So, these are the three possible circumstances of a person who visits a *Kahin*:

1. That he comes and asks him without believing him, and without intending to make his case clear and this is forbidden. The punishment of the one who does it is that his prayer is not accepted for forty nights.

2. That he asks him and he believes him and this is disbelief in Allâh, the Almighty, the All-Powerful, and it is incumbent upon a person who does so to repent and return to Allâh, the Almighty, the All-Powerful. If he does not, he dies as a disbeliever.

3. That he goes to him and asks him in order to test him and to make his case clear to the people and there is no objection to this.

Q. 76. What is the ruling on worship if it is combined with *Riya'*?[2]

A. The ruling on worship which is combined with *Riya'* is that it is said: The combination of *Riya'* (with worship) is in three forms:

1. That the primary motive behind the worship is to be seen by the people, such as one who prays to be seen by the people, in order to be praised by them for his prayers and this invalidates the act of worship.

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[1] Reported by Al-Bukhari in the Book of Funerals, in the Chapter: If a Young Boy Embraces Islam and Then Dies, Should He be Prayed Over (1354) and by Muslim in the Book of Trials, in the Chapter: Mention of Ibn Sayyad (2924).

[2] *Riya'*: To perform a righteous deed with the intention of being seen and praised by the people.

2. That he combines (another motive) for the worship during the act of worship. Meaning that his intention at the beginning of the act of worship is to make it purely and sincerely for Allâh, then *Riya'* occurs during the act of worship – and this act of worship must fall within one of two cases:

The First Case: That the start of the act of worship is not connected to the end of it, so that the start of it is correct at any rate, while the end of it is invalid. An example of this is a man who has a hundred riyals which he wishes to give as charity, so he gives fifty riyals of it in charity sincerely for Allâh, then he is afflicted by *Riya'* when giving the remaining fifty, so the first fifty is a correct and accepted charity, while the remaining fifty is an invalid charity, due to the mixing of *Riya'* therein with *Ikhlas*.

The Second Case: That the beginning of the act of worship is connected to the end of it; in that case, the person must fall within one of two categories:

1. That he resists the *Riya'* and he is not at ease with it; rather he opposes it and he hates it. In that case, there is no effect from it, according to the words of the Prophet ﷺ:

«إِنَّ اللهَ تَجَاوَزَ عَنْ أُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسَهَا مَا لَمْ تَعْمَلْ أَوْ تَتَكَلَّمْ»

"Allâh has forgiven my followers the evil thoughts that occur to their minds, as long as such thoughts are not put into action or uttered."[1]

2. That he is at ease with this *Riya'* and he does not resist it; in that case, the whole of his act of worship is invalid, because the beginning of it is connected to the end of it. An example of that

[1] Reported by Al-Bukhari in the Book of Divorce, the Chapter: Divorce in the Case of *Ighlaq* (When the Mind is Closed), the One Who is Forced Against His Will and the Drunkard and by Muslim in the Book of Faith, in the Chapter: Allah Has Forgiven the Unspoken Thoughts (127)

would be that he begins his prayer with the intention of it being purely and sincerely for Allâh, then he is afflicted by *Riya'* in the second *Rak'ah*, so all of his prayer is invalidated, since the first part of it was connected to the end of it.

The Third case: That the *Riya'* occurs after the end of the act of worship, in which case, it does not affect it, nor does it invalidate it, because it was completed correctly, so it is not impaired by the occurrence of *Riya'* after that.

And it is not *Riya'* for a person to be happy due to the people knowing of his worship, because that only occurs after the completion of the act of worship. Nor is it *Riya'* for a person to be happy that he has performed an act of obedience, because that is a proof of his faith; the Prophet ﷺ said:

«مَنْ سَرَّتْهُ حَسَنَتُهُ وَسَاءَتْهُ سَيِّئَتُهُ فَذَلِكَ مُؤْمِنٌ»

"Whoever was happy at his good deeds and saddened by his sins, he is a believer."[1]

The Prophet ﷺ was questioned about this, and he said:

«تِلْكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ»

"It is glad tidings for a believer (in this world)."[2]

Q. 77. What is the ruling on swearing by the Qur'ân?

A. This question requires an extensive reply; this is because swearing by something is evidence of the swearer's glorification of the thing he swears by. This is why it is not permissible for anyone to swear by anything except Allâh by one of His Names or one of His Attributes – such as his saying: 'By Allâh, I will

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[1] Reported by At-Tirmithi in the Book of Trials, in the Chapter: What Has Been Said Regarding the Adhering to the *Jama'ah* (2195).

[2] Reported by Muslim in the Book of Piety and Maintaining Ties, the Chapter: When One is Praised for Righteousness (2034).

certainly do it,' or: 'By the Lord of the *Ka'bah*, I will certainly do it,' or: 'By the Might of Allâh, I will certainly do it,' and other such Attributes of Allâh, the Most High.

The Qur'ân contains Allâh's Speech, and Allâh's Speech is from His Attributes, and it – I mean Allâh's Speech – is an essential Attribute of Action. This is because it is understood with regard to its origin, and because Allâh was, and is described by it, because His Speech is Perfect. Therefore, from this point of view, it is one of His essential Attributes, since He did speak and He still speaks and does as He wills. With regard to His individual Utterances, it is one of the Attributes of Action, because He speaks whenever He wills. Allâh, the Most High says:

﴿إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ﴾

"Verily, His Command, when He intends a thing, is only that He says to it, 'Be!' — and it is!"[1]

So, He has linked His Speech with His Intention, and that is an evidence that Allâh's Speech is linked to His Intention and His Will – the Most Glorified and the Most High is He. The evidences for this support each other and are numerous. The individual Utterances of the Speech of Allâh occur according to what is necessitated by His Wisdom. From this we know the invalidity of those who say that the Speech of Allâh is eternal and that it is not possible for it to be a consequence of His Will, and that it means that it is self-existent and that it is not something which is heard by anyone to whom Allâh, the Almighty, the All-Powerful speaks – so this saying is false. And the truth of it is that the one who says it, has declared the Speech of Allâh, which is heard, to be a created thing.

Shaikhul-Islam Ibn Taimiyyah, may Allâh have mercy on him, has written a book known by the name: *At-Tis'eeniyyah* in which he makes clear the invalidity of this saying from ninety aspects.

[1] *Ya-Sin* 36:82

So, since the Qur'ân contains the Speech of Allâh – and the Speech of Allâh is from among the Attributes of Him, the Most High – then it is permissible to swear by it, by saying: 'By the Qur'ân,' and he intends by that the Speech of Allâh, the Almighty, the All-Powerful, which it contains. The Hanbali scholars of Islamic Jurisprudence have written about this, may Allâh have mercy on them.

But having said that, it is better for a person to swear by something which does not confuse those who hear it, instead swearing by Allâh, the Almighty, the All-Powerful's Name, by saying: 'By Allâh,' or: 'By the Lord of the *Ka'bah*,' or: 'By Him in Whose Hand is my soul,' or something similar which is not disapproved of by the generality of people, and does not cause confusion to them. Because speaking to the people in a manner which they know and which leaves their hearts at rest is better and more fitting. Since swearing is only allowed by Allâh and His Names and Attributes, then it is not permissible to swear by other than Allâh neither by the Prophet ﷺ, nor by Jibrail, peace be upon him, nor by the *Ka'bah*, nor by any other created thing for the Prophet ﷺ said:

«مَنْ كَانَ حَالِفاً فَلْيَحْلِفْ بِاللهِ أَوْ لِيَصْمُتْ»

"Whoever swore, let him swear by Allâh, or else remain silent."[1]

The Prophet ﷺ also said:

«مَنْ حَلَفَ بِغَيْرِ اللهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ»

"Whoever swore by other than Allâh has committed disbelief or Shirk."[2]

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[1] Reported by Al-Bukhari in the Book of Testimonies, in the Chapter: How to Swear (2679) and by Muslim in the Book of Oaths, in the Chapter: The Forbiddance of Swearing by Other Than Allah (1646).

[2] Reported by At-Tirmithi in the Chapter: What Has Been said Regarding the Hatefulness of Swearing by Other Than Allah (1535).

So, if a person heard someone swearing by the Prophet, or the life of the Prophet, or by the life of someone else, then he should prohibit him from doing it and make clear to him that this is unlawful and forbidden.

But his prohibition and explanation should be done in a wise manner, doing so with kindness and gentleness, and concern for the person to whom he wishes to give advice, and whom he wishes to stop performing this unlawful deed. Because some people are taken by jealousy when ordered or forbidden to do something, and they become angry, their faces become red and their veins swell, and they might even feel at this time that he is forbidding them in order to take revenge for himself against them, this reason is suggested to them by Satan. But if a person talks to the people as an equal and calls them to Allâh with wisdom, gentleness, and kindness, this would be more likely to be accepted; and it has been confirmed from the Prophet ﷺ that he said:

«إِنَّ اللهَ يُعْطِي عَلَى الرِّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ»

"Allâh gives a reward for kindliness which He does not give for harshness."[1]

The story of what happened when a Bedouin came to the *Masjid* and urinated in a corner of it is known to most people: The people rebuked him and shouted at him, but the Prophet ﷺ prohibited them from doing so; then when he had finished urinating, the Prophet ﷺ called him and said:

«إِنَّ هَذِهِ الْمَسَاجِدَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنَ الْأَذَى أَوِ الْقَذَرِ، وَإِنَّمَا هِيَ لِلتَّكْبِيرِ وَالتَّسْبِيحِ وَقِرَاءَةِ الْقُرْآنِ»

"It is not fitting that anything harmful or dirty should be brought

[1] Reported by Muslim in the Book of Piety and Maintaining Ties, in the Chapter on Kindness (2593).

into these Masjids, they are only for the remembrance and glorification of Allâh and for reciting the Qur'ân."[1]

Then he ordered his Companions, may Allâh be pleased with them, to pour a bucket of water over the urine, and in this way the pollution was removed and the location was purified, and the aim was achieved with regard to the advising the ignorant Bedouin.

Likewise, it is incumbent upon us when calling the creatures of Allâh to His religion, to be callers to Allâh, the Most Glorified, the Most High and follow the path which is most likely to convey the truth to the hearts of mankind and to reform them. And Allâh is the Granter of success.

Q. 78. What is the ruling on swearing by the Prophet ﷺ, the *Ka'bah*, nobility, a covenant and the saying of a person: 'Upon my word'?

A. Swearing by the Prophet ﷺ is not permissible; indeed, it is a form of *Shirk*, and likewise, swearing by the *Ka'bah* is not permissible; in fact it is also a form of *Shirk*. This is because the Prophet ﷺ and the *Ka'bah* are both created, and swearing by any created thing is a form of *Shirk*.

Likewise, swearing by nobility is not permissible, nor is swearing by a covenant, according to the words of the Prophet ﷺ:

«مَنْ حَلَفَ بِغَيْرِ اللهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ»

"Whoever swore by other than Allâh has committed an act of disbelief or *Shirk."*[2]

And he ﷺ said:

[1] Reported by Muslim in the Book of Purification, in the Chapter on the Obligation to Wash Urine or Other Impurities (285).

[2] The reference for this *Hadith* was mentioned previously in this discussion.

«لَا تَحْلِفُوا بِآبَائِكُمْ مَنْ كَانَ حَالِفاً فَلْيَحْلِفْ بِاللهِ أَوْ لِيَصْمُتْ»

"Do not swear by your fathers; whoever swore, then let him swear by Allâh or be silent."[1]

But we should know that swearing is not intended by a person's saying: 'Upon my word' – what is meant by it is a covenant, i.e. 'This is upon my covenant and my responsibility.' This is what is meant by it. But if what was intended by it was to swear, then it is swearing by other than Allâh and that is not permissible. But it appears to me that people do not intend to swear by it; they only intend by it a contract.

Q. 79. What is the ruling on one who worships the graves by circumambulating them, supplicating to their inhabitants, swearing oaths to them, and other such acts of worship?

A. This question is a very important one and it requires a detailed answer with Allâh, the Almighty, the All-Powerful's Help. So, we say that the inhabitants of the graves are divided into two categories:

1. One who died as a Muslim and the people praise him; such a person it is hoped will receive goodness, but he needs his Muslim brothers to supplicate Allâh for his forgiveness and to grant mercy to him; and he is included in the generality of Allâh, the Most High's Words:

﴿وَالَّذِينَ جَاءُو مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾

[1] Reported by Al-Bukhari in the Book of Good Manners, in the Chapter: Whoever Did Not Consider That a Person Who Says That Due to Interpretation or Ignorance is a Disbeliever (6108) and by Muslim in the Book of Faith, in the Chapter: The Prohibition of Swearing by Other Than Allah, the Most High (1646).

"And those who came after them say: Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful."[1]

He himself cannot benefit anyone, since he is a dead body who cannot repel harm from himself nor from anyone else, nor can he bring any benefit to himself nor to anyone else, so he requires the benefit of his brothers and he cannot benefit them.

2. Among his deeds are those which lead to sins which remove him from the pale of Islam, such as those who claim that they are *Awliya'* and that they know the unseen and can cure the sick and bring goodness and benefits by unknown and imperceptible means, and not in accordance with the Islamic Law. It is not permissible to supplicate such people as these, who died as disbelievers, nor to display love and respect for them, according to the Words of Allâh, the Most High:

﴿مَا كَانَ لِلنَّبِيِّ وَٱلَّذِينَ ءَامَنُوٓا۟ أَن يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ وَلَوْ كَانُوٓا۟ أُو۟لِى قُرْبَىٰ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَٰبُ ٱلْجَحِيمِ ﴿١١٣﴾ وَمَا كَانَ ٱسْتِغْفَارُ إِبْرَٰهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُۥٓ أَنَّهُۥ عَدُوٌّ لِّلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَٰهِيمَ لَأَوَّٰهٌ حَلِيمٌ﴾

"It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the Mushrikun (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief). And Ibrahim's invoking (of Allah) for his father's forgiveness was only because of a promise he [Ibrahim (Abraham)] had made to him (his father). But when it became clear to him that he (his father) is an enemy of Allah, he dissociated himself from him. Verily, Ibrahim was Awwah (one who invokes Allah with humility,

[1] *Al-Hashr* 59:10

glorifies Him and remembers Him much) and was forbearing." (Tafsir Al-Qurtubi).[1]

They can neither benefit nor harm anyone, nor is it permissible for anyone to depend on them. If it were to happen that anyone saw some miracle from them, such as if it was to appear to him that there was light in their graves, or that a fragrant smell emanated from them, or some such thing, when it is known that they died as disbelievers, this is from the deception and tricks of Iblis,[2] whose aim is to seduce those people via the inhabitants of these graves.

I warn my Muslim brothers against depending upon anyone besides Allâh, the Almighty, the All-Powerful, because it is He, the the Most Glorified, the Most High in Whose Hand is the Dominion of the heavens and the earth and to Whom all matters return. None answers the supplication of the oppressed except Allâh, and none can remove evil except Allâh; He the Most High says:

﴿وَمَا بِكُم مِّن نِّعْمَةٍ فَمِنَ ٱللَّهِ ثُمَّ إِذَا مَسَّكُمُ ٱلضُّرُّ فَإِلَيْهِ تَجْـَٔرُونَ﴾

"And whatever of blessings and good things you have, it is from Allah. Then, when harm touches you, unto Him you cry aloud for help."[3]

I also advise them not to imitate or follow anyone in religious matters except the Messenger of Allâh, in accordance with the Words of Allâh, the Most High:

﴿لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْـَٔاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا﴾

"Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow for him who hopes for (the Meeting with)

[1] *At-Tawbah* 9:113-114

[2] *Iblis*: Satan.

[3] *An-Nahl* 16:53

Allah and the Last Day, and remembers Allah much."[1]

And the Words of Him, the Most High:

﴿قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ﴾

"Say (O Muhammad ﷺ to mankind): If you (really) love Allah, then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you."[2]

It is incumbent upon all of the Muslims to measure the deeds of those who claim to be *Awliya'* by what has been said in the Book (of Allâh) and the *Sunnah*. If it conforms to the Book (of Allâh) and the *Sunnah*, then it is hoped that he is one of the *Awliya'* of Allâh. But if it contradicts the Book (of Allâh) and the *Sunnah*, then he is not one of Allâh's *Awliya'*. In His Book, Allâh has mentioned a fair and just measure by which the *Awliya'* may be known, when He said:

﴿أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ﴾

"No doubt! Verily, the Awliya' of Allah [i.e. those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve. Those who believed (in the Oneness of Allah — Islamic Monotheism), and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds)."[3]

So, whoever was a pious believer, he is a *Wali* of Allâh, and whoever was not so, he is not a *Wali* of Allâh. If he has some faith and *Taqwa*, then he has something of *Wilayah* in him, however, we do not declare anything positively about any

[1] *Al-Ahzab* 33:21

[2] *Aal 'Imran* 3:31

[3] *Yunus* 10:62-63

particular person, but we say in general terms that everyone who is a pious believer is Allâh's *Wali*.

It should be known that Allâh, the Almighty, the All-Powerful might try a person by some matter such as this. A person might depend upon a grave and supplicate to its occupant, or take some of its dust in order to get blessings from it, and he might get what he requested. This would be a trial from Allâh, the Almighty, the All-Powerful for this man, because we know that this grave does not answer supplication and that this dust is not a means of removing harm or bringing benefit; we know this because of the Words of Allâh, the Most High:

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُواْ مِن دُونِ ٱللَّهِ مَن لَّا يَسْتَجِيبُ لَهُۥٓ إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ وَهُمْ عَن دُعَآئِهِمْ غَـٰفِلُونَ ۝٥ وَإِذَا حُشِرَ ٱلنَّاسُ كَانُواْ لَهُمْ أَعْدَآءً وَكَانُواْ بِعِبَادَتِهِمْ كَـٰفِرِينَ﴾

"And who is more astray than one who calls on (invokes) besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping."[1]

And His Words:

﴿وَٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ لَا يَخْلُقُونَ شَيْـًٔا وَهُمْ يُخْلَقُونَ ۝٢٠ أَمْوَٰتٌ غَيْرُ أَحْيَآءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ﴾

"Those whom they (Al-Mushrikun) invoke besides Allah have not created anything, but are themselves created. (They are) dead, not alive; and they know not when they will be raised up."[2]

The Verses bearing this meaning are numerous, and they prove that everyone who is supplicated to besides Allâh, will not answer supplication, nor will he benefit the one who calls upon

[1] *Al-Ahqaf* 46:5-6

[2] *An-Nahl* 16:20-21

him. However the thing which is requested and supplicated for might be attained when other than Allâh is invoked, as a trial and a test. So, we say that he received this thing from supplicating – that is at the time of supplicating to whatever was called upon besides Allâh, not because he supplicated to it. There is a difference between receiving something because of something, and receiving something at the time of something. We know for certain that supplicating to other than Allâh is not a means of achieving benefit or repelling harm. (We know it) by the numerous Verses which Allâh, the Almighty, the All-Powerful has mentioned in His Book. But that thing might be obtained after making this supplication as a trial and a test; and Allâh, the Most Glorified, the Most High may test a person by means of sins, in order that He, the Most Glorified, the Most High may know who is a worshipper of Allâh and who is a worshipper of his own fancies. Do you not see how Allâh forbade the people of the Sabbath among the Jews to catch fish on the Sabbath day? Allâh, the Almighty, the All-Powerful tested them, because the fish came in large numbers on the Sabbath, while on other days, they were few. And this went on for a long time, so they said: 'How can we forbid ourselves from catching these fish?' They thought, and planned, and schemed, then they said: 'Let us make a net and put it out on Friday, then take the fish from it on Sunday.' So, they did this, which was a trick to get around Allâh's prohibition. So, Allâh turned them into monkeys, despised and rejected. Allâh, the Most High says:

﴿وَسْـَٔلْهُمْ عَنِ ٱلْقَرْيَةِ ٱلَّتِى كَانَتْ حَاضِرَةَ ٱلْبَحْرِ إِذْ يَعْدُونَ فِى ٱلسَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ ۚ كَذَٰلِكَ نَبْلُوهُم بِمَا كَانُوا۟ يَفْسُقُونَ﴾

"And ask them (O Muhammad ﷺ) about the town that was by the sea; when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath

day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them, for they used to rebel against Allah's Command (disobey Allah)."[1]

And He, the Almighty, the All-Powerful says:

﴿وَلَقَدْ عَلِمْتُمُ ٱلَّذِينَ ٱعْتَدَوْا۟ مِنكُمْ فِى ٱلسَّبْتِ فَقُلْنَا لَهُمْ كُونُوا۟ قِرَدَةً خَٰسِـِٔينَ ﴿٦٥﴾ فَجَعَلْنَٰهَا نَكَٰلًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ﴾

"And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: 'Be you monkeys, despised and rejected.' So, We made this punishment an example to their own and to succeeding generations and a lesson to those who are Al-Muttaqun."[2]

See how Allâh made these fish easy for them on the day on which they were forbidden to fish, but they, may Allâh protect us, were not patient, and so they undertook this strategy to get around Allâh's prohibition.

Then look at what happened to the Companions of the Prophet ﷺ. Allâh, the Most High tested them when they were not allowed to hunt because they were in *Ihram*, but the game was within their reach, yet they did not dare to take anything from it. Allâh, the Most High says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَيَبْلُوَنَّكُمُ ٱللَّهُ بِشَىْءٍ مِّنَ ٱلصَّيْدِ تَنَالُهُۥٓ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ ٱللَّهُ مَن يَخَافُهُۥ بِٱلْغَيْبِ ۚ فَمَنِ ٱعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٌ﴾

"O you who believe! Allah will certainly make a trial of you with something in (the matter of) the game that is well within the reach of your hands and your lances, that Allah may test who fears Him unseen. Then whoever transgresses thereafter, for him there is a painful torment."[3]

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[1] *Al-A'raf* 7:163

[2] *Al-Baqarah* 2:65-66

[3] *Al-Ma'idah* 5:94

The game was within their reach: They could have caught the game animals with their hands, and the flying game with their spears. This would have been very easy for them, yet they did not attempt to catch any of the game.

Likewise, if the means of doing something forbidden was made available to a person, he must fear Allâh, the Almighty, the All-Powerful and not undertake this forbidden thing, and he should know that ease of the means of doing it is a trial and a test, so he must refrain and be patient, because the (good) end is for the pious ones.

Q. 80. How should we answer the grave worshippers who cite as evidence the burial of the Prophet ﷺ in the Prophet's *Masjid*?

A. The answer to this is from a number of angles:

1. That the *Masjid* was not built over his grave, on the contrary, it was built during his life.

2. That the Prophet ﷺ was not buried in the *Masjid*, so that it might be said: This was a burial of one of the righteous in a *Masjid*; rather, he was buried in his house.

3. That the inclusion of the Prophet's houses, including 'Aishah's house in the *Masjid* was not done with the agreement of the Companions, may Allâh be pleased with them, in fact, it was done after most of them had died around the year 94 A. H. So it was not something which the Companions, may Allâh be pleased with them had permitted, indeed some of them opposed it, and Sa'id bin Al-Musayyib was among the people who opposed it.

4. That the grave is not in the *Masjid* even after its inclusion, because it is in a chamber which is independent of the *Masjid*. So, the *Masjid* was not built over it. For this reason, the place has been protected and surrounded by three walls and the wall has

been placed in a corner which faces away from the *Qiblah*, that is, it is triangular and the corner is on the north side, so that a person does not face it when he prays, because it faces away. Thus, this confused argument which is cited as evidence by the grave worshippers is invalidated.

Q. 81. What is the ruling on building over graves?

A. Building over graves is forbidden. The Prophet ﷺ prohibited it because of the glorification of the inhabitants of the graves which is included in that, and because it is a means to lead to the worship of the inhabitants of these graves, and a means leading to them being taken as deities besides Allâh. This is the case in many buildings which were erected over graves; the people come to associate the inhabitants of the graves as partners with Allâh, supplicating to them along with Allâh, the Most High. Supplicating to the occupants of the graves and seeking aid from them in removing calamities is major *Shirk* and a rejection of Islam. And Allâh is the One from Whom help is sought.

Q. 82. What is the ruling on burying the dead in *Masjids*?

A. Burial in the *Masjids* was prohibited by the Prophet ﷺ. He prohibited people from taking graves as places of worship, and he cursed those who do so when he was on the verge of death. He warned his people against it, and he ﷺ mentioned that this was one of the deeds of the Jews and Christians.[1]

And (it is forbidden) because it is a path leading to the association of partners with Allâh, the Almighty, the All-Powerful. This is because building *Masjids* over graves, and

[1] Reported by Al-Bukhari in the Book of Funerals, in the Chapter: What is Hated of the Building of *Masjids* Over Graves (408) and by Muslim in the Book of *Masjids*, in the Chapter: The Prohibition of Building *Masjids* Over Graves (376).

burying the dead in them is a path to associating the inhabitants of these graves as partners with Allâh, the Almighty, the All-Powerful. Because if it is done, the people will think that the occupants of these graves can benefit or harm them, and that they possess special qualities, which will essentially lead to people trying to get close to them by performing acts of worship to them besides Allâh, the Most Glorified, the Most High. Therefore, it is incumbent upon the Muslims to avoid this dangerous phenomenon, that the *Masjids* be kept free of graves, and that they be built upon a foundation of *Tawhid* and correct *'Aqidah*. Allâh, the Most High says:

﴿وَأَنَّ ٱلْمَسَٰجِدَ لِلَّهِ فَلَا تَدْعُوا۟ مَعَ ٱللَّهِ أَحَدًا﴾

"And the mosques are for Allah (Alone), so invoke not anyone along with Allah."[1]

So, the *Masjids* must be for Allâh, the Most Glorified, the Most High and kept free from the manifestations of *Shirk*, and the worship of Allâh, Alone, without partners must be performed in them. This is the obligation of the Muslims. And Allâh is the Granter of success.

Q. 83. What is the ruling on travelling in order to visit the grave of the Prophet ﷺ?

A. Undertaking a journey to visit graves – whichever they may be – is not permissible, because the Prophet ﷺ said:

«لَا تُشَدُّ الرِّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِي هَذَا، وَالْمَسْجِدِ الْأَقْصَى»

"Do not saddle up your riding beasts except to (visit) three Masjids: The Sacred Masjid (in Makkah), this, my Masjid, and Masjid Al-Aqsa."[2]

[1] *Al-Jinn* 72:18

[2] Reported by Al-Bukhari in the Book of the Virtue of Prayer in the

This means that a journey should not be undertaken to any place in the world with the intention of worship thereby, because the places to which a journey may be made (for worship) are only the three *Masjids*, and a journey should not be undertaken to any place other than these. So, a journey should not be made to the grave of the Prophet ﷺ; a journey should only be made to his *Masjid*, then if the *Masjid* is reached, it is a *Sunnah* for the men to visit the grave of the Prophet ﷺ. As for the women, it is not a *Sunnah* for them to visit the grave of the Prophet ﷺ. And Allâh is the Granter of success.

Q. 84. What is the ruling on seeking blessings from the graves and circumambulating them with the intention of having one's needs fulfilled and drawing nearer to the occupants? And what is the ruling on swearing by other than Allâh?

A. Seeking blessings from graves is unlawful, and it is a form of *Shirk*. This is because it asserts that there is an effect from something for which Allâh has sent down no authority for. It was also not the custom of the righteous *Salaf* to seek blessings in this manner, so from this point of view, it is also an innovation. If the one who sought blessings believed that the inhabitant of the grave has some effect or ability to repel harm or attract benefit, that is major *Shirk* if he supplicated to him to provide some benefit or repel some harm. It is also major *Shirk* if the occupant of the grave is worshipped by bowing, or prostrating, or slaughtering an animal in order to get closer to him and to revere him. Allâh, the Most High says:

Masjids of Makkah, and Al-Madinah, in the Chapter: The Virtue of Prayer in the *Masjids* of Makkah, and Al-Madinah (1189) and by Muslim in the Book of *Hajj*, in the Chapter: The Virtue of Prayer in the *Masjids* of Makkah and Al-Madinah (1397).

﴿وَمَن يَدْعُ مَعَ ٱللَّهِ إِلَـٰهًا ءَاخَرَ لَا بُرْهَـٰنَ لَهُۥ بِهِۦ فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ ٱلْكَـٰفِرُونَ﴾

"And whoever invokes (or worships) besides Allah, any other ilah (god), of whom he has no proof, then his reckoning is only with his Lord. Surely, Al-Kafirun (the disbelievers in Allah and in the Oneness of Allah, polytheists, pagans, idolaters) will not be successful."[1]

And He, the Most High says:

﴿فَمَن كَانَ يَرْجُوا۟ لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَـٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا﴾

"So, whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."[2]

The polytheist who commits major *Shirk* is a disbeliever who is outside the pale of Islam, he will dwell eternally in the Fire, and Paradise is forbidden to him, according to the Words of Allâh, the Most High:

﴿إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّـٰلِمِينَ مِنْ أَنصَارٍ﴾

"Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise to him, and the Fire will be his abode. And for the Zalimun (polytheists and wrongdoers) there are no helpers."[3]

As for swearing by other than Allâh, if the one who swears believes that the thing by which he swears has a standing similar to that of Allâh, the Most High, then he is a polytheist, guilty of major *Shirk*. If he does not believe that, but there is within his heart the desire to glorify that by which he swears,

[1] *Al-Mu'minun* 23:117
[2] *Al-Kahf* 18:110
[3] *Al-Ma'idah* 5:72

which causes him to swear by it, without believing that it has a similar standing to that of Allâh, then he is guilty of minor *Shirk*. This is according to the words of the Prophet ﷺ:

«مَنْ حَلَفَ بِغَيْرِ اللهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ»

"Whoever swore by other than Allâh, he has committed disbelief or Shirk."[1]

It is incumbent (upon the Muslim) to rebuke anyone who seeks blessings from the graves, supplicates to the inhabitant of a grave, or swears by other than Allâh, and one must make it clear to him that such behavior will not save him from Allâh's punishment merely by him saying: 'This is something which we learnt (from our forefathers).' This argument is the same argument presented by the polytheists who belied the Messengers, saying:

﴿إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّقْتَدُونَ﴾

"We found our fathers following a certain way and religion, and we will indeed follow their footsteps."[2]

So, their Messenger said to them:

﴿أَوَلَوْ جِئْتُكُم بِأَهْدَىٰ مِمَّا وَجَدتُّمْ عَلَيْهِ ءَابَآءَكُمْ قَالُوٓاْ إِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ﴾

" Even if I bring you better guidance than that which you found your fathers following?' They said: 'Verily, we disbelieve in that with which you have been sent.'"[3]

Allâh, the Most High says:

﴿فَٱنتَقَمْنَا مِنْهُمْ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ﴾

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[1] The reference for this *Hadith* was mentioned previously in the answer to question no. 77

[2] *Az-Zukhruf* 43:23

[3] *Az-Zukhruf* 43:24

"So We took revenge on them, then see what was the end of those who denied (Islamic Monotheism)."[1]

So, it is not permissible for anyone to cite as evidence for his invalid deed the fact that he found his parents doing it, or that it is his custom or the like. If he did argue thus, his argument will be held invalid by Allâh, the Most High and it will not benefit him nor will it avail him anything. It is incumbent upon those who have been tried by something such as this to turn to Allâh in repentance and to follow the truth wherever it may be, and from whomsoever it comes and whenever it was, and not to be prevented from accepting it by the customs of his people, or by the rebuke of the ignorant among them. The true believer is one who does not fear the blame of the blamers, and who is not prevented from following Allâh's religion by any obstacle.

May Allâh grant us all success in attaining that wherein lies His Pleasure and may He protect us from everything which causes His anger and His punishment.

Q. 85. What is the ruling on wearing garments on which there are pictures of animals or people?

A. It is not permissible for a person to wear garments containing pictures of animals or people, nor is it permissible to wear a head covering or the like which has pictures of people or animals on it. This is because it has been authentically reported from the Prophet ﷺ that he said:

«إِنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتاً فِيهِ صُورَةٌ»

"Verily, the angels do not enter a house in which there is a picture."[2]

[1] *Az-Zukhruf* 43:25

[2] Reported by Al-Bukhari in the Book of Clothing, in the Chapter: Whoever Disliked to Sit in the Presence of Pictures (5958) and by Muslim in the Book of Clothing and Decoration, in the Chapter: The Forbiddance of Making Pictures of Animals (2106).

For this reason, we do not consider it allowed for anyone to keep pictures as reminders (of loved ones) as they say, and that it is obligatory upon anyone who has pictures as reminders in the house to destroy them, whether he has placed them on the walls, or he has put them in an album or anywhere else. This is because their remaining necessitates that the occupants of the house will be forbidden from having the angels enter it. The *Hadith* which I indicated has been authentically reported from the Prophet ﷺ. And Allâh knows better.

Q. 86. What is the ruling on fixing pictures to the walls?

A. Fixing pictures to the walls – especially large ones – is forbidden, even if they only include part of the body or the head; and the intention to venerate (the subject) is obvious. The origin of *Shirk* is this exaggeration, as it has been reported on the authority of Ibn 'Abbas, may Allâh be pleased with them, that he said regarding the idols of the people of Nuh, peace be upon him, which they used to worship. He said that they were the names of righteous men whose images they drew, in order to remind them of worship, then after a long time had passed, they worshipped them.[1]

Q. 87. What is the ruling on taking pictures with an instant camera?

A. There is no objection to taking pictures with an instant camera which do not require them to be made by hand, because this is not included in the definition of making pictures. But the question remains: What is the object of this picture-taking? If the object of the picture-taking is for the person to keep them

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[1] Reported by Al-Bukhari in the Book of *Tafsir*, in the Chapter:

﴿وَدًّا وَلَا سُوَاعًا﴾

"Neither Wadd nor Suwa," (*Surat Nuh*. 71:23) (4920).

for the sake of remembrance, then that picture-taking is unlawful and that is because means have rulings in accordance with their intentions. Keeping pictures for the sake of remembrance is forbidden because the Prophet ﷺ informed:

«الْمَلَائِكَةُ لَا تَدْخُلُ بَيْتاً فِيهِ صُورَةٌ»

"The angels do not enter a house in which there is a picture."[1]

This proves the prohibition of keeping pictures in the house. As for fixing pictures to the walls, that is unlawful and it is not permissible and the angels will not enter a house in which there is a picture.

Q. 88. How do we reply to the innovators who cite as evidence for their innovations the *Hadith*:

«مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً . . . إلخ؟»

Whoever sets a good precedent (*Sunnah*) in Islam etc.?[2]

A. We answer them by saying that the one who said:

«مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا»

"Whoever sets a good precedent (Sunnah) in Islam, he will have the reward of it and the reward of those who act upon it."

He is the same one who said:

«عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ مِنْ بَعْدِي، وإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ، وَكُلَّ ضَلَالَةٍ فِي النَّارِ»

[1] The reference for this *Hadith* was mentioned in the answer to question no. 85

[2] Reported by Muslim in the Book of *Zakah*, in the Chapter: The Exhortation to Give Charity Even Though it is With Half a Date (1017).

"You must adhere to my Sunnah and the Sunnah of the rightly guided Khalifahs who come after me. And beware of newly invented matters, for indeed every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the Fire."[1]

So according to this, his words:

«مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً»

"Whoever sets a good precedent (Sunnah) in Islam."

Will be understood in the light of this *Hadith*. That is that the Prophet ﷺ exhorted the people to give charity to the people who came from Mudar, and they were needy and wanting. Then a man came with a bag of silver and placed it in front of the Prophet ﷺ and the Prophet ﷺ said:

«مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا إِلَى يَوْمِ الْقِيَامَةِ»

"Whoever sets a good precedent (Sunnah) in Islam, he will have the reward of it and the reward of those who act upon it until the Day of Resurrection.."

So, if we know the reason for this *Hadith* and the meaning will be applied according to it, it becomes clear that what is intended by setting a good precedent is to set a precedent of acting upon an existing *Sunnah*, not to set a precedent by innovating something in the Islamic Law. This is because legislation is only for Allâh and His Messenger ﷺ, and that the meaning of the *Hadith* is that whoever set a precedent, i.e. initiated acting upon a *Sunnah*, as an example for the people to follow, he will have the reward of it, and the reward of those who act upon his example. This is the specific meaning of the *Hadith*. Or it might be understood that what is intended by:

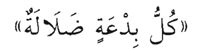
[1] The reference for this *Hadith* has been mentioned in the answer to question no. 3

«مَنْ سَنَّ سُنَّةً حَسَنَةً»

"Whoever sets a good precedent (Sunnah)."

Whoever provided the means by which worship is attained and the people imitate him in it, such as writing books, categorizing knowledge, building schools and other such things which are a means to attaining something which is required by the Islamic Law. So, if a person initiates this means, which leads to a legally required objective, and it has not been specifically prohibited, then it is included in this *Hadith*.

If the meaning of the *Hadith* were that it is permissible for a person to legislate as he wills, then the religion of Islam would have been incomplete during the life of the Prophet ﷺ. Every community would have its own law and its own way. If one who did this innovation believed that it is good, then his belief is wrong, because this belief belies the words of the Messenger ﷺ:



"Every innovation is a misguidance."

Q. 89. What is the ruling on celebrating the birthday of the Prophet ﷺ?

A. The night of the Messenger's birthday is not known for certain. Indeed, some of the contemporary scholars have determined that it was the night of the 9th of Rabi'ul-Awwal and not the night of the 12th of that month, in which case, making a celebration on the 12th of the month is without any basis from the historical point of view.

From the point of view of the Islamic Law, there is no basis for celebrating it, because if it were from Allâh's Law, the Prophet ﷺ would have celebrated it, or he would have informed his people about it. If he celebrated it or informed them about it, it would have been preserved, because Allâh, the Most High says:

﴿إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَـٰفِظُونَ﴾

"Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'an) and surely We will guard it (from corruption)."[1]

Since none of this occurred, it is known that it is not from the religion of Allâh, and if it is not from the religion of Allâh, then it is not permissible for us to worship Allâh, the Almighty, the All-Powerful or try to get closer to Him in such manner. Since Allâh, the Most High has designated a specific path for reaching Him and that is what was brought by the Messenger of Allâh ﷺ then how can it be permissible for us and we are creatures to make a path from our own design to bring us to Allâh? This is a crime against the right of Allâh, the Almighty, the All-Powerful, for we would be legislating in His religion with something that is not a part of it. Likewise, it implies belying the Words of Allâh, the Almighty, the All-Powerful:

﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى﴾

"This day, I have perfected your religion for you, completed My Favor upon you,"[2]

So, we say that if this celebration were a part of the perfection of the religion, then it would have been present before the death of the Messenger ﷺ. If it is not a part of the perfection of the religion, then it is impossible that it could be a part of the religion, because Allâh, the Most High says:

﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى﴾

"This day, I have perfected your religion for you, completed My Favor upon you,"

So, whoever claimed that it is a part of the perfection of the religion while it occurred after the death of the Messenger ﷺ,

[1] *Al-Hijr* 15:9

[2] *Al-Ma'idah* 5:3

his saying implies belying the Noble Verse. There is no doubt that those who celebrate the birth of the Messenger ﷺ, intend by it nothing other than glorification of the Messenger ﷺ, to display their love for him, and to encourage the people to believe that they are showing affection for the Prophet ﷺ in this celebration. All of these things are acts of worship: Love of the Messenger ﷺ is an act of worship; indeed, faith is not complete until the Messenger ﷺ is more beloved by a person than himself, his children and his father and all of the people. Venerating the Messenger ﷺ is an act of worship, as is inciting affection for the Prophet ﷺ, because it encourages love for his Law.

Therefore, celebrating the birthday of the Prophet ﷺ in order to get closer to Allâh and to venerate the Messenger ﷺ is worship. Since it is worship, then it can never be permissible to innovate something in the religion of Allâh which is not a part of it. So, celebrating his birthday is an innovation and it is unlawful.

Also, we hear that there are great evils in these celebrations which are not acknowledged by the Islamic Law, nor by sense, nor reason: They sing chants which contain excessive praise of the Messenger ﷺ, even claiming that he is greater than Allâh, may Allâh protect us from that; likewise we hear from the foolishness of some of the celebrants that if someone recites the story of his birth and he reaches the words: *Al-Mustafa*[1] was born, they all stand up as one man and say: The spirit of the Messenger ﷺ is present and so we stand up in order to venerate it. This is foolishness. It is not a part of good manners to stand up, because the Messenger ﷺ used to hate that people stand up for him and his Companions, who were the greatest of us in venerating the Messenger ﷺ, did not stand up for him, because they considered it to be something disliked and that was when he was alive. So, then what of these fancies?

[1] *Al-Mustafa*: The chosen one (i.e. the Prophet ﷺ).

This innovation – I mean the innovation of celebrating his birthday – occurred after the passing of the best three generations, and these hated things which accompany it and which transgress the fundamental principle of the religion occurred therein in addition to the other things which occur, such as the mixing of men and women and other evils.

Q. 90. What is the ruling on celebrating what is known as Mother's Day?

A. All celebrations which contradict the lawful Islamic festivals are innovated celebrations which were unknown during the time of the righteous *Salaf*. The person who established them might also be a non-Muslim, and so in them, there is the innovation of imitating the enemies of Allâh, the Most Glorified, the Most High. The lawful festivals are well known to the Muslim people: They are *'Eidul-Fitr, 'Eidul-Adha* and the weekly *'Eid* (Friday). There are no festivals in Islam other than these three. All of these innovated celebrations are rejected from the innovator, and invalid in the religion of Allâh, the Most Glorified, the Most High, according to the words of the Prophet ﷺ:

«مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ»

"Whoever innovated something in this matter of ours which is not a part of it will have it rejected."[1]

And in another version:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

"Whoever performed a deed which is not from this matter of ours will have it rejected."[2]

[1] Reported by Al-Bukhari in the Book of Knowledge, in the Chapter: If They Agree Upon an Unjust Treaty, Then the Treaty is Rejected (1297) and by Muslim in the Book of Judgements, in the Chapter: The Invalidation of False Judgements (1718) (17).

[2] Reported by Muslim in the Book of Judgements, in the Chapter: The

If this is clear, then it is not permissible in the case of Mother's Day, to innovate any of the distinguishing features of an *'Eid*. This includes displaying joy and happiness, giving gifts and the like. It is incumbent upon the Muslim to show pride in his religion and to confine himself to what Allâh and His Messenger ﷺ have determined for him in this religion which Allâh, the Most High has chosen for His worshippers. He should not add anything to it, nor should he subtract anything from it. It is incumbent upon the Muslim not to be a person without character, a person following every other individual; instead, he should form his character based upon what is required by the Law of Allâh, the Most High, so that he be one who is followed, not a follower, and so that he may be an example for others, not one who follows others' examples, because the Law of Allâh – all praise and thanks are to Allâh, is perfect in all respects, as Allâh, the Most High says:

﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾

"This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion."[1]

A mother deserves more than to be celebrated on only one day of the year. Indeed, a mother has the right upon her children to be taken care of by them, and to be provided for by them, and to be obeyed by them, in all matters which do not involve disobedience to Allâh, the Almighty, the All-Powerful at all times and in all places.

Q. 91. What is the ruling on organizing celebrations for the birthdays of children or for wedding anniversaries?

A. There are no celebrations in Islam except Friday the weekly

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Invalidation of False Judgements (1718) (18).

[1] *Al-Ma'idah* 5:3

'Eed, the first day of Shawwal – *'Eidul-Fitr* following Ramadan, and the tenth day of the month of Thul-Hijjah – *'Eidul-Adha*. The Day of *'Arafah* might be called an *'Eid* for those who are at *'Arafah* on that day, and the days of *Tashreeq*, following *'Eidul-Adha*.

As for birthday celebrations for a person or his children, or wedding anniversaries or the like, none of them are legislated and they are closer to being innovations than to being allowed.

Q. 92. A man lived in a house and he suffered from illnesses and many calamities. This caused him and his family to feel that this house was full of bad omens; is it permissible for them to leave this house due to this reason?

A. It is possible that there be a bad omen in some houses, some means of transport and some wives; Allâh may make keeping them either harmful or a cause of losing something beneficial, or some such thing due to some Wisdom known to Him. In view of this, there is no objection to selling this house and moving to another house, that perhaps Allâh the Most High will place goodness in the house to which he moves.

It has been reported from the Prophet ﷺ that he said:

«الشُّؤْمُ فِي ثَلَاثٍ: الدَّارِ، وَالْمَرْأَةِ، وَالْفَرَسِ»

"The evil omen is in three things: The house, the woman and the horse."[1]

So, there is an evil omen in some means of transport, and in some wives there is an evil omen and in some houses there is an evil omen. So, if a person considers that, he should know that it is by Allâh, the Almighty, the All-Powerful's *Qadar* and that

[1] Reported by Al-Bukhari in the Book of *Jihad*, in the Chapter: What is Mentioned Regarding the Evil Omen of the Horse (2858).

Allâh, the Most Glorified, the Most High by His Wisdom has ordained that, so that the person may move to another place. And Allâh knows better.

Q. 93. What is the ruling on *Tawassul*?

A. This is a very important question, so we would like to reply to it in detail; therefore I say:

Tawassul: It is the infinitive of the verb *Tawassala* (past tense) *Yatawassalu* (present tense): That is, he undertook the means to achieve his aim. So the basic meaning of it is: Seeking to achieve an intended goal. *Tawassul* is divided into two categories:

1. The correct category – which is *Tawassul* by the correct means which leads to what is required. This is includes a number of categories:

The First Type: *Tawassul* through the Names of Allâh, the Most High and that is in two forms:

The First Form: That it is in a general manner, and an example of that is what was reported in the *Hadith* of 'Abdullah bin Mas'ud, may Allâh be pleased with him, regarding the supplication of one who is afflicted by anxiety and distress, in which he said:

«اللَّهُمَّ إِنِّي عَبْدُكَ، ابْنُ عَبْدِكَ، ابْنُ أَمَتِكَ، نَاصِيَتِي بِيَدِكَ، مَاضٍ فِيَّ حُكْمُكَ، عَدْلٌ فِيَّ قَضَاؤُكَ، أَسْأَلُكَ اللَّهُمَّ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوِ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي..»

"Oh, Allâh! I am Your slave and the son of Your male slave and the son of Your female slave. My destiny is in Your Hand, Your Judgement concerning me will be carried out and Your Decision regarding me is just. I ask You by every Name which is Yours, by

which You have called Yourself, or which You have revealed in Your Book, or which You have taught to one of Your created beings, or which You have concealed in the knowledge of the unseen which is with You, that You make the Qur'ân enliven my heart etc."[1]

Here he sought intercession through the Names of Allâh, the Most High in a general manner, saying: 'I ask You by every Name which is Yours, by which You have called Yourself.'

The Second Form: That it is done in a particular way, by seeking intercession through a specific Name for a specific need corresponding to that Name, such as the example which was reported in the *Hadith* of Abu Bakr, may Allâh be pleased with him, when he requested the Prophet ﷺ to inform him of a supplication he could say in his prayer. He said:

«قُلِ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ»

"Say: Oh, Allâh! Verily, I have wronged myself greatly and there is none who can forgive sins except You, so grant me forgiveness from You and have mercy on me, for verily, You are the Most Forgiving, the Most Merciful."[2]

So he sought forgiveness and mercy, and sought intercession with Allâh through two of His Names which were appropriate for his request and they are: Al-Ghafoor (the Most Forgiving)

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[1] The reference for this *Hadith* was mentioned in the answer to question no. 31

[2] Reported by Al-Bukhari in the Book of the Call to Prayer, in the Chapter: The Supplication Before the Salutation (834) and by Muslim in the Book of Remembrance, Supplication, Repentance and Seeking Forgiveness, in the Chapter: The Preferability of Lowering the Voice in Remembrance (1304).

and Ar-Raheem (the Most Merciful). This type of *Tawassul* is included in the Words of Allâh, the Most High:

﴿وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا﴾

"And (all) the Most Beautiful Names belong to Allah, so call on Him by them."[1]

Because supplication here includes the supplication of requesting a need, and the supplication of worship.

The Second Type: Seeking intercession with Allâh, the Most High through His Attributes, and that is also in two forms, like *Tawassul* through His Names:

The First Form: That it be of a general nature, such as saying: 'Oh, Allâh! I ask You by Your Beautiful Names and Your Divine Attributes,' then you mention your request.

The Second Form: That it be specific, such as seeking intercession with Allâh, the Most High by a particular Attribute for a particular request, such as the example reported in the *Hadith*:

«اللَّهُمَّ بِعِلْمِكَ الْغَيْبَ، وَقُدْرَتِكَ عَلَى الْخَلْقِ، أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي، وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي»

"Oh, Allâh! By Your Knowledge of the unseen and Your Power over creation, cause me to live if You know that life is better for me, and cause me to die if You know that death is better for me."[2]

Here he sought intercession with Allâh, the Most High by the Attribute of Knowledge and the Attribute of Power, and they are both relevant to the request. Included in this meaning is when a person seeks intercession through an Attribute of Action, such as: 'Oh, Allâh! Send prayers upon Muhammad and upon the family of Muhammad, as You sent prayers upon

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[1] *Al-A'raf* 7:180

[2] Reported by An-Nasa'i in the Book of Forgetfulness (*Sahw*), in Chapter 62 (1304).

Ibrahim and upon the family of Ibrahim.'

The Third Type: That a person seeks intercession with Allâh, the Almighty, the All-Powerful through his belief in Him and His Messenger, saying: 'Oh, Allâh! I have believed in You and in Your Messenger, so forgive me and grant me success,' or he says: 'Oh, Allâh! By my faith and belief in You and Your Messenger, I ask you such and such,' as in the Words of Allâh, the Most High:

﴿إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَأَيَٰتٍ لِّأُوْلِي ٱلْأَلْبَٰبِ ﴿١٩٠﴾ ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ ﴿١٩١﴾ رَبَّنَآ إِنَّكَ مَن تُدْخِلِ ٱلنَّارَ فَقَدْ أَخْزَيْتَهُۥ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿١٩٢﴾ رَّبَّنَآ إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَٰنِ أَنْ ءَامِنُوا۟ بِرَبِّكُمْ فَـَٔامَنَّا رَبَّنَا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّـَٔاتِنَا وَتَوَفَّنَا مَعَ ٱلْأَبْرَارِ﴾

"Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about, the creation of the heavens and the earth, (saying): 'Our Lord! You have not created (all) this without purpose, glory to You! Give us salvation from the torment of the Fire. Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the Zalimun (polytheists and wrongdoers) find any helpers. "Our Lord! Verily, we have heard the call of one (Muhammad ﷺ) calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die (in the state of righteousness) along with *Al-Abrar (the pious believers of Islamic Monotheism)."*[1]

[1] *Aal 'Imran* 3:190-193

So, they sought intercession with Allâh, the Most High by faith in Him, that He forgive them their sins, remit their bad deeds and cause them to die with the righteous.

The Fourth Type: That one seeks intercession with Allâh, the Most Glorified, the Most High through righteous deeds. An example of this is in the story of the three who took refuge in a cave in order to sleep there, and then the cave was closed on them by a rock which they could not move. So, each of them sought intercession with Allâh through a righteous deed which he had done; one of them sought intercession with Allâh, the Most High by his kindness and obedience to his parents, while the second did so by his complete chastity, and the third did so by mentioning that he had fulfilled his obligation to his employee and each of them said: 'Oh, Allâh! If I did that for Your sake, then release us from this situation which we are in.' So, the stone was moved completely. This is *Tawassul* through righteous deeds.

The Fifth Type: That a person seeks intercession with Allâh, the Most High by mentioning his situation. That is, that the person supplicating to Allâh seeks intercession from Allâh, the Most High by mentioning his situation and the need which he has, such as the saying of Musa, peace be upon him:

﴿رَبِّ إِنِّي لِمَآ أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ﴾

"My Lord! Truly, I am in need of whatever good that You bestow on me!"[1]

He sought intercession with Allâh, the Most High by mentioning his circumstances, so that He might bestow good upon him. Similar to that is the saying of Zakariyya, peace be upon him:

﴿قَالَ رَبِّ إِنِّي وَهَنَ ٱلْعَظْمُ مِنِّي وَٱشْتَعَلَ ٱلرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَآئِكَ رَبِّ شَقِيًّا﴾

[1] *Al-Qasas* 28:24

"He said: My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, and I have never been unblest in my invocation to You, O my Lord!"[1]

So, all of these types of *Tawassul* are permissible, because they are proper means to attain one's desire.

The Sixth Type: Seeking intercession with Allâh, the Almighty, the All-Powerful through the supplication of a righteous man whose prayer it is hoped will be answered. The Companions, may Allâh be pleased with them, used to ask the Prophet ﷺ to supplicate Allâh for them by general supplications and by specific supplications; it is reported in the *Two Sahihs* in the *Hadith* of Anas bin Malik, may Allâh be pleased with him, that a man entered the *Masjid* on Friday while the Prophet ﷺ was delivering the sermon and he said: "Oh, Messenger of Allâh! The livestock are dying and the roads are cut off; so please pray to Allâh for rain." So he raised his hands and said three times:

«اللَّهُمَّ أَغِثْنَا»

"Oh Allâh! Bless us with rain!"

He had not descended from the pulpit before the rain began to flow down his beard. The rain continued for a whole week and on the following Friday, the same man or another came while the Prophet ﷺ was delivering the sermon and he said: "Oh, Messenger of Allâh! The water is flooding, the houses have collapsed! Please invoke Allâh to stop it." So the Prophet ﷺ raised his hands and said:

«اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا»

"Oh, Allâh! Around us, not on us."

So, in whatever direction he pointed with his hands, the clouds dispersed and cleared away until the people went out walking

[1] *Maryam* 19:4

in the sunshine.[1]

There were many occasions in which the Companions, may Allâh be pleased with them, asked the Prophet ﷺ to supplicate for them for a particular reason. The Prophet ﷺ mentioned that there would be seventy thousand from his nation who would enter Paradise without a reckoning and without punishment. They were those who did not seek to be treated with *Ruqya'*, who did not practice cauterization (as a cure) who did not believe in evil omens, and who relied upon their Lord. Then 'Ukashah bin Mihsan, may Allâh be pleased with him, said: "Oh, Messenger of Allâh! Ask Allâh to make me one of them." He said:

«أَنْتَ مِنْهُمْ»

"You are one of them."[2]

This is also included among the permissible types of *Tawassul*. That is for a person to request another person whose supplication it is hoped will be answered to ask Allâh, the Most High for him, although it should be that the one who makes the supplication desires thereby to gain some benefit for himself, and for his brother who asked him to make the supplication, so that the question is not solely made for himself. This is because if you desire some benefit for your brother and for yourself, it becomes an act of *Ihsan* (beneficence or kindness) towards him, because when a person supplicates for his brother in his absence, the angel says: *Ameen*! And for you is the equivalent of it. In this way, he becomes one of the people of *Ihsan* through this supplication, and Allâh loves *Al-Muhsinun*.

[1] Reported by Al-Bukhari in the Book of Rain Prayers, in the Chapter: Rain Prayers in the *Masjid* in Which Friday Prayers are Held (1013) and by Muslim in the Book of Prayer, in the Chapter on the Supplication in Rain Prayers (897).

[2] Reported by Al-Bukhari in the Book of Medicine, in the Chapter: One Who Has Himself Cauterized or Cauterized Another (5705) and by Muslim in the Book of Faith, in the Chapter: The Evidence That

2. *Incorrect Tawassul* – This is when a person seeks intercession with Allâh, the Most High by some unlawful means, i.e. in a manner unconfirmed by the Islamic Law. *Tawassul* in this manner is vain and invalid, contradicting reason and what has been transmitted in the Qur'ân and the *Sunnah*.

An example of this is when a person seeks intercession with Allâh, the Most High by supplicating to a dead person, asking that person that he supplicate to Allâh for him. This is not a correct lawful means; rather it is from the foolishness of a person that he asks of a dead man to supplicate to Allâh for him. When, if a person dies, his deeds cease and it is not possible for anyone to supplicate for another after his death. It is not possible for even the Prophet ﷺ to supplicate for someone after his death. For this reason, the Companions did not seek intercession with Allâh by asking His Messenger ﷺ to supplicate for them after his death.

When the people were afflicted by drought during the time of 'Umar, may Allâh be pleased with him, he said: "Oh, Allâh! We used to seek intercession with You through our Prophet and You would send rain to us, so now we seek intercession with You through the uncle of our Prophet, so send rain to us."[1]

So Al-'Abbas, may Allâh be pleased with him, stood up and supplicated Allâh, the Most High. So if asking the dead to supplicate was permissible and a valid means, 'Umar, may Allâh be pleased with him, and those with him would have asked the Messenger of Allâh ﷺ to do it, because his supplication would more likely be answered than that of Al-'Abbas, may Allâh be pleased with him. The important thing is that seeking intercession with Allâh, the Most High by asking a dead person to supplicate to Allâh, is an invalid form of *Tawassul* and it is unlawful and impermissible.

Groups of Muslims Will Enter Paradise Without a Reckoning (220).

[1] Reported by Al-Bukhari in the Book of Rain Prayers, in the Chapter: The People Asking the Leader to Pray for Rain if the Rain is Withheld

Another type of *Tawassul* which is not valid is when a person seeks intercession through the honor or rank of the Prophet ﷺ. The honor or rank of the Prophet ﷺ are of no benefit to the supplicator, because they benefit no one except the Messenger ﷺ. As for the supplicator, they do not benefit him so that he might seek intercession with Allâh by them. We have already mentioned that *Tawassul* means undertaking the proper means which bear fruit, so what benefit is there for you in the Messenger ﷺ possessing honor and rank before Allâh?! If you wish to seek intercession with Allâh in the correct way, say: 'Oh, Allâh! By my faith in You and Your Messenger,' or: 'By my love for Your Messenger,' or something similar, because that is the correct and beneficial means (of making *Tawassul*).

Q. 94. What is the meaning of *Al-Wala'* (Loyalty) and *Al-Bara'* (Enmity)?

A. *Al-Bara'* and *Al-Wala'* to Allâh, the Most Glorified means for a person to declare his innocence from all that Allâh has declared innocence, such as in the Words of Him, the Most Glorified, the Most High:

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِىٓ إِبْرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ إِذْ قَالُوا۟ لِقَوْمِهِمْ إِنَّا بُرَءَٰٓؤُا۟ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ ٱللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ ٱلْعَدَٰوَةُ وَٱلْبَغْضَآءُ أَبَدًا﴾

"Indeed there has been an excellent example for you in Ibrahim (Abraham) and those with him, when they said to their people: 'Verily, we are free from you and whatever you worship besides Allah, we have rejected you, and there has appeared between us and you, hostility and hatred for ever.'"[1]

This is with the idolatrous peoples, as Allâh, the Most Glorified says:

From Them (1010).

[1] *Al-Mumtahanah* 60:4

﴿وَأَذَٰنٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلنَّاسِ يَوْمَ ٱلْحَجِّ ٱلْأَكْبَرِ أَنَّ ٱللَّهَ بَرِىٓءٌ مِّنَ ٱلْمُشْرِكِينَ ۙ وَرَسُولُهُۥ﴾

"And a declaration from Allah and His Messenger (ﷺ) to mankind on the greatest day (the 10th of Dhul-Hijjah — the 12th month of Islamic calendar) that Allah is free from (all) obligations to the Mushrikun (polytheists) and so is His Messenger (ﷺ)."[1]

So, it is incumbent upon every believer to declare his innocence of every polytheist and disbeliever. This is regarding people.

It is also an obligation upon every Muslim to declare himself innocent of every deed which is not pleasing to Allâh and His Messenger, even if it is not disbelief, such as sin and disobedience, as He, the Most Glorified says:

﴿وَلَٰكِنَّ ٱللَّهَ حَبَّبَ إِلَيْكُمُ ٱلْإِيمَٰنَ وَزَيَّنَهُۥ فِى قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ ٱلْكُفْرَ وَٱلْفُسُوقَ وَٱلْعِصْيَانَ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلرَّٰشِدُونَ﴾

"But Allah has endeared the faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allah and His Messenger ﷺ) hateful to you. Such are they who are the rightly guided."[2]

If a believer possesses faith, but he is guilty of an act of disobedience, then we treat him with friendship due to his faith, while disliking him for his acts of disobedience. This is something common in our daily lives, for you might take a medicine which has an unpleasant taste that you dislike, but in spite of this, you take it willingly, because there is a cure in it for the illness.

Some people hate a sinning believer more than they hate a disbeliever, which is a strange thing, and it is the opposite of

[1] *At-Tawbah* 9:3

[2] *Al-Hujurat* 49:7

what should be, because the disbeliever is an enemy of Allâh and His Messenger and of the believers, and it is incumbent upon us to hate him with all our hearts:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَقَدْ كَفَرُوا۟ بِمَا جَآءَكُم مِّنَ ٱلْحَقِّ يُخْرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُوا۟ بِٱللَّهِ رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَٰدًا فِى سَبِيلِى وَٱبْتِغَآءَ مَرْضَاتِى ۚ تُسِرُّونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَأَنَا۠ أَعْلَمُ بِمَآ أَخْفَيْتُمْ وَمَآ أَعْلَنتُمْ ۚ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ﴾

"O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islamic Monotheism, this Qur'an, and Muhammad ﷺ), and have driven out the Messenger (Muhammad ﷺ) and yourselves (from your homeland) because you believe in Allah, your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists, as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the Straight Path."[1]

﴿۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلْيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوْلِيَآءَ ۘ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ﴾

"O you who believe! Take not the Jews and the Christians as Awliya' (friends, protectors, helpers), they are but Awliya' of each other. And if any amongst you takes them (as Awliya'), then surely, he is one of them. Verily, Allah guides not those people who are the Zalimun (polytheists, wrongdoers and unjust)."[2]

- Those disbelievers will not be pleased with you until you follow their beliefs and sell your religion:

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[1] *Al-Mumtahanah* 60:1

[2] *Al-Ma'idah* 5:51-52

﴿وَلَن تَرْضَىٰ عَنكَ ٱلْيَهُودُ وَلَا ٱلنَّصَـٰرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ﴾

"Never will the Jews nor the Christians be pleased with you (O Muhammad ﷺ) till you follow their religion."[1]

﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ ٱلْكِتَـٰبِ لَوْ يَرُدُّونَكُم مِّنۢ بَعْدِ إِيمَـٰنِكُمْ كُفَّارًا﴾

"Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed."[2]

This applies to all kinds of disbelief: denial, rejection, belying, polytheism and apostasy.

As for the deeds, we declare ourselves innocent of every unlawful deed, and it is not permissible for us to be fond of unlawful deeds, nor to practice them. We declare ourselves innocent of the sins of the believer who commits acts of disobedience, but we keep good relations with him and we love him, due to the faith he possesses.

Q. 95. What is the ruling on travelling to the lands of the disbelievers? And what is the ruling on travelling for the purpose of tourism?

A. Travelling to the lands of the disbelievers is not permissible, unless three conditions are fulfilled:

1. That the person has (Islamic) knowledge by which he may repel doubts.

2. That he is of a religious character which prevents him from following his desires.

3. That it is necessary for him to travel.

If these conditions are not fulfilled, then it is not permissible to travel to the lands of the disbelievers, due to the temptation or fear of temptation that doing so would include. Likewise, such

[1] *Al-Baqarah* 2:120

[2] *Al-Baqarah* 2:109

journeys are a waste of wealth, because a person spends of lot of money during these travels. However, if there is a need for it, such as for the purpose of obtaining treatment or acquiring knowledge which is not available in his country – and he has (Islamic) knowledge and is of a religious character, as we have described, then there is no objection to it.

As for travelling to the lands of the disbelievers for the purpose of tourism, this is not a need, because he could travel to Muslim countries whose inhabitants maintain Islamic practices. Our country, all praise and thanks are to Allâh, has become a country of tourism now in some places, so he could go to them and spend his vacation there.

Q. 96. Eminent Shaikh, a person works with the disbelievers, what do you advise him to do?

A. We advise this brother who works with the disbelievers to seek work in which there are no enemies of Allâh and His Messenger ﷺ who practice a religion other than Islam. If that is easy for him, that is what is incumbent upon him. But if it is not easy for him, then there is no sin on him, because he is in his work and they are in theirs. However, this is under the condition that there is no affection or love in his heart for them, and that he holds fast to what has been ordained by the Islamic Law, regarding giving salutations to them and answering their salutations and the like, and likewise, that he neither accompanies nor attends their funerals, and that he does not take part in their festivals, and does not offer congratulations to them on such festivals, and at the same time, he should call them to Islam to the best of his ability.

Q. 97. How can we benefit from what the disbelievers have (i.e. their technology skills etc.), without falling into what is prohibited? And do useful things fall under this category?

A. The deeds of the enemies of Allâh and our enemies – and they are the disbelievers – fall into three categories:

1. Acts of worship.
2. Customs.
3. Manufacturing and occupations.

As for the acts of worship, it is well known that it is not permissible for any Muslim to imitate them in their acts of worship and whoever did so is in great danger, because that might lead him to disbelief and leaving Islam.

As for their customs, such as clothing and such like, it is unlawful to imitate them in that, according to the words of the Prophet ﷺ:

«مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ»

"Whoever imitated a people, he is one of them."[1]

As for the manufacturing and occupations, there is no sin in learning from the things which they manufacture, in which there is a general benefit, and utilizing them. This is not considered imitation; rather it is considered participation in beneficial works, which, if one does them, he is not considered to be imitating them (i.e. the disbelievers).

As for the saying of the questioner: And do *useful things fall under this category*? we say that *something being useful is not an evidence unto itself*. Rather we say that these *useful things* if we establish that they are useful, then the Islamic Law testifies to their validity and acceptability, and they are a part of the Islamic Law. But if the Islamic Law testifies to their invalidity, then they are not *useful things*, even if the one who does them claims that they are. If they are neither this nor that, then they go back to the basic principle: If they are acts of worship, then the basic

[1] Reported by Abu Dawud in the Book of Dress, in the Chapter: What Has Been Said Regarding Caps (4031).

principle in acts of worship is prohibition; and if they are not acts of worship, then the basic principle is permissibility. From this it is clear that the *useful of something is* not an independent evidence.

Q. 98. What is the ruling on bringing non-Muslims to the Arabian Peninsula?

A. I fear that bringing non-Muslims to the Arabian Peninsula is a form of disobedience to the Messenger of Allâh ﷺ, since it has been authentically reported from him in *Sahih Al-Bukhari* that he said during his terminal illness:

«أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ»

"Expel the polytheists from the Arabian Peninsula."[1]

In *Sahih Muslim*, it is reported that he said:

«لَأُخْرِجَنَّ الْيَهُودَ وَالنَّصَارَى مِنْ جَزِيرَةِ الْعَرَبِ حَتَّى لَا أَدَعَ إِلَّا مُسْلِمًا»

"I will expel the Jews and Christians from the Arabian Peninsula until there remains none but Muslims."[2]

However, bringing them when there is a need for them, if there are no Muslims who can fulfill this need is permissible, under the condition that they are not given permanent residence.

But having said that it is permissible, if bringing them leads to corruption in religious matters, such as in *'Aqidah* or morality, then it would be unlawful. This is because if something

[1] Reported by Al-Bukhari in the Book of *Jihad* and Military Expeditions, in the Chapter: May Intercession be Sought for the Jews and Christians Living Under Muslim Protection (3053).

[2] Reported by Muslim in the Book of *Jihad* and Military Expeditions, in the Chapter: Expelling the Jews and Christians From the Arabian Peninsula (1767).

permissible involves corruption, it becomes unlawful by virtue of the principle that what leads to the unlawful is itself unlawful, as is well known. Among the types of corruption included in that is the fear of their being loved (by the Muslims) and the acceptance of their disbelief, and the loss of religious fervor due to mixing with them. In the Muslims, all praise and thanks are to Allâh, there is superiority and sufficiency. We ask Allâh for guidance and success.

Q. 99. Eminent Shaikh, some people claim that the reason for the Muslims' backwardness is their adherence to their religion; and the argument which they advance for that is based upon the fact that when the West abandoned all religions and became liberated from them, they reached their present advanced level of civilization. And possibly, they support this misleading argument by pointing out the plentiful rains and agriculture which they have. What is the opinion of Your Eminence?

A. Such words do not emanate from anyone except a person whose faith is weak or one whose faith is lost, who is ignorant of history, and who knows nothing of the causes by which Allâh's Help is attained.

For when the Muslim community adhered to its religion in the early years of Islam, it had might, strength and power, and it held sway over all aspects of life. Indeed, some people say that the only knowledge by which the West benefited was that which they transmitted from the Muslims in the early years of Islam. But the Muslim community has become backward in religious matters, and innovated in Allâh's religion with things that are not part of it in beliefs, in words and in deeds. This has resulted in tremendous underdevelopment and backwardness. And we know for certain and we call upon Allâh, the Almighty, the All-Powerful to witness this that were we to return to the

religious beliefs and practices of our ancestors, we would have might and prestige and ascendancy over all mankind.

This is why, when Abu Sufyan spoke to Heraclius, the King of Rome – and Rome at that time was considered the most powerful nation – about the beliefs and practices of the Messenger ﷺ and his Companions, may Allâh be pleased with them, he (Heraclius) said: "If what you say is true, then he will take possession of what is beneath my feet." Then when Abu Sufyan and his companions left the presence of Heraclius, he said: "The matter of Ibn Abi Kabshah[1] has become very important. The King of Rome fears him."[2]

As for the advances which have taken place in the disbelieving, heretical Western countries, in the field of manufacture and others, if we look at our religion, we find that it does not forbid that. But unfortunately, we have lost this and that: We have lost our religion and we have lost our material world; but in any case, the Islamic religion does not oppose this progress; in fact, Allâh, the Most High says:

﴿وَأَعِدُّوا۟ لَهُم مَّا ٱسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ ٱلْخَيْلِ تُرْهِبُونَ بِهِۦ عَدُوَّ ٱللَّهِ وَعَدُوَّكُمْ﴾

"And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of Allah and your enemy."[3]

And He says:

﴿هُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ ذَلُولًا فَٱمْشُوا۟ فِى مَنَاكِبِهَا وَكُلُوا۟ مِن رِّزْقِهِۦ﴾

"He it is Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it); so walk in the

[1] Referring to the Messenger of Allah ﷺ.

[2] Reported by Al-Bukhari in the Book of the Beginning of Creation.

[3] *Al-Anfal* 8:60

path thereof and eat of His provision."[1]

And He, the Most High says:

﴿هُوَ ٱلَّذِى خَلَقَ لَكُم مَّا فِى ٱلْأَرْضِ جَمِيعًا﴾

"He it is Who created for you all that is on earth."[2]

And also other Verses which announce clearly to man that he may profit, work and benefit, but not at the expense of his religion. And these disbelieving communities were originally disbelievers: The religion which they followed is a false religion. So their rejecting it is the same as if they follow it – there is no difference. And Allâh, the Most Glorified, the Most High says:

﴿وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ﴾

"And whoever seeks a religion other than Islam, it will never be accepted of him."[3]

Even though the people of the Scripture, the Jews and Christians, have a degree of superiority over other disbelievers, as far as the Hereafter is concerned, they and others (i.e. other disbelievers) are equal. This is why the Prophet ﷺ swore that there is no Jew or Christian who hears from him, and then does not follow the message he brought, he will be one of the inhabitants of the Fire. So, they are originally disbelievers, whether they follow Judaism or Christianity or they do not follow them.

As for the rains and other things which they receive, they are being subjected to a trial and a test thereby from Allâh, the Most High. He has advanced for them the good things to the life of this world, as the Prophet ﷺ said to 'Umar bin Al-Khattab, may Allâh be pleased with him, when he observed the marks left by his sleeping mat on his side, he cried, and said to

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[1] *Al-Mulk* 67:15

[2] *Al-Baqarah* 2:29

[3] *Aal 'Imran* 3:85

him: "Oh, Messenger of Allâh! Persia and Rome live in the splendor in which they do, and you are in this situation." So he ﷺ said:

«يَا عُمَرُ، هَؤُلَاءِ قَوْمٌ عُجِّلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي حَيَاتِهِمُ الدُّنْيَا، أَمَا تَرْضَى أَنْ تَكُونَ لَهُمُ الدُّنْيَا، وَلَنَا الآخِرَةُ»

"Oh, 'Umar! Those people have had their good things advanced to them during their lives in this world. Are you not happy that they should have the life of this world and we should have the Hereafter?"[1]

In addition, they are afflicted by drought, disasters, earthquakes and destructive storms, as is well known. It is always reported on the radio, in the newspapers, and other media, but the one who posed the question about it is blind, Allâh has taken away his sight, so he does not know the true state of affairs. So, my advice to him is to turn to Allâh, the Almighty, the All-Powerful in repentance for these ideas before death comes to him, and to return to his Lord, and he should know that there is neither power, nor prestige nor victory, nor dominion for us unless we return to the religion of Islam in a true manner which is confirmed by our words and our deeds. He should know that what those disbelievers are following is false, not true, and that their eternal dwelling will be the Fire, as Allâh has informed us in His Book and upon the tongue of His Messenger ﷺ. This provision with which Allâh has blessed them is only a trial and a test, and the advance of good things, when they die, they will be separated from these blessings and go to the Hell-fire, where their distress, pain and sadness will be

[1] Reported by Al-Bukhari in the Book of the Beginning of Creation, in the Chapter: The Chamber and the High Vantage Point (2428) and by Muslim in the Book of Divorce, in the Chapter on *Eela'* (swearing to stay away from one's wife for four months) and Seclusion From the Wives (1479).

increased for them. This is from the Wisdom of Allâh, the Almighty, the All-Powerful that He provides for those people, because as I said, they are not safe from the disasters which afflict them, such as earthquakes, drought, storms, floods and the like. So, I ask Allâh for the one from whom this question emanated, that He guide him and grant him success, and that He return him to the truth, and make us all understand our religion, verily, He is the Most Generous, the Most Kind.

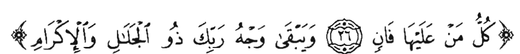
Q. 100. Some people say that correcting pronunciation is not important, as long as the heart is sound; what is the advice of Your Eminence?

A. If what is intended by correcting pronunciation is speech in the Arabic language, then that is correct, because it is not important for sound *'Aqidah* if speech is ungrammatical with regard to the Arabic language, as long as the meaning is understood and is correct.

However, if what is intended by correcting pronunciation is abandoning words which are evidence of disbelief and *Shirk*, then the saying is not correct. Indeed, correct pronunciation is important and it is not possible for us to say to a person: Say whatever you want, as long as the intention is correct, rather we say that words are restricted by what has been brought by the Islamic Law.

Q. 101. What is the ruling on the saying: 'May Allâh perpetuate your days'?

A. The saying: 'May Allâh perpetuate your days' is a transgression in supplication, because perpetuation of days (i.e. life) is impossible and it is negated by the Words of Allâh, the Most High:



"Whatsoever is on it (the earth) will perish. And the Face of your Lord full of Majesty and Honor will remain forever."[1]

And the Words of Him, the Most High:

﴿وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ ٱلْخُلْدَ أَفَإِيْن مِّتَّ فَهُمُ ٱلْخَـٰلِدُونَ﴾

"And We granted not to any human being immortality before you (O Muhammad ﷺ); then if you die, would they live forever?"[2]

Q. 102. Some people ask by Allâh's Face, saying: 'I ask you by Allâh's Face for such and such,' what is the ruling on this saying?

A. Allâh's Face is greater than that a person should ask some material thing by it, making his request by Allâh's Face, like the means by which he makes intercession in order to achieve his aim from this man. So no one should ask such a question, i.e. no one should say: 'May Allâh's Face be upon you,' or: 'I ask you by Allâh's Face,' or anything similar.

Q. 103. What is the ruling on saying: 'May Allâh prolong your existence,' and 'May your life be prolonged'?

A. It should not be said: 'May Allâh prolong your existence,' because prolonged existence could be good and it could be bad, for the most evil of people is one whose existence is prolonged and whose deeds are evil; therefore, if he said: 'May Allâh prolong your existence in obedience to Him,' or the like, there is no objection to that.

Q. 104. Frequently, we see written on walls the Name of His Majesty: Allâh and next to it is the name: Muhammad ﷺ, or we find it written on papers or on books, or on some copies of the Qur'ân; is placing them there correct?

[1] *Ar-Rahman* 55:26-27

[2] *Al-Anbiya'* 21:34

A. Placing them there is not correct, because this places the Prophet ﷺ as a rival to Allâh, equaling Him. If anyone saw this writing and he did not know better, he would be convinced that they were equals and the same, therefore, the name of the Messenger of Allâh ﷺ should be removed. There remains doubt regarding the writing of Allâh alone, because it is a word spoken by the *Sufis*, which they make a substitute for *statements of remebrance*, saying: Allâh, Allâh, Allâh, for this reason, it should also be eliminated and Allâh and Muhammad should not be written on walls, nor on papers, nor on anything else.

Q. 105. What is the ruling on this expression: 'Allâh is asking about your situation'?

A. This expression: 'Allâh is asking about your situation' is not permissible, because it implants the delusion that Allâh, the Most High does not know the situation, and has to ask about it, and it is well known that that is an abominable thing. The speaker does not in fact mean to say that something is hidden from Allâh, and that He needs to ask about it, but this expression could convey this meaning, or make someone believe that this is the intended meaning. So, it must be avoided and instead you should say: 'I ask Allâh that He honor you,' or that 'He be Kind to you,' or the like.

Q. 106. What is the ruling on the saying: 'So-and-so, to whom mercy has been shown,' and 'Allâh has encompassed him with His Mercy,' and 'He has moved on to the Mercy of Allâh'?

A. There is no objection to the saying: 'So-and-so, to whom mercy has been shown,' and 'Allâh has encompassed him with His Mercy,' because the saying: 'to whom mercy has been shown' is a form of expressing optimism and hope and it is not a way of stating a fact. If it is a form of expressing optimism and hope, then there is no objection to it.

As for the saying: 'He has moved on to the Mercy of Allâh,' it appears to me that it is likewise a form of expressing optimism and hope and not a way of stating a fact, because such things are from the affairs of the unseen and it is not possible to speak decisively about it. Likewise, it should not be said: 'He has moved on to the Highest Companion.'

Q. 107. What is the ruling on these expressions: In the name of the nation, in the name of the people, and in the name of Arabism?

A. If a person intends by these expressions to say that he is speaking on behalf of the Arabs or on behalf of the citizens of the country, then there is no objection to that, but if he intended thereby to seek blessings and help, then it is a form of *Shirk* and it could even be major *Shirk*, according to how the one who says it intended in his heart to glorify the thing from which he sought help.

Q. 108. What is the ruling on the saying of the common people: 'You have blessed us,' and 'Blessings have visited us'?

A. When the common people say: 'You have blessed us,' they do not intend what they intend when they say it regarding Allâh, the Almighty, the All-Powerful; they only mean to say: 'A blessing has come to us through your visit,' and it is correct to attribute blessings to a person. When the Verse of *Tayammum* was revealed after 'Aishah, may Allâh be pleased with her, lost a necklace, Usaid bin Hudair, may Allâh be pleased with him, said: "It is not the first blessing of yours, Oh, family of Abu Bakr."[1]

[1] Reported by Al-Bukhari in the Book of *Tayammum* (334) and by Muslim in the Book of Menstruation, in the Chapter on *Tayammum* (289).

Seeking blessings will be one of these two categories:

1. That the request for blessings is through something lawful and well known, such as the Noble Qur'ân; Allâh, the Most High says:

﴿وَهَٰذَا كِتَٰبٌ أَنزَلْنَٰهُ مُبَارَكٌ﴾

"And this (the Qur'an) is a blessed Book which We have sent down."[1]

From His Blessings is that whoever acted upon it and performed *Jihad* by it, he will achieve victory, and Allâh has saved many communities from *Shirk*. Also from His Blessings, is that (reciting) one letter of the Qur'ân is rewarded as ten good deeds, and this saves time and effort for a person.

2. That the request for blessings be through something perceptible and well known, such as knowledge, for such a man seeks blessings from Allâh through his knowledge and calling people to good. Usaid bin Hudair, may Allâh be pleased with him, said: "It is not the first blessing of yours, Oh, family of Abu Bakr." And Allâh sometimes causes good things to come through the hands of some people, which He does not cause to come by the hands of others.

There are imagined, false blessings, such as those claimed by the *Dajjals* who say that so-and-so, the deceased whom they claim to be Allâh's *Wali* has sent down from his blessings to someone, and such like claims. This blessing is false, and there is no effect from it. Satan might have some effect in the matter, but they are no more than physical effects, due to the fact that Satan serves this *Shaikh*, and so it is a trial (for the people).

As for the way to know whether these are true or false blessings, it is known by the condition of the person. If he is one of the pious *Awliya'* of Allâh, who adhere to the *Sunnah* and who

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[1] *Al-An'am* 6:92

avoid innovations, Allâh might place in his hands good and blessings which He does not place in the hands of others. However, if he contradicts the Book (of Allâh) and the *Sunnah*, or calls to that which is false, then his blessing is imaginary; and the devils might be bringing this in order to help him in his falsehood.

Q. 109. What is the ruling on the saying of people: 'Fate intervened' and 'Allâh's Providence intervened'?

A. The saying of people: *'Al-Qadar* intervened' and 'Allâh's Decree intervened' is incorrect, because it means that *Al-Qadar* acted wrongly by intervening, and that it is like an unwelcome intruder in the matter, in spite of the fact that it, i.e., *Al-Qadar* is the root of the matter. So, how can it be said that it intervened?! Therefore, it is more correct to say: 'But Allâh's Ordainment and His *Qadar* occured,' or *'Al-Qadar* took effect,' or the like. Like this is the saying: 'Allâh's Decree intervened.' It is better to replace it with the saying: 'Allâh's Decree took place' or 'Allâh's Decree required (it).'

Q. 110. We hear and read the expression 'freedom of thought,' and it is a call to freedom of belief; what are your comments regarding this?

A. Our comment on this is that anyone who declares it permissible for a person to have freedom of belief, that he is free to believe in whatever religion he wishes is a disbeliever. Everyone who believes that it is permissible for someone to follow a religion other than the religion of Muhammad ﷺ is a disbeliever in Allâh, the Almighty, the All-Powerful, who must repent, and if he does so, (all well and good) but if not, then he must be executed.

Religions are not ideas, they are revelation from Allâh, the Almighty, the All-Powerful, which He sends down to His

Messengers in order that His worshippers follow it. This word, I mean the word concept, by which it is intended religion, should be removed from the vocabularies of Islamic books, because it leads to this false meaning. That is, it is said about Islam that it is a concept, and that *An-Nasraniyyah* is a concept and that Judaism is a concept; and by *An-Nasraniyyah*, I mean what its followers call *Al-Maseehiyyah* (Christianity). This leads to the idea that all of these types of Legislation are simply earthly ideas or concepts which are embraced by those people who wish to do so. Whereas the fact is that the Heavenly Religions are Heavenly Religions from Allâh, the Almighty, the All-Powerful which mankind must believe to be Revelation from Allâh, by which His creatures worship Him, and it is not permissible to describe them as ideas.

In short, whoever believed that it is permissible for a person to follow any religion he wishes, and that he is free in what he follows, then such person is a disbeliever in Allâh, the Almighty, the All-Powerful, because Allâh, the Most High says:

﴿وَمَن يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَن يُقْبَلَ مِنْهُ﴾

"And whoever seeks a religion other than Islam, it will never be accepted of him."[1]

And He says:

﴿إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ﴾

"Truly, the religion with Allah is Islam."[2]

So, it is not permissible for anyone to believe that a religion other than Islam is permissible, that it is allowed for a person to worship by it. In fact, if he believes this, then the scholars have declared that he is a disbeliever, who is outside the pale of Islam.

[1] *Aal 'Imran* 3:85
[2] *Aal 'Imran* 3:19

Q. 111. Is it permissible for a person to say to a *Mufti*[1] : What is the ruling of Islam on such and such, or: What is the view of Islam?

A. It should not be said: 'What is the ruling of Islam on such and such,' or: 'What is the view of Islam,' because he might make a mistake, in which case, what he said would not be the ruling of Islam. But if the ruling is a clear evidence, then there is no objection to that, such as when he says: What is the ruling of Islam on eating dead meat? Then we would say: The ruling of Islam on eating dead meat is that it is unlawful.

Q. 112. What is the ruling on the sayings: *'Az-Zuruf* willed that such and such should occur' and *'Al-Aqdar* willed such and such'?

A. The sayings: *'Al-Aqdar* willed' and *'Az-Zuruf* willed' are detested expressions, because the word *Az-Zuruf* (circumstances) is the plural of *Zarf* and they are periods of time, and a period of time does not have any will. Likewise, *Al-Aqdar* (the decrees) is the plural of *Qadar* and *Qadar* does not have any will, for it is only Allâh, the Almighty, the All-Powerful Who wills. Yes, if a person said: 'Allâh's *Qadar* necessitated such and such,' there is no objection to that. But as for will, it is not permissible to attribute it to *Al-Aqdar,* because will means want or desire, and an adjective has no desire, only the noun which it describes has desire.

Q. 113. What is the ruling on saying: 'So-and-so is a *Shaheed* (martyr)'?

A. The answer to that is that testifying that someone is a *Shaheed* is in two forms:

1. That it is tied to a general description, such as the saying:

[1] *Mufti*: An Islamic scholar with the requisite knowledge to deliver legal verdicts.

Every person who is killed in Allâh's Cause is a martyr, or: whoever is killed defending his property is a martyr, or: whoever died from plague is a martyr, and the like. Then this is permissible, as reported in the evidences (from the *Sunnah*). In these cases one is testifying to something which has been informed about by Allâh's Messenger ﷺ. By our saying: 'it is permissible,' we mean that it is not forbidden, although testifying to it is an obligation, since we are obliged to believe whatever the Messenger of Allâh ﷺ tells us.

2. That the testimony is tied to a particular person. Such as your saying to a particular individual that he is a martyr; this is not permissible except for a person about whom the Prophet ﷺ has testified that he is a martyr or about whom the Muslim community is agreed that he is a martyr. Al-Bukhari, may Allâh have mercy on him, has explained this in his words: Chapter: It Should not be Said: So-and-so, the martyr. Ibn Hajr said in *Al-Fath* in volume 6, page 90: That is, in a positive manner, unless it is by way of revelation. And it is if he was referring to the *Hadith* of 'Umar, may Allâh be pleased with him, in which it is stated that he delivered a sermon saying: You say in your battles that so-and-so is a martyr and so-and-so died as a martyr and it might be that he overburdened his riding beast (i.e. and it fell on him and killed him). So do not say that; instead, say as the Messenger of Allâh ﷺ said:

«مَنْ مَاتَ فِي سَبِيلِ اللهِ، أَوْ قُتِلَ فَهُوَ شَهِيدٌ»

"Whoever died or was killed in Allâh's Cause, he is a martyr."

And this is a *Hasan Hadith* reported by Ahmad and Sa'id bin Mansur and others, by way of Muhammad bin Sireen, on the authority of Abul-'Ajfa', from 'Umar. (end of quote)

And (it is not permissible) because testifying to something cannot be done without knowledge of it, and a man being a martyr is conditional upon him fighting, so that the Word of

Allâh is supreme. But this is a hidden intention, and there is no way to know of it, which is why the Prophet ﷺ said, indicating that:

«مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللهِ - وَاللهُ أَعْلَمُ بِمَنْ يُجَاهِدُ فِي سَبِيلِهِ -»

"The like of the Mujahid in Allâh's Cause and Allâh knows better who is the Mujahid in Allâh's Cause."[1]

And he ﷺ said:

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يُكْلَمُ أَحَدٌ فِي سَبِيلِ اللهِ - وَاللهُ أَعْلَمُ بِمَنْ يُكْلَمُ فِي سَبِيلِهِ - إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ وَكَلْمُهُ يَثْعَبُ دَماً، اللَّوْنُ لَوْنُ الدَّمِ، وَالرِّيحُ رِيحُ الْمِسْكِ»

"By Him in Whose Hand is my soul, no one will be wounded in Allâh's Cause and Allâh knows better who was wounded in His Cause except that on the Day of Resurrection he will come forth with his wound having the color of blood, but the fragrance of musk."[2]

Al-Bukhari reported them both from the *Hadith* of Abu Hurairah, may Allâh be pleased with him. But whoever appeared to be righteous, we hope that he is so, yet we do not testify for him to that effect, nor do we hold a bad opinion of him. Hope is a level between the two levels (i.e. stating categorically that someone is a martyr and stating categorically that he is not). However, in the life of this world, we treat him according to the rulings of the martyrs, so if he was killed during *Jihad* in Allâh's Cause, he will be buried bloodied in his clothes, and without (funeral) prayer being conducted over

[1] Reported by Al-Bukhari in the Book of *Jihad* and Military Expeditions, in the Chapter: The Best of People is a Believer Who Struggles With His Person and His Wealth in Allah's Cause (2787).

[2] Reported by Al-Bukhari in the Book of *Jihad* and Military Expeditions, in the Chapter: Whoever Goes out in the Cause of Allah, the Almighty, the All-powerful (2803).

him, and if he was one of the other martyrs (who died of plague etc.), he will be washed and placed in a shroud and prayer will be conducted over him.

And (it is not permissible) because, if we testified for someone that he is a martyr, that testimony would necessitate that we testify that he is in Paradise, and that contradicts the practice of *Ahlus-Sunnah*, for they do not testify that anyone is in Paradise except one for whom the Prophet ﷺ has described, or one whom he has mentioned by name. Others among them opined that it is permissible to testify to that for one whom the (Muslim) community unanimously agree was praiseworthy. This was the opinion of Shaikhul-Islam Ibn Taimiyyah, may Allâh have mercy on him.

From this it is clear, that it is not permissible for us to testify that a particular person is a martyr, unless there is evidence or consensus to that effect. But if anyone's outward appearance suggests that he is righteous, then we hope that he is so, as mentioned previously, and that is sufficient praise for him. And knowledge of him is with Allâh, the Most Glorified, the Most High.

Q. 114. What is the opinion of Your Eminence regarding the use of the word *Sudfah*?[1]

A. Our opinion regarding this saying is that there is no objection to it, and this is something which is common knowledge. I believe that there are some *Ahadith* using this expression: We chanced upon the Messenger of Allâh ﷺ, the Messenger of Allâh ﷺ chanced upon us, but no particular *Hadith* comes to mind at the moment in this regard.[2]

[1] *Sudfah*: Chance, coincidence.

[2] Reported by Al-Bukhari in the Book of Provision, in the Chapter: A Wife's Working in Her Husband's House (5361) and by Muslim in the Book of the Virtues of the Companions (4491), (4496).

Coincidence and chance regarding the actions of a person are matters of fact, because a person does not know the unseen, so something might happen to him by chance without him being aware of it, without advance warning, and without him expecting it. But with regard to the Actions of Allâh, this does not happen, because everything is known to Allâh, and everything with Him is according to a pre-ordained measure, and nothing ever happens that is by chance to Him. But with regard to you and I, we might meet coincidentally without being aware of it, and without forewarning, this is called *Sudfah*, and there is no sin in it. But as regards the Action of Allâh, this is something forbidden and it is impermissible (to say).

Q. 115. What is the opinion of His Eminence the Shaikh, may Allâh reward him with goodness, regarding the expressions: 'Islamic idea' and 'Islamic thinker'?

A. The expression 'Islamic idea' is one which we should beware of, since it necessitates that we consider Islam to be equivalent to ideas, the likes of which it is permissible to accept or reject. This is a great danger which has been introduced to us by the enemies of Islam without us being aware of it.

As for the expression 'Islamic thinker,' I do not know of any objection to it, because it is a description of a Muslim man and a Muslim man is a thinker.

Q. 116. Is it correct to divide the religion into superficial matters (such as the beard) and primary matters?

A. Dividing the religion into superficial matters and primary matters is incorrect and invalid, because all of the religion is of primary importance, all of it is beneficial to the worshipper, all of it brings him closer to Allâh, the Almighty, the All-Powerful, a person is rewarded for all of it, he benefits from all of it by the increase in his faith, and his humility towards his Lord, the Almighty, the All-Powerful, even in matters relating to clothing,

appearance, and suchlike.

All of these things, if a person does them seeking to get closer to Allâh, the Almighty, the All-Powerful, and in obedience to His Messenger ﷺ, then he will be rewarded for them. Superficial matters, as we know, are not beneficial, and may be discarded. There is nothing of this nature in the Islamic religion nor in Islamic Law. Rather, all of the Islamic Law is of the essence, and a person benefits from it if his intention is purely and sincerely for Allâh, and he obeys the Messenger of Allâh ﷺ with *Ihsan*.

It is incumbent upon those who propagate this saying to think about the matter carefully, so that they may know the truth, and the correct view, after which, they should follow it, and abandon expressions such as these. It is true that there are matters of great importance in the Islamic religion, such as the five pillars of Islam, which have been made clear by the Messenger ﷺ in his words:

«بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصَوْمِ رَمَضَانَ، وَحَجِّ بَيْتِ اللهِ الْحَرَامِ»

"Islam is built upon five (pillars): To testify that none has the right to be worshipped except Allâh and that Muhammad is the Messenger of Allâh, to establish prayer, to pay Zakah, to fast the month of Ramadan, and to perform pilgrimage (Hajj) to the Sacred House."[1]

There are other things that are of less importance than these, but there are no superficial matters in it, such that a person does not benefit from them, or that he may throw aside and discard.

[1] Reported by Al-Bukhari in the Book of Faith, in the Chapter: Your Supplication is Your Faith (8) and by Muslim in the Book of Faith, in the Chapter: Explanation of the Pillars of Islam and its Great Supports (16).

As for the matter of the beard, there is no doubt that growing it is an act of worship, because the Prophet ﷺ commanded it, and everything which the Prophet ﷺ ordered is an act of worship which brings a person closer to his Lord. Indeed, it is a part of the guidance of the Prophet ﷺ and all of his brothers, the Messengers, peace be upon them, as Allâh, the Most High said regarding Harun, that he said to Moses, peace be upon them:

﴿يَبْنَؤُمَّ لَا تَأْخُذْ بِلِحْيَتِى وَلَا بِرَأْسِىٓ﴾

"O son of my mother! Seize (me) not by my beard, nor by my head!"[1]

And it has been authentically reported from the Prophet ﷺ that growing the beard is a part of the *Fitrah* upon which Allâh created mankind, so growing it is a part of worship, it is not a custom, nor is it a superficial matter, as claimed by those who say that it is.

Q. 117. What is the ruling on the saying: 'He has been buried in his final abode'?

A. The saying of a person: 'He was buried in his final abode' is not permissible, because if you said 'in his final abode' then that necessitates that the grave is the last thing for him, and that implies rejection of Resurrection. It is well known to the generality of the Muslims, that the grave is not the last thing, except to those who do not believe in the Last Day. For them, the grave is the last thing but as for the Muslim, the last thing for him is not the grave. A Bedouin heard a man reciting the Words of Allâh, the Most High:

﴿أَلْهَىٰكُمُ ٱلتَّكَاثُرُ ۝١ حَتَّىٰ زُرْتُمُ ٱلْمَقَابِرَ﴾

"The mutual rivalry (for piling up of worldly things) diverts you,

[1] *Ta-Ha* 20:94

until you visit the graves (i.e. till you die)."[1]

And he said: "By Allâh, the visitor is not a resident." Because one who visits some place, goes from there, and so there must be a Resurrection and this is correct.

For this reason, we must avoid this expression and it should not be said of the grave that it is the final abode, because the final abode is either Paradise or the Fire on the Day of Resurrection.

Q. 118. Is it correct to apply the expression *Al-Maseehiyyah*[2] to Christianity and *Maseehi*[3] to the Christian?

A. There is no doubt that the Christians' claim to be followers of the Messiah, after the advent of the Prophet ﷺ, is incorrect, because if it were correct, they would have believed in Muhammad ﷺ, since their belief in Muhammad ﷺ is belief in the Messiah, 'Isa, the son of Maryam, peace be upon him, as Allâh, the Most High says:

﴿وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَٰبَنِىٓ إِسْرَٰٓءِيلَ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ فَلَمَّا جَآءَهُم بِٱلْبَيِّنَٰتِ قَالُوا۟ هَٰذَا سِحْرٌ مُّبِينٌ﴾

"And (remember) when 'Isa (Jesus), son of Maryam (Mary), said: 'O Children of Israel! I am the Messenger of Allah unto you, confirming the Taurat [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.' But when he (Ahmad, i.e. Muhammad ﷺ) came to them with clear proofs, they said: 'This is plain magic.'[4]

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[1] *At-Takathur* 102:1-2

[2] *Al-Maseehiyyah*: The Religion of the Messiah.

[3] *Maseehi*: Messianic.

[4] *As-Saff* 61:6

The Messiah, 'Isa the son of Maryam, peace be upon him, did not give them the glad tidings of Muhammad ﷺ except that they might follow the Message which he brought. Because giving glad tidings of something that is not beneficial is vain talk, which could not possibly proceed from a person of even the slightest of intelligence, let alone from one of the noble Messengers of strong will, 'Isa the son of Maryam, peace be upon him, and he whom 'Isa the son of Maryam informed the children of Israel of is Muhammad ﷺ. Allâh said:

﴿فَلَمَّا جَآءَهُم بِٱلْبَيِّنَٰتِ قَالُوا۟ هَٰذَا سِحْرٌ مُّبِينٌ﴾

"But when he (Ahmad, i.e. Muhammad) came to them with clear proofs, they said: This is plain magic."

This is a clear evidence that the Messenger whom he informed about has already come, but they disbelieved in him, and said that this is plain magic. So, if they have disbelieved in Muhammad ﷺ, then this is disbelief in 'Isa the son of Maryam, peace be upon him, who gave them the glad tidings of Muhammad ﷺ, in which case, it is not correct for them to claim allegiance to him, and to say that they are followers of the Messiah, since if they truly were, they would have believed in the glad tidings which the Messiah, the son of Maryam gave to them. Allâh has imposed a commitment and a covenant upon 'Isa the son of Maryam and others among the Messengers, peace be upon them, to believe in Muhammad ﷺ, as He, the Most High says:

﴿وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلنَّبِيِّۦنَ لَمَآ ءَاتَيْتُكُم مِّن كِتَٰبٍ وَحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِۦ وَلَتَنصُرُنَّهُۥ قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِى قَالُوٓا۟ أَقْرَرْنَا قَالَ فَٱشْهَدُوا۟ وَأَنَا۠ مَعَكُم مِّنَ ٱلشَّٰهِدِينَ﴾

"And (remember) when Allah took the Covenant of the Prophets, saying: 'Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allah), and afterwards there will

come to you a Messenger (Muhammad ﷺ) confirming what is with you; you must, then, believe in him and help him.' Allah said: 'Do you agree (to it) and will you take up My Covenant (which I conclude with you)?' They said: 'We agree.' He said: 'Then bear witness; and I am with you among the witnesses (for this).'"[1]

And the one who brought that which confirms what is with them is Muhammad ﷺ, according to the Words of Allâh, the Most High:

﴿وَأَنزَلْنَآ إِلَيْكَ ٱلْكِتَـٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلْكِتَـٰبِ وَمُهَيْمِنًا عَلَيْهِ ۖ فَٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ ۖ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ عَمَّا جَآءَكَ مِنَ ٱلْحَقِّ ۚ﴾

"And We have sent down to you (O Muhammad ﷺ) the Book (this Qur'an) in truth, confirming the Scripture that came before it and Mohaymin (trustworthy in highness and a witness) over it (old Scriptures). So, judge among them by what Allah has revealed, and follow not their vain desires, diverging away from the truth."[2]

In short, the claim of the Christians to be followers of the Messiah, 'Isa the son of Maryam is belied by the facts, because they have disbelieved in the glad tidings of the Messiah, 'Isa the son of Maryam, and the subject of that news was Muhammad ﷺ, and their disbelief in him is disbelief in 'Isa the son of Maryam.

Q. 119. What is your opinion regarding the expression: 'Allâh forbid'?

A. I dislike that anyone should say: 'Allâh forbid,' because it might be imagined by his saying 'Allâh forbid' that someone

[1] *Aal 'Imran* 3:81
[2] *Al-Ma'idah* 5:48

forces Allâh to do something and so he says: 'Allâh forbid.' And as the Messenger of Allâh ﷺ said:

«لَا مُكْرِهَ لَهُ»

"There is none who can force Him."

The Messenger ﷺ said:

«لَا يَقُولُ أَحَدُكُمْ: اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ، اللَّهُمَّ ارْحَمْنِي إِنْ شِئْتَ، وَلَكِنْ لِيَعْزِمِ الْمَسْأَلَةَ، وَلْيُعَظِّمِ الرَّغْبَةَ فَإِنَّ اللهَ لَا مُكْرِهَ لَهُ، وَلَا يَتَعَاظَمُهُ شَيْءٌ أَعْطَاهُ»

"None of you should say: 'Oh, Allâh, forgive me if You will, oh, Allâh, show mercy to me if You will,' but (instead) he should be resolute in his request, and firm in his desire, because there is none who can force Allâh, and there is nothing so great to Allâh that He cannot grant it."[1]

It is better to say 'May Allâh not ordain' rather than 'Allâh forbid,' because it is less likely that something which is not permissible regarding Allâh, the Most High will be imagined.

Q. 120. When someone dies, some people say:

﴿يَٰٓأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ ۝٢٧ ٱرْجِعِىٓ إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً﴾

"(It will be said to the pious — believers of Islamic Monotheism:) O (you) the one in (complete) rest and satisfaction! Come back to your Lord, — well-pleased (yourself) and well-pleasing (unto Him)!"[2]

What is the ruling on this?

A. It is not permissible to apply this to a particular individual, because this is a testimony that he is one of this group (i.e. those who will enter Paradise).

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[1] Reported by Al-Bukhari in the Book of Invitations, in the Chapter:

[2] *Al-Fajr* 89:27-28

فتاوى الصلاة

Fatawa Relating to Prayer

Q. 121. What is the basic principle regarding purification from *Al-Hadath* and *Al-Khabath*?

A. The basic principle regarding purification from *Al-Hadath* is that it is purified by water. There is no purification except with water, whether the water is clear or altered by something pure. The most authoritative opinion is that if water is altered by something pure, then it continues to be known as water and it does not lose its purifying nature; rather it is pure in itself and it purifies other things. But if no water is found, or it is feared that harm will result from using it, then its use may be waived in favor of *Tayammum*, which is performed by striking the ground with the palms of the hands, then wiping the face with them, then wiping them together. This is regarding purification from *Al-Hadath*.

As for purification from *Al-Khabath*, any agent may be used to remove *Al-Khabath*, whether it be water or any other medium by which purification is achieved; this is because what is meant by purification from *Al-Khabath* is the removal of that impure thing by any medium of removal. So, if that impure thing is removed by water or petrol or any other liquid or dry cleaning agent whatsoever, then that will be purification for it. However, the impurity of a dog must be washed seven times, the first of them with dust.

From this we understand the difference between what brings about purification in matters of *Al-Khabath* and what brings about purification in matters of *Al-Hadath*.

Q. 122. Is impurity removed by anything other than water? And does steam which is used to clean coats purify them?

A. Removing impurity is not an act of worship in itself. The removal of impurity is only the elimination of some dirty impure thing. So, by whatever means the impurity is removed,

then that thing is a purifier for it, whether it be water, petrol or any remover. So, when the impure substance is removed by any means whatsoever, it is considered a purifier for it. This is so, even, according to the most authoritative opinion which was the chosen opinion of Shaikhul-Islam, Ibn Taimiyyah, if it is removed by sun or wind, because the place is cleaned by it. This is because it is, as I said, an impure filthy substance, and wherever it is found that place becomes impure due to it, and whenever it is removed, the place returns to its origin, i.e. to pure state. So, everything which removes an impure substance and its traces, except that one is pardoned for the color which will not wash out, is a purifier for it, and based upon this, we say: If the impurity is removed by it, then steam which is used to clean coats is a purifier.

Q. 123. What is the ruling on water which has altered due to remaining for a long period of time?

A. This water is pure, even if it is altered, because it has not altered due to any external adulteration, but only due to having remained for a long time in this place. And there is no objection to making ablution (*Wudu'*) with it and the ablution in that case is valid.

Q. 124. What is the wisdom behind the prohibition of wearing gold for men?

A. You should know, oh, questioner, as should every person who reads this reply, that the wisdom behind the rulings of the Islamic Law, for every believer, is the saying of Allâh and that of His Messenger ﷺ, according to the Words of Allâh, the Most High:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ﴾

"It is not for a believer, man or woman, when Allah and His

Messenger (ﷺ) have decreed a matter that they should have any option in their decision."[1]

So, to anyone who asks us about something the obligation or prohibition of which is proven by the Book (of Allâh) and the *Sunnah*, then we reply: The reason for that is the Saying of Allâh, the Most High, or the saying of His Messenger ﷺ. This reason is sufficient for every believer. This is why when 'Aishah, may Allâh be pleased with her, was asked why the menstruating woman must make up for her fasts and not her prayers, she replied: We were afflicted by that (i.e. menstruation) and we were ordered to make up for the fasts and we were not ordered to make up for the prayers.[2] This is because a text from the Book (of Allâh), or the *Sunnah* of the Messenger of Allâh ﷺ, is reason enough for every believer. However, there is no objection to a person asking about the reason, and seeking the wisdom behind the Judgements of Allâh, the Most High. (Such discussion) increases one's peace of mind, and by it, the lofty stature of the Islamic Law is demonstrated. For the judgements are related to their reasons, and it is also possible to make analogies through such judgements if the reason for this judgement for which there is a text, is confirmed in some other matter for which there is no text. So, knowledge of the Islamic wisdom behind something has these three benefits in it.

Having said that, we say in reply to the question: It has been confirmed from the Prophet ﷺ that he forbade the wearing of gold for men and not women. The reason for this is that gold is one of the most expensive things by which a person beautifies and adorns himself, and so it is an adornment and jewelry, and

[1] *Al-Ahzab* 33:36

[2] Reported by Al-Bukhari in the Book of Menstruation, in the Chapter: The Menstruating Woman Does no Make up for Prayer (321); and by Muslim in the Book of Menstruation, in the Chapter on the Obligation to Make up for Fasting (335).

a man is not intended for such a thing as this. That is, he is not a person who is made complete or perfected by something else; rather a man is complete within himself due to his manliness and because he does not need to beautify himself for another person in order to make him like him. This is different with a woman, for a woman is incomplete and needs something to complete her beauty, and because of that she wants to complete her beauty by the most expensive type of jewelry in order to encourage the improvement of relations between her and her husband. For this reason, it is permitted for a woman to adorn herself with gold, but not for a man. Allâh, the Most High says, in describing a woman:

﴿أَوَمَن يُنَشَّؤُا۟ فِى ٱلْحِلْيَةِ وَهُوَ فِى ٱلْخِصَامِ غَيْرُ مُبِينٍ﴾

"(Like they then for Allah) a creature who is brought up in adornments (wearing silk and gold ornaments, i.e. women), and who in dispute cannot make herself clear?"[1]

From this the ruling of the Islamic Law regarding the prohibition of men wearing gold is made clear.

I would like to take this opportunity to advise those men who are tempted to adorn themselves with gold, because in doing so, they are disobeying Allâh and His Messenger ﷺ and they have attached feminine attributes to themselves and have placed a brand of fire on their hands to adorn themselves. This is confirmed from the Prophet ﷺ, so they must repent to Allâh, the Most Glorified, the Most High. And if they wish to adorn themselves with silver, within the limits of the Islamic Law, there is no sin in that. Likewise, they may wear other metals besides gold, and there is no sin on them if they wear rings made from it, as long as it does not reach the level of immoderation.

[1] *Az-Zukhruf* 43:18

Q. 125. What is the ruling on having gold teeth?

A. It is not permissible for men to have gold teeth, except in cases of necessity. This is because it is not permissible for men to wear gold and to adorn themselves with it. As for the woman, if it was the custom of women to beautify themselves with gold teeth, then there is no sin in it, and she may cover her teeth with gold if it is the custom to beautify oneself with it, and it does not constitute waste, according to the saying of the Prophet ﷺ:

«أُحِلَّ الذَّهَبُ وَالْحَرِيرُ لِإِنَاثِ أُمَّتِي»

"Gold and silk have been made lawful to the women of my community."[1]

If a woman died in this state, or a man died, and he has a gold tooth which he wore due to necessity, then it should be removed, unless it is feared that it will cause mutilation, that is, it is feared that the gum will be torn, in that case it should be left. This is because gold is considered to be wealth, and wealth is inherited by the heirs after his death, so leaving it in the deceased to be buried is a waste of wealth.

Q. 126. What is the ruling on answering the call of nature (urine) which leads to the private parts being exposed in places where ablution (for prayer) is made?

A. It is not permissible for a person to reveal his private parts so that they would be seen by those for whom it is unlawful. So, if a person uncovers his private parts in washrooms prepared for ablution and the people see them, he will be a sinner due to that. The scholars of Islamic Jurisprudence, may Allâh have

[1] Reported by At-Tirmithi in the Book of Clothing, in the Chapter: What Has Been Said Regarding Silk and Gold (1720); and by An-Nasa'i in the Book of Adornments, in the Chapter: The Prohibition of Gold for Men (5163).

mercy on them, have said that in this situation, it is incumbent upon a man to clean his private parts with stones, or tissues or some other permissible material (*Istijmar*) instead of water (*Istinja'*). This means that he answers the call of nature far away from the people, cleaning the place where the excreta came out with three wipes or more. They said that this is only required because if he uncovered his private parts in order to wash them, they would be seen by the people and that is something unlawful, and if something has the status of being the only way of eliminating something that is unlawful, then that thing is obligatory.

Based upon this, we say in reply: It is not permissible for a man to reveal his private parts in front of people in order to wash them; instead, he must try to relieve himself somewhere such that no one can see him.

Q. 127. What is the ruling on urinating while standing?

A. Urinating while standing is permissible under two conditions:

1. That he is safe from being soiled by the urine.
2. That he is safe from anyone seeing his private parts.

Q. 128. What is the ruling on entering the toilet with a copy of the Qur'ân?

A. The scholars say that it is not permissible for a person to enter the toilet with the Qur'ân, because, as is well known, the Qur'ân should be esteemed and exalted in a manner which makes it unbefitting that it should be taken into this place. And Allâh is the Granter of success.

Q. 129. What is the ruling on entering the toilet with papers that bear the Name of Allâh on them?

A. It is permissible to enter the toilet with papers on which

Allâh's Name is written, as long as they are in one's pocket and are not seen, but hidden. In most cases, names of individuals are not free of Allâh, the Almighty, the All-Powerful's Names, such as 'Abdullah, 'Abdul-'Aziz and the like.

Q. 130. If a person is in the toilet, how can he say: *Bismillah* (in the Name of Allâh)?

A. If a person is in the toilet, he should say: *Bismillah* in his heart, not in spoken words. This is because the obligation to say *Bismillah* in ablution and bathing is not a strong one, as Imam Ahmad, may Allâh have mercy on him, said: Nothing has been authentically reported from the Prophet ﷺ about saying '*Bismillah*' at the time of making ablution. This is why Al-Muwaffaq, the author of *Al-Mughni* and others held the view that saying *Bismillah* is a *Sunnah*, not an obligation.

Q. 131. What is the ruling on facing the *Qiblah* or turning one's back to it when answering the call of nature?

A. Scholars have differed on this question, holding a number of opinions:

Some of the scholars held that it is forbidden to face the *Qiblah* and to turn one's back to it when one is outside buildings. As evidence of that, they cited the *Hadith* of Abu Ayyub, may Allâh be pleased with him, in which it is stated that the Prophet ﷺ said:

«لَا تَسْتَقْبِلُوا الْقِبْلَةَ بِغَائِطٍ وَلَا بَوْلٍ وَلَا تَسْتَدْبِرُوهَا، وَلَكِنْ شَرِّقُوا أَوْ غَرِّبُوا»

"Do not face the Qiblah when defecating or urinating, and do not turn your backs to it; instead, face to the east or the west."[1]

[1] Reported by Al-Bukhari in the Book of Ablution, in the Chapter: Do not Face the *Qiblah* When Urinating or Defeacating (144); and by Muslim in the Book of Purification, in the Chapter: How to Cleanse

Abu Ayyub said: When we came to *Ash-Sham*[1] we found that the toilets already built there were facing towards the *Qiblah*. We turned our faces away from them and begged forgiveness of the Lord.

They said that this refers to outdoor toilets, but as for toilets inside, it is permissible to both face, or turn one's back to the *Qiblah*. This is based upon the *Hadith* of Ibn 'Umar, may Allâh be pleased with them, in which he said: One day, I went up to the roof of Hafsah's house and I saw Allâh's Messenger ﷺ answering the call of nature facing towards *Ash-Sham* and with his back towards the *Ka'bah*.[2]

Some of the scholars said that it is not permissible to face towards the *Qiblah*, nor is it permissible to turn one's back to it in any circumstances. It does not matter whether one is inside a building or outside. They cited the aforementioned *Hadith* of Abu Ayyub, as evidence and they responded to the *Hadith* of Ibn 'Umar in a number of ways, including:

1. The *Hadith* of Ibn 'Umar refers to an event prior to the prohibition.

2. The prohibition is to be given preference, because a prohibition changes the basic principle, which is permissibility, and the change from the basic principle is to be given precedence.

3. That the *Hadith* of Abu Ayyub is speech (i.e. the saying of the Prophet ﷺ) and the *Hadith* of Ibn 'Umar is action, and it is not possible for an action of the Prophet to contradict his statement. Rather it is possible that it (the action) was a special case, or that it was due to forgetfulness, or that there

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Oneself After Relieving Oneself (59).

[1] *Ash-Sham*: The area comprising modern-day Syria, Lebanon, Jordan and Palestine.

[2] Reported by Al-Bukhari in the Book of Ablution, in the Chapter: Whoever Defeacated on Two Bricks (145).

was some other excuse for it.

The most authoritative opinion in this matter, in my view, is that it is forbidden to both face the *Qiblah* and to turn one's back to it, when answering the call of nature out of doors, and it is permissible to turn one's back to it inside buildings, but not to face towards it. This is because the prohibition of doing so is authenticated and there are no special circumstances which merit an exception to it, but the prohibition of turning one's back towards the *Qiblah* is particularized by an action. Also, turning one's back towards it is a lesser evil than facing towards it, which is why, and Allâh knows better, it has been mitigated when a person is inside a building, but it is better not to turn one's back to it, if it is possible.

Q. 132 If wind is expelled from a person, must he perform *Istinja'*?

A. The expulsion of wind from a person's rear invalidates his ablution, according to the words of the Prophet ﷺ:

«لَا يَنْصَرِفْ حَتَّى يَسْمَعَ صَوْتاً أَوْ يَجِدَ رِيحًا»

"No one should leave (i.e. the prayer), unless he hears a sound or smells an odor."[1]

But it is not necessary to perform *Istinja'*, because nothing has been emitted which would necessitate washing. Accordingly, if wind is emitted, it is necessary to perform ablution, and ablution is sufficient, i.e. to wash his face, rinse his mouth and inhale water into his nose, wash his hands up to the elbows,

[1] Reported by Al-Bukhari in the Book of Ablution, in the Chapter: Ablution Should not be Made Due to Doubt Until it is Positively Ascertained (137); and by Muslim in the Book of Menstruation, in the Chapter: Evidence That One Who is Sure That He is in a State of Ritual Purification, Then He Becomes Unsure Whether He Has Passed Wind May Pray With That State of Ritual Purification (361).

wipe over his head and wipe his ears, and wash his feet up to the ankles.

Here I would like to draw attention to a matter which is unknown to many people, and it is that some people urinate or defecate before the time comes for prayer, then they perform *Istinja'*. Then if the time for prayer comes and they wish to make ablution, some of them think that they must repeat the *Istinja'* and wash the private parts a second time. This is not correct, because when a person washes his private parts after the emission, the place has become clean, and if it is clean, then there is no need to repeat the washing. The purpose of *Istinja'* and *Istijmar* as legislated by the Islamic Law, with its well known conditions, is to clean the place, so if it is cleaned, then it will not return to a state of impurity, unless the emission (of urine or feces) is repeated once more.

Q. 133. When is the use of the *Siwak* confirmed? And what is the ruling on the *Siwak* for one who is waiting to pray during the (Friday) *Khutbah*?

A. The use of the *Siwak* is confirmed when one rises from sleep, upon entering the house, upon performing ablution and when the prayer is about to begin. There is no objection to one who is waiting to pray using it. However, during the*Khutbah*, he should not use the *Siwak*, because that will distract him, unless he is feeling drowsy, in which case, he may use the *Siwak* in order to repel sleepiness.

Q. 134. Is saying *Bismillah* during ablution an obligation?

A. Saying *Bismillah* during ablution is not an obligation, but it is a *Sunnah* and this is because there is some doubt concerning the authenticity of its *Hadith*. Imam Ahmad, may Allâh have mercy on him, said: Nothing has been confirmed in this matter. Imam Ahmad, may Allâh have mercy on him, as is well known

to all, is one of the leaders of the religion and one of the scholars of the *Hadith* of this religion. So if he said that nothing has been confirmed in this matter, then its *Hadith* remains doubtful, and if there is doubt regarding its authenticity, a person should not allow himself to force the worshippers of Allâh to do something which has not been confirmed from the Messenger of Allâh ﷺ. For this reason, I hold the view that saying *Bismillah* is a *Sunnah*, but whoever considers the *Hadith* to be authentic must hold the view that saying *Bismillah* is an obligation. Because the correct meaning of the saying of the Prophet ﷺ:

«لَا وُضُوءَ»

"There is no ablution (for one who does not mention the Name of Allâh over it)."[1]

is that it is a negation of the validity of the ablution, not a negation of its completeness.

Q. 135. What is the ruling on circumcision for men and for women?

A. The ruling on circumcision is an area of disagreement. The most correct opinion, however, is that circumcision is an obligation for men and a *Sunnah* for women. The reason for the difference between them is that there is a benefit in circumcision for men, which is related to one of the conditions for the acceptance of prayer. That is purification, because if the foreskin remains, when the urine comes out of the urethral opening, it will remain and collect in the foreskin, and it will become a cause of burning or inflammation, or because of it, every time he moves, something (i.e. urine) will come out, and then he will become ritually impure.

As for the woman, the maximum benefit which it brings is that

[1] Reported by At-Tirmithi in the Book of Purification.

it will reduce her lust, that is, her desire, and that is in the pursuit of perfection, and it is not a type of removing something harmful.

The scholars have imposed a condition for the obligation of circumcision, that he does not fear any harm to himself. If he fears for himself that he will die or become ill, then it is not an obligation, because obligations do not remain obligations in the presence of inability or when there is fear of death or harm.

The evidences for the obligation of circumcision for men are:

1. That a number of *Ahadith* have been related in which the Prophet ﷺ ordered those who embraced Islam to have themselves circumcised.[1] The basic principle regarding an order is that it implies an obligation.

2. Circumcision is a feature which distinguishes the Muslims from the Christians, to the extent that the Muslims were able to identify their dead in battles by their circumcision, and they said that circumcision is a distinguishing mark. Since it is a distinguishing mark, it is obligatory due to the obligation for the Muslim to be different from the disbeliever. For this reason, imitating the disbelievers is unlawful, according to the statement of the Prophet ﷺ:

«مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ»

"Whoever imitated a people, he is one of them."[2]

3. Circumcision is a form of cutting something from the body, cutting something from the body is unlawful, and the unlawful is not made lawful except by something obligatory. Based upon this, circumcision is obligatory.

4. The responsibility for the circumcision of an orphan is

[1] Reported by Imam Ahmad 3:415.

[2] Reported by Abu Dawud in the Book of Clothing, no. 4031.

undertaken by his guardian and this is an infringement upon his (i.e. the orphan's) wealth because he will give the one who performs the circumcision his payment. If it were not an obligation, it would not be permissible (for the guardian) to take anything from his (the orphan's) wealth or body.

These evidences from the traditions and those based on reason prove the obligation of circumcision for men.

As for woman, there is doubt regarding its obligation upon her, and the most apparent view is that it is an obligation for men, not women. There is a weak *Hadith*, which is:

«الْخِتَانُ سُنَّةٌ فِي حَقِّ الرِّجَالِ، وَمَكْرُمَةٌ فِي حَقِّ النِّسَاءِ»

"Circumcision is a Sunnah for men and a sign of respect for women."[1]

If this *Hadith* were authentic, it would merely be explanatory (about the ruling on male circumcision and the ruling on female circumcision).

Q. 136. If a person has false teeth, is it required for him to remove them when he rinses his mouth (during ablution)?

A. If a person has false teeth, it would appear that it is not incumbent upon him to remove them. Similar to this is the ring, and it is not obligatory to remove a ring when making ablution. Rather it is better to move it, but that is not an obligation, because the Prophet ﷺ used to wear it, and it has not been transmitted that he used to remove it when performing ablution. It is more likely that this would prevent water from reaching the skin than that these false teeth would, especially since for some people, removing these teeth and putting them back is difficult.

[1] Reported by Imam Ahmad in *Al-Musnad* (5:75).

Q. 137. Is a person performing ablution required to take a new handful of water for his ears?

A. It is not necessary to take a new handful of water for the ears. Rather it is not even preferred, according to the most correct opinion. This is because none of those who described the ablution of the Prophet ﷺ mentioned that he used a new handful of water for his ears, so it is better to wipe the ears with the wetness which remains on the hands after the wiping off the head.

Q. 138. What is the meaning of sequence (*Tarteeb*) in ablution? And what is meant by continuance (*Muwalah*) in ablution? And what is the ruling on these matters?

A. Sequence in ablution means to begin with what Allâh began with, and Allâh began by mentioning the washing of the face, then washing the hands, then the wiping of the head, then washing the feet. Allâh did not mention washing the hands before washing the face, because washing the hands before washing the face is not an obligation, rather it is a *Sunnah*. This is the meaning of sequence, that you begin with the limbs of ablution in the same sequence as that ordered by Allâh, the Almighty, the All-Powerful, because when the Prophet ﷺ performed *Hajj* and went out to perform *Sa'y*, he began it from As-Safa and when he approached it, he recited:

﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ﴾

"Verily, As-Safa and Al-Marwah (two mountains in Makkah) are of the Symbols of Allah."[1]

[and said]:

«أَبْدَأُ بِمَا بَدَأَ اللهُ بِهِ»

[1] *Al-Baqarah* 2:158

"I begin with what Allâh began with."[1]

This makes it clear that he only went to As-Safa before Al-Marwah in order to begin with what Allâh began.

As for continuance, it means not to wash the limbs at different times, separating some from others; an example of this is if a person washed his face, then he wished to wash his hands, but he delayed it. Then, the continuance would be lost, and in that case, it would be incumbent upon him to repeat the ablution from the beginning. This is because the Prophet ﷺ saw a man who had performed ablution and on his foot was a portion equal in size to a nail which had not been touched by water. He said to him:

«ارْجِعْ فَأَحْسِنْ وُضُوءَكَ»

"Go back and perform your ablution well."[2]

In the narration of Abu Dawud:

«أَمَرَهُ أَنْ يُعِيدَ الْوُضُوءَ»

"He ordered him to repeat the ablution."

This proves that continuance is a condition for the acceptance of the ablution. And (it is also an obligation) because ablution is a single act of worship, and a single act of worship is not made with one part on top of another, even though it is composed of different parts. So, the correct view is that sequence and continuance are both obligations in ablution.

Q. 139. If a person performed ablution and he forgot to wash a limb, what would be the ruling?

[1] Reported by Muslim in the Book of *Hajj*, in the Chapter: A Description of the *Hajj* of the Prophet ﷺ.

[2] Reported by Muslim in the Book of Purification, in the Chapter: The Obligation to Wash All Parts of the Body Necessary for Purification (243).

A. If a person performed ablution and he forgot to wash a limb, if he remembered it soon afterwards, then he may wash it and what comes after it. An example of this would be that a person performed ablution and he forgot to wash his left hand, so he washed his right hand and then he wiped over his head and his ears, then washed his feet. After he finished washing his feet, he remembered that he did not wash his left hand. We say to him: Wash the left hand, wipe your head and ears and wash your feet, in order to maintain the correct sequence, because it is obligatory to perform ablution in the correct sequence, as mentioned by Allâh, the Almighty, the All-Powerful in His Words:

﴿فَٱغْسِلُوا۟ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ وَٱمْسَحُوا۟ بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى ٱلْكَعْبَيْنِ﴾

"Wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles."[1]

However, if he did not remember until a long period of time had passed, then he must repeat his ablution from the beginning. Such as, when a person performs the ablution and he forgets to wash his left hand, then he finishes his ablution and goes on until a lengthy period of time has passed. Then he later remembers that he did not wash the left hand, he must repeat the ablution from the beginning, as continuance has been lost, and continuance between the washing of the limbs is a condition for the acceptance of ablution.

But he should know that if he was in doubt – that is to say, after finishing the ablution, he was in doubt over whether or not he washed his left hand or right hand, or whether he had rinsed his mouth or inhaled water into his nose – then he should pay no attention to this doubt. Rather he should continue and pray

[1] *Al-Ma'idah* 5:6

and there is no sin upon him. This is because no regard is paid to doubts about acts of worship after one has completed them. For if we paid any heed to them, we would open up the door to the whispering (of Satan) to the people, and every person would be in doubt about his acts of worship. So, it is from the Mercy of Allâh, the Almighty, the All-Powerful that those matters which are the subject of doubt after the act of worship has been performed, are disregarded, and a person should not pay any attention to them, unless he is certain of some defect, in which case, he must correct it. And Allâh knows better.

Q. 140. If the water is cut off during ablution, then it returns and the limbs have become dry, should a person base his action on what he has already done, or repeat the ablution?

A. This is based upon the meaning of the word: *Muwalah*, and whether it is a condition for the acceptance of ablution. The scholars hold two opinions regarding the basic ruling in the matter:

1. That *Muwalah* is a condition and ablution is not valid without continuation. If some of it is separated from the rest, then it is not valid – and this is the most authoritative view, because ablution is a single act of worship and all parts of it must be connected. If we hold that *Muwalah* is an obligation, and that it is a condition for the validity of the ablution, then what is the definition of *Muwalah*?

Some of the scholars said that *Muwalah* is to not delay washing a limb such that what was washed before it has become dry, due to the passage of a moderate amount of time, unless he delayed it due to some reason related to purification. An example of this is if there was some paint on one of his limbs, and he tried to remove it, and he was delayed by removing this paint until his limbs became dry. Then he should base his action upon what

has already been done and continue, even though he had delayed for a long time. Because it is a delay related to the act of purification.

But if his delay was in order to obtain water, such as the case mentioned in the question, then some of the scholars say that the *Muwalah* has been lost and accordingly, he must repeat the ablution from the beginning. Others say that *Muwalah* is not lost, because the situation is not of his choice, and he is still waiting to continue his ablution. According to this, if the water returns, he should base his actions on what he has done, even though his limbs have dried. The basis of this is that among the scholars who say that *Muwalah* is an obligation and a condition for validity, some hold the view that *Muwalah* is not determined by the drying of the limb, but by what is customary. Therefore, whatever is commonly considered to be a break in continuity, that is a break, and what is not generally considered to be a break is not a break. Like those who are waiting for water to be present when it is cut off: They are now engaged in obtaining water in the view of the people, and this is not considered to be a pause between the beginning of the ablution and the end of it. So, they base their action on what has preceded, unless the period of time is prolonged so much that it takes it outside of *what is customary,* in which case, they must start from the beginning. And doing this is easy.

Q. 141. What is the ruling on the ablution of a woman whose nails are covered with what is known as nail polish?

A. What is known as nail polish is a substance which is placed on the nails, used by women, and it forms a skin, so it is not permissible for a woman, if she is praying, to use it, because it prevents water from reaching the nails during ablution. The use of everything which prevents water from reaching the skin is impermissible for a person making ablution or bathing, because

Allâh says:

﴿فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ﴾

"...wash your faces and your hands."[1]

If this woman has nail polish on her nails, then it will prevent the water from reaching them, and so it cannot be correctly said that she has washed her hands, so she will have left out an obligatory part of the ablution or the bathing.

As for one who is not praying, such as the menstruating woman, there is no sin upon her if she uses it, unless this action is considered to be a characteristic of the women of the disbelievers, in which case, it would be impermissible since it is imitation of them.

I have heard that some people have delivered a verdict stating that it is similar to wearing socks and that it is permissible for a woman to use it for a day and a night if she is resident, and for three days and three nights of she is travelling. But this verdict is incorrect, since not everything with which people cover their bodies follows the same ruling as socks. Because the Islamic Law has permitted wiping over them due to the need for that in most cases, because the foot needs to be kept warm and covered, since it contacts the ground, stones, cold and other such things. So, the Islamic Law has singled out the foot for wiping over. It might also be compared to wearing a turban. But this is not correct, because the place of the turban is the head and the obligation of the head (in ablution) is lighter in the first place, since the obligation of the head (in ablution) is to wipe over it, as opposed to the hand, in which case washing it is obligatory. For this reason, the Prophet ﷺ did not permit a woman to wipe over her gloves, even though they are a cover for the hands. This proves that it is not permissible for a person to compare any covering that prevents water from reaching the

[1] *Al-Ma'idah* 5:6

skin with a turban or gloves.

It is incumbent upon the Muslim to strive to the utmost of his ability to ascertain the truth, and not to embark upon delivering a legal verdict without being aware that Allâh, the Most High will ask him about it, because he is representing the Law of Allâh, the Almighty, the All-Powerful. And Allâh is the Granter of success and the Guide to the Straight Path.

Q. 142. What is the description of the ablution legislated by the Islamic Law?

A. The description of the ablution legislated by the Islamic Law is in two forms:

1. The obligatory form, without which ablution is invalid, that is the description mentioned in the Words of Allâh, the Most High:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ فَٱغْسِلُواْ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ وَٱمْسَحُواْ بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى ٱلْكَعْبَيْنِ﴾

"O you who believe! When you intend to offer As-Salat (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles."[1]

That is, washing the face once – which includes rinsing the mouth and inhaling water up into the nose, washing the hands from the fingertips up to the elbows once – and the person performing ablution must remember his hands when he washes his arms, and he must wash them along with his arms, because some people are careless of this and they only wash their arms, and this is a mistake. Then he wipes over his head once and included in it, i.e. the head are his ears, then he washes his feet up to the ankles once. This is the description of the obligatory ablution that must be performed.

[1] *Al-Ma'idah* 5:6

2. As for the second manner of performing ablution, it is the preferred manner, and we shall describe it now, with Allâh's Help. That is for a person to say: *Bismillah* when beginning his ablution, washing his hands three times, then rinsing the mouth and sniffing water up into the nose three times with three handfuls of water. Then he washes his face three times, then his hands up to the elbows three times, beginning with the right, then the left. Then he wipes over his head once, wetting his hands and passing them from the front of his head to the back, and then back to the front again. Then he wipes his ears and inserts his forefingers into each ear, wiping the outside of them with his thumbs. Then he washes his feet up to the ankles three times, beginning with the right and then the left. After that he says:

«أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ»

(Ashhadu Alla Ilaha Illallahu Wahdahu La Shareeka Lahu, Wa Ashhadu Anna Muhammadan 'Abduhu Wa Rasuluhu. Allâhu-maj'alnee Minat-Tawwabeena Waj'alnee Minal-Mutatahhireen)

"I testify that none has the right to be worshipped except Allâh, Alone, without partners and I testify that Muhammad is His servant and His Messenger. Oh, Allâh! Make me one of those who turn to You in repentance and who purify themselves."

If he does that, the eight doors of Paradise will be opened for him, and he may enter through any one he chooses. Thus the *Hadith* has been confirmed from the Prophet ﷺ in which he said that to 'Umar, may Allâh be pleased with him.[1]

[1] Reported by Muslim in the Book of Purification, in the Chapter: The Preferred Statements of Remembrance Following Ablution (234).

A Message on the Manner of Purification of the Sick Person

His Eminence the Shaikh, may Allâh, the Most High have mercy on him, said:

All praise and thanks are to Allâh, we praise Him, we seek His Aid, we ask His Forgiveness, we turn in repentance to Him, and we seek shelter with Allâh from the wickedness of ourselves and the evil of our deeds. Whomsoever Allâh guides, there is none who can misguide him, and whomsoever Allâh leaves astray, there is none who can guide him. I testify that none is worthy of worship except Allâh, Alone, without partners, and I testify that Muhammad is His worshipper and His Messenger, may the peace of Allâh and His most abundant blessings be upon him, his family, Companions and those who follow them faithfully. As for what follows:

This is a brief message concerning what is incumbent upon the sick regarding their purification and prayers. There are special rulings for the sick person due to his situation, the observance of which the Islamic Law requires, because Allâh, the Most High sent His Prophet, Muhammad ﷺ with the true and tolerant religion, which is based on ease and facility; Allâh, the Most High says:

﴿وَمَا جَعَلَ عَلَيْكُمْ فِي ٱلدِّينِ مِنْ حَرَجٍ﴾

"and has not laid upon you in religion any hardship."[1]

And He, the Most High says:

﴿يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ﴾

"Allah intends for you ease, and He does not want to make things difficult for you."[2]

[1] *Al-Hajj* 22:78

[2] *Al-Baqarah* 2:185

And He, the Most High says:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوا وَأَطِيعُوا﴾

"So keep your duty to Allah and fear Him as much as you can."[1]

And the Prophet ﷺ said:

«إِنَّ الدِّينَ يُسْرٌ»

"Verily, the religion is easy."[2]

And he ﷺ said:

«إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ»

"And if I order you to do something, then do of it as much as you can."[3]

Based upon this fundamental rule, Allâh, the Most High has lightened their acts of worship for those who have an excuse, in accordance with their excuse, so that they are able to devote their acts of worship to Allâh, the Most High without difficulty or hardship and all praise and thanks are due to Allâh, the Lord of the worlds.

How Does the Sick Person Purify Himself?

1. It is incumbent upon the sick person to purify himself with water, so he must perform ablution (*Wudu'*) due to minor impurities, and he must bathe (*Ghusl*) due to major impurities.

2. If he is unable to purify himself with water due to inability, or fear that it will increase his sickness, or delay his recovery, then

[1] *At-Taghabun* 64:16

[2] Reported by Al-Bukhari in the Book of Faith, in the Chapter: The Religion is Easy (39).

[3] *Al-Bukhari* in the Book of Holding Fast to the Qur'an and the *Sunnah*. In the chapter following the *Sunnah* and Muslim (the book of Merit) Veneration chapter what is disliked of asking too may questions with what does not concern one. (1337)

he should perform *Tayammum* (dry ablution).

3. How to perform *Tayammum*: By striking clean earth with both hands once and wiping over the whole face with them, then wiping his hands together.

4. If he is unable to purify himself unaided, then someone else should wash him or perform *Tayammum* by striking the clean earth once with his hands and then wiping them over the face and hands of the sick person. Likewise, if he is unable to perform ablution himself, another person may do it for him.

5. If there is a wound in one of the limbs to be cleaned, then he should wash it with water, but if washing it with water will have an (adverse) effect on it, he may wipe over it, by making his hand wet and then passing it over it. If wiping it will also (adversely) effect it, then he may perform *Tayammum* instead.

6. If he has a compound fracture in one of his limbs which has a dressing on it, or a plaster cast, then he should wipe over it with water instead of washing it, and he does not need to perform *Tayammum*, because wiping takes the place of washing.

7. It is permissible to perform *Tayammum* by striking a wall, or any other pure thing which has dust on it. If the wall is covered with something which is not of the earth, such as paint, then he may not use it to perform *Tayammum*, unless there is dust on it.

8. If it is not possible to perform *Tayammum* on the ground or against a wall or anything else which has dust on it, then there is no objection to him placing dust in a container or a handkerchief and making *Tayammum* with it.

9. If he performed *Tayammum* for a prayer and he remained in a state of ritual purity until the time of the next prayer, then he may pray with the first *Tayammum* and he does not need to repeat the *Tayammum* for the next prayer, because he is still in a state of ritual purity and there is nothing to invalidate it.

10. It is an obligation on the sick person to cleanse his body from

impurities, but if he is unable to do so, he should pray as he is and his prayer will be valid, and he does not have to repeat it.

11. It is an obligation on the sick person to pray in clean clothes, and if they become soiled, he must clean them or change into clean clothes. If this is not possible, he may pray as he is, and his prayer will be valid, and he does not have to repeat it.

12. It is incumbent upon the invalid to pray on a clean surface, and if the place becomes soiled, then he must wash it or change it for something clean, or cover it with something clean. If that is not possible, then he should pray in that situation and his prayer will be valid, and he does not have to repeat it.

13. It is not permissible for the sick person to delay his prayer until after its stated time due to his inability to achieve purification. Instead, he must purify himself as much as he can, then perform the prayer at its stated time, even if there is some pollution on his body, on his clothing, or the place where he prays which he is unable to remove.

Q. 143. What is the ruling on removing the socks each time one makes ablution in order to protect one's purification?

A. This contradicts the *Sunnah*, and in it, there is an imitation of the *Rawafidh*[1] who do not permit the socks to be wiped over. The Prophet ﷺ said to Al-Mughirah, when he wished to remove his leather socks for him:

«دَعْهُمَا فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ»

"Leave them, for I enter the two of them (feet) into them while they were both pure."[2] And then he wiped over them.

[1] *Rawafidh*: A term commonly used to refer to Shiites.

[2] Reported by Al-Bukhari in the Book of Ablution, in the Chapter: If He Donned His *Khuffs* When He Was in a State of Ritual Purity (206); and by Muslim in the Book of Purification, in the Chapter on Wiping Over the Leather *Khuffs* (274) (79).

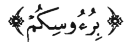
Q. 144. Regarding the estimation of the time for wiping over leather socks, when does it begin?

A. This question is a most important one which people need an explanation of. For this reason, we shall make the answer broader than the question, Allâh Willing. So we say: Wiping over leather socks is confirmed by the evidence of the Book (of Allâh) and the *Sunnah*: as for the Book (of Allâh), it is in the Words of Him, the Most High:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ فَٱغْسِلُوا۟ وُجُوهَكُمْ وَأَيْدِيَكُمْ
إِلَى ٱلْمَرَافِقِ وَٱمْسَحُوا۟ بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى ٱلْكَعْبَيْنِ﴾

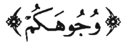
"O you who believe! When you intend to offer As-Salat (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles."[1]

When your feet is recited as *Arjulikum*, it means that it follows from His Words:



"(wipe over) your heads".

So, it is included with what is wiped over (i.e. the head). The recitation used by people, in the *Mushaf, Arjulakum* follows from His Words:



"your faces".

So, it is included with what is washed; thus, the feet according to the two recitations are either washed or wiped over, and the *Sunnah* has made clear when they are washed, and when they are wiped over: They are washed when they are uncovered, and

[1] *Al-Ma'idah* 5:6

they are wiped over when they are covered by leather socks or the like.

As for the *Sunnah*, it has been widely reported from the Prophet ﷺ that he wiped over his leather socks, and the scholars considered it to be *Mutawatir*,[1] as the one who wrote these poetic verses said:

> "Included in what has been reported in a *Mutawatir* fashion is the *Hadith*: Whoever lied.[2]
>
> And: Whoever built a house (Masjid) for Allâh, hoping for a reward for it.[3]
>
> And a seeing (Allâh)[4] intercession, and the pool *(Al-Kawthar)*,[5]
>
> And wiping over leather socks, and these are some of them."

Wiping over the leather socks has been reported in the *Ahadith* from the Prophet ﷺ in *Mutawatir* fashion. Wiping over them is preferable to removing them and washing the feet, if a person donned them while he was in a state of ritual purity. This is why, when Al-Mughirah bin Shu'bah, may Allâh be pleased with him, wanted to remove the leather socks of the Messenger

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[1] *Mutawatir*: A *Hadith* which is reliably reported from so many different sources in each level of its chain, as to make it impossible to doubt its authenticity.

[2] "Whoever deliberately lied against me, let him prepare his place in the Fire." (Reported by Al-Bukhari, Muslim, At-Tirmithi, Abu Dawud, Ibn Majah, Ahmad and Ad-Darimi).

[3] "Whoever built a *Masjid* for Allah, hoping for a reward for it, Allah will build for him a house in Paradise." (Reported by Al-Bukhari, Muslim, At-Tirmithi, Ibn Majah, Ahmad and Ad-Darimi).

[4] "You will not be harmed by seeing Allah, the Almighty, the All-powerful on the Day of Resurrection." (Reported by Al-Bukhari and Muslim).

[5] Reported by Al-Bukhari, Muslim, At-Tirmithi, Abu Dawud, Ibn Majah, Ahmad and Malik).

of Allâh ﷺ when he was performing ablution, he said to him:

«دَعْهُمَا فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ»

*"Leave them, for I enter the two of them (feet) into them while they were both pure."*And then he wiped over them.

But there are conditions related to wiping over leather socks:

1. That he wore them while he was in a state of complete ritual purity, free from both minor and major impurities. If he put them on while he was not in a state of ritual purity, it is not right to wipe over them.

2. That the wiping takes place during the period when wiping is permissible, as we shall explain, Allâh, Willing.

3. That the wiping is done during minor purity, i.e. *Wudu'*. But if it becomes necessary for a person to perform complete ablution (*Ghusl*), then he must remove his leather socks in order to wash the whole of his body, and for this reason, the leather socks may not be wiped over in case of major impurity, as reported in the *Hadith* of Safwan bin 'Asal, may Allâh be pleased with him, who said:

"The Messenger of Allâh ﷺ used to order us not to remove our leather socks when we were travelling for three days and three nights, unless it was due to major impurity."[1]

These are the three conditions for the permissibility of wiping over leather socks.

As for the period of time, it is one day and one night for the resident, and three days and three nights for the traveller. No regard is paid to the number of prayers, it is only the time period which is considered. The Messenger ﷺ defined it as one

[1] Reported by An-Nasa'i in the Book of Purification, the Prescribed Time for Wiping Over the *Khuffs*; and by At-Tirmithi in the Chapter: What Has Been Said Regarding Wiping Over Leather *Khuffs* For the Traveller and the Resident.

day and one night for the resident and three days and three nights for the traveller; and a day and a night are twenty-four hours, and three days and three nights are seventy-two hours.

But when does this period begin? It begins from the first time the socks are wiped over, not from the time when they are worn, nor from when *Al-Hadath* occurs after wearing them, because the Islamic Law has used the word wiping and wiping is not in effect until it actually takes place:

«يَمْسَحُ الْمُقِيمُ يَوْماً وَلَيْلَةً، وَيَمْسَحُ الْمُسَافِرُ ثَلَاثَةَ أَيَّامٍ»

"The resident wipes (over his socks) for one day and one night and the traveller wipes (over his socks) for three days and three nights."[1]

So, the wiping must take place, and this cannot be until the start of the wiping the first time, then if twenty-four hours passed, starting from the time when the first wiping took place, the time for wiping over the socks is over for the resident. If seventy-two hours passed, the time for wiping over the socks is over for the traveller; and we will give an example of this, which will make the matter clear:

A man purifies himself for the *Fajr* prayer, then he dons leather socks and he remains in a state of ritual purity until he prays the *Zuhr* prayer and he is still in a state of ritual purity. Then after the *'Asr* prayer, at five o'clock, he purifies himself for the *Maghrib* prayer and wipes over his socks. So, this man may wipe over his socks until five o'clock the next day.

If it happened that he wiped over his socks on the second day fifteen minutes before five, and he remained in a state of ritual purity until he performed the *Maghrib* prayer and then performed the *'Isha'* prayer, he would have, in that case, during this period performed the *Zuhr* prayer on the first day, along

[1] Reported by At-Tirmithi in the Book of Purification and by An-Nasa'i in the Book of Purification.

with *'Asr, Maghrib* and *'Isha'*, and *Fajr* of the following day, along with *Zuhr, 'Asr, Maghrib* and *'Isha'*. That is nine prayers he performed, and from this we can see that no consideration is paid to the number of prayers, as many ordinary people think, since they say that wiping over the socks is for five prayers, but there is no basis for this.

The Islamic Law has only defined a day and a night which begins from the time of the first wiping; and from this example which we have mentioned, it is known how many prayers have been performed. From the example which we have mentioned, it is clear that if the time period has been completed, then he may not wipe over them after this period and if he wiped over them after the period had expired, then his wiping would be invalid and it would not remove the impurity.

But if he wiped over them before the expiry of the period, then he continued in his state of ritual purity until after the expiry of the period, then his ablution would not be rendered invalid; instead he would continue to be in a state of purity until something invalidated it, this is because the view that ablution is nullified by the expiry of the time period is one without any evidence to support it, because the expiry of the time period means that it is not permissible to wipe over the socks after it is completed, and it does not mean that there is no state of purity after it is completed. This is so, because if the thing which is limited by time is the wiping, not the state of purity, then there is no evidence that it is invalidated by the expiry of the time period, and in that case, we say, in confirmation of the evidence for our opinion: This man has performed his ablution correctly, in accordance with the authentic evidence of the Islamic Law; and if that is the case, then it is not possible to say that this ablution is invalidated without an authentic evidence from the Islamic Law. And there is no evidence that it is invalidated upon completion of the time period, and thus he remains in a state of

purity until there is something to invalidate it which has been confirmed by the Book (of Allâh), the *Sunnah* or the consensus of the scholars.

As for the traveller, he may wipe over his socks for three days and three nights, that is, seventy-two hours, beginning from the time when he first wipes over them; for this reason, the Hanbali scholars of Islamic Jurisprudence, may Allâh have mercy on them, said that if a man donned his leather socks while he is resident in his hometown, then he commits *Hadath* while still at home, then he sets out on a journey and he does not wipe over them until after he has started his journey, then he completes the wiping of the traveller in these circumstances. This is proof of the weakness of the opinion that the period begins from the first time purity is lost after donning them.

What invalidates wiping over the socks is the expiry of the period, and the removal of the socks, for if he removes the socks the wiping is invalidated, but the state of ritual purity remains.

The evidence that removing the sock invalidates the wiping is the *Hadith* of Safwan bin 'Asal, who said:

> *"The Messenger of Allâh ﷺ ordered us not to remove out leather socks."*[1]

This proves that removing them invalidates wiping, so if a person removes his sock after wiping over it, it invalidates wiping over it, meaning that he should not put it on again and wipe over it, unless he performs a complete ablution (*Wudu'*), in which he washes both of his feet.

As for his state of ritual purity, if he removes it, it remains, because a state of purity is not nullified by removing the thing which was wiped over. This is because when a person wipes, his state of ritual purity is completed, according to the legal evidence, and this state of purity is not invalidated except by a

[1] The reference for this *Hadith* was mentioned previously.

legal evidence, and there is no legal evidence to say that if he removes the thing which he wiped over, then the ablution is invalidated. The evidence is only that if he removes the thing which was wiped over, the wiping over is invalidated, i.e. he may not repeat the wiping again until after he has washed the foot during a complete ablution. Based upon this, we say that the basic principle is that this state of ritual purity remains in effect, in accordance with the legal evidence, until there is some evidence (to the contrary) and if there is no evidence, then the ablution remains valid and it is not nullified. This is the most authoritative opinion in our view. And Allâh is the Granter of success.

Q. 145. What is the ruling on wiping over torn or thin socks?

A. The most authoritative opinion is that it is permissible to wipe over torn socks, or thin socks, through which the skin can be seen. The aim of permitting wiping over the socks and the like is not that they should cover the foot, because the foot is not an *'Awrah* which must be covered.[1] The aim of the permission is only to grant a license to the responsible person, and to make things easier for him, since we do not oblige him to remove this sock or leather sock when making ablution, instead, we say: It is enough for you to wipe over it. This is the reason why Islam legislated wiping over the leather socks; and this reason covers both the leather sock and the ordinary sock, and the torn sock and the untorn sock, both the thin and the thick.

Q. 146. What is the ruling on wiping over *Al-Jabirah*?

A. First of all we must define what is meant by *Al-Jabirah*. *Al-Jabirah* is, essentially, something by which a break is repaired.

[1] *'Awrah*: A part of the body which must remain covered from others.

In the understanding of the scholars of Islamic Jurisprudence it means: That which is placed over an area of the body that requires purification for some need, such as the plaster placed over a fracture, the sticking-plaster which is placed over a wound, or over a painful area in the back or the like. Wiping over it is sufficient in place of washing it. So, let us suppose that there was a fixed type of plaster covering a wound on the arm of the person performing the ablution that is required. Then, he may wipe over it instead of washing it, and this purification will be complete, meaning that, if it happened that this man removed this *Jabirah* or fixed plaster, his purification would remain valid and it would not be invalidated, because it was completed in a lawful manner, and there is no proof that the ablution or the state of ritual purity is invalidated by the removal of the plaster. Nor is there any evidence free from criticism for wiping over the *Jabirah*. There are some weak *Ahadith* which have been cited by some of the scholars, who said that the total sum of them raise them up to the level of an (acceptable) evidence.

There are those among the scholars who said that because of their weakness, they are not to be depended on. Those scholars have disagreed among themselves, some of them saying that it is not necessary to clean the *Jabirah*, because he is unable to do so, while others said that he should perform *Tayammum* for it, and not wipe over it. But the closest of these sayings to the rules regardless of the *Ahadith* narrated on the subject is that it should be wiped over, and this wiping is sufficient without *Tayammum*, and there is no need for it. Therefore, we say, that if there is a wound on one of the limbs which has to be purified, then it will fall into a number of categories:

1. That it is uncovered and washing does not harm it; this category must be washed, if it is in a place that one is required to wash.

2. That it is uncovered, but washing it will harm it, but wiping it will not; this category must be wiped over, not washed.

3. That it is covered by a fixed type of plaster or something similar which the wound requires. This type of covering should be wiped over, and this removes the need to wash the limb, and there is no need to perform *Tayammum*.

Q. 147. Is it necessary to combine *Tayammum* and wiping over *Al-Jabirah* or not?

A. It is not necessary to combine wiping and *Tayammum*, because making two acts of purification obligatory for one limb contradicts the rules of the Islamic Law. We say that it is necessary to cleanse this limb either by this or by that. As for making it obligatory to clean it by two methods of purification, there is no parallel for this in the Islamic Law and Allâh does not burden a creature with two acts of worship for one purpose.

Q. 148. What is the ruling on one who performs ablution and washes his right foot, then dons his leather sock or his stocking, then washes his left foot and dons the other leather sock or stocking?

A. This question is about an area of differing between the scholars. Some of them said that he must complete the ablution before wearing the leather sock or the stocking, and some of them said that if he has washed the right foot he may put the right leather sock or stocking on, and then wash the left foot and put on the left sock. This is because he has not put his right foot in the sock until he has purified it, and likewise the left. So, it is true to say of him that he has put them on while in a state of purity.

However, there is a *Hadith* reported by Ad-Daraqutni and Al-Hakim, who authenticated it, in which it is stated that the Prophet ﷺ said:

«إِذَا تَوَضَّأَ أَحَدُكُمْ وَلَبِسَ خُفَّيْهِ»

"If one of you performs ablution and then wore his leather socks."

So his words:

«إِذَا تَوَضَّأَ»

"If one of you performs ablution."

might give preponderance to the first opinion, because one who has not washed his left foot cannot truthfully be said to have performed ablution, so based on this, that opinion is stronger.

Q. 149. If a person wipes over his socks while he is resident, then he embarks upon a journey, should he complete the wiping of a traveller?

A. If he wiped over his socks while he is resident, then embarked upon a journey, he should complete the wiping of a traveller, according to the most authoritative saying. Some of the scholars have said that if he wipes while he is resident, then embarks upon a journey, he should complete the wiping of a resident. However, the most authoritative opinion is as we have said, because this man was still in the permissible period of his wiping when the journey began, and so it may be correctly said of him that he is a traveller, who may wipe over his socks for three days. It has been reported from Imam Ahmad, may Allâh have mercy on him, that he turned to this opinion, having formerly held that he should complete the wiping of a resident.

Q. 150. If a person was in doubt regarding the beginning of the wiping and its timing, what should he do?

A. In this situation, he should base his action on what he is certain of. So, if he was in doubt over whether he wiped for the *Zuhr* prayer or the *'Asr* prayer, then he should consider the

beginning of the period to be from the time of the *'Asr* prayer. The basic principle is that he has not wiped; and the evidence for this rule is the fundamental rule that a thing remains in its natural state, and the basic principle is that he has not wiped. A man complained to the Messenger ﷺ about imagining that he had lost his state of ritual purity while in prayer, and he said:

«لَا يَنْصَرِفْ حَتَّى يَسْمَعَ صَوْتاً أَوْ يَجِدَ رِيحًا»

"He should not leave (the prayer) until he hears a sound or smells an odor."[1]

Q. 151. If a person wipes over his shoes and then removes them and wipes over his socks, is that wiping correct?

A. What is well known to the scholars is that if a person wipes over his outer or inner leather socks, the ruling is related to that, and may not be transferred to the other. There are some among them who hold the view that it is permissible to transfer it to the second, if what was wiped over was the inner sock, as long as it is still within the legitimate period for wiping. This is the most authoritative opinion, and based upon this, if he performed ablution and wiped over his socks, then put another pair of socks over them, or a pair of shoes, then wiped over the outer (pair of shoes or socks), there is no objection to that. This is according to the most correct opinion, as long as it is still within the permissible period for wiping. But the period is counted as beginning from the first wiping, not from the second wiping.

Q. 152. If a person removes his socks while he is still in a state of ritual purity, then he replaces them before his ablution is invalidated, is it permissible for him to wipe over them?

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[1] The reference for this *Hadith* was mentioned previously under no. 132.

A. If he removes his socks, then replaces them while his ablution is still valid, he must fall into one of two situations:

1. That this ablution is the first, i.e. that it has not been invalidated after he wore them; in that case, there is no objection to him wiping over them when he performs ablution.

2. If this ablution was one in which he wiped over his socks, then it is not permissible for him, if he had removed them, to replace them and wipe over them. Because they must be put on while he is in a state of ritual purity attained by water, and this would be purification by wiping. This is not something known from the statements of the scholars.

But if someone said that if he replaced them while he was in a state of ritual purity, even if it was attained by wiping, then he may wipe, as long as the permissible period for wiping remains valid, this is a strong opinion, but I do not know of anyone who said it; and what prevents me from supporting it is that I have not read of anyone saying it.

But if there was anyone among the scholars who said it, then that is the correct opinion in view, because the purification of wiping is a complete purification, and so it should be said that if he wipes over something which he donned in a state of ritual purity attained by water, then he may wipe over that which he donned while in a state of ritual purity attained by wiping, but I have not seen anyone saying this. And knowledge is with Allâh.

Q. 153. What is the ruling on one who wiped over his leather socks after the expiry of the permissible period for wiping over them and prayed in them?

A. When the permissible period for wiping over the leather socks had expired, and then a person prayed after the expiry of the period, if he had invalidated his ablution after its expiry and wiped over them (during ablution), then he must perform a complete ablution again, by washing his feet, and he must repeat

the prayer. This is because he did not wash his feet, and so he has prayed with an ablution which was incomplete. But if the period for wiping had expired and the person was still in a state of ritual purity, and he prayed after the expiry of this period, then his prayer is valid, because the expiry of the period for wiping does not invalidate the ablution. Although some of the scholars say that the expiry of the period for wiping invalidates the ablution, it is an opinion for which there is no evidence.

So according to this, if the period for wiping has expired, and the person remains in a state of ritual purity after the expiry of the period even a whole day he may pray, even if it was after the expiry of this period. His ablution is confirmed by evidence from the Islamic Law, and it is not invalidated except by evidence from the Islamic Law. There is no evidence from the Prophet ﷺ to prove that the expiry of the period for wiping necessitates ablution. And Allâh knows better.

Q. 154. What are the things that invalidate ablution?

A. The things that invalidate ablution are the subject of dispute among scholars, but we may mention those things that invalidate it according to the evidence:

1. Excreta from the two passages, i.e. from the private parts and the anus: Everything excreted from the private parts or the anus invalidates ablution, whether it be urine, feces, prostate fluid, sperm or gas. Everything excreted from the private parts or the anus invalidates ablution, and there is no question about it; but if it was sperm, and it was emitted as a result of sexual arousal, then it is well known that it requires *Ghusl*, while if it was prostate fluid, then it requires washing of the private parts, in addition to ablution.

2. Sleep, if it is so deep that the sleeper is unaware of whether he has broken wind. However, if the sleep is light, and the sleeper is aware whether or not he has broken wind, then it

does not invalidate his ablution. There is no difference in such case between one who is lying down while sleeping and one who sleeps sitting up against something or sitting unsupported. The important thing is that the heart is in the state of awareness. If (his sleeping is such) that if he were to break wind, he would be aware of it, then his ablution is not invalidated, but if it is the case that if he broke wind, he would not be aware of it, then he must perform ablution. This is because sleep in itself does not invalidate ablution, it is only the belief that one has broken wind and if wind has not been broken, due to the fact that the person would be aware of it, if it had occurred, then the ablution is not invalidated. The evidence that sleep itself does not invalidate ablution is that light sleep does not invalidate ablution, for if it were an invalidator of ablution, both light sleep and deep sleep would invalidate it, just as a small amount of urine or a large amount invalidates it.

3. Eating the meat of the camel: If a person eats from the meat of the camel, either the male or the female, it invalidates his ablution, whether it is raw or cooked. This is because it has been confirmed from the Messenger of Allâh ﷺ in the *Hadith* of Jabir bin Samurah, may Allâh be pleased with him, that the Prophet ﷺ was asked: "Should we perform ablution due to eating mutton?" And he said:

«إِنْ شِئْتَ»

"If you wish."

Then he was asked: "Should we perform ablution due to eating camel meat?" and he said:

«نَعَمْ»

"Yes."[1]

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[1] Reported by Muslim in the Book of Menstruation, in the Chapter: Making Ablution Due to Eating Camel Meat (360).

So, leaving the question of whether to make ablution after eating mutton up to the person's will is an evidence that making ablution after eating camel meat is not subject to a person's will, and that it is obligatory. Based upon this, a person must perform ablution if he eats camel meat, whether it is raw or cooked. There is no difference between the red meat and non-red meat, for ablution is invalidated by eating the stomach, the intestines, the liver, the heart, the fat or anything else. All parts of the camel invalidate ablution. The Messenger ﷺ did not specify any part, even though he knew that the people eat from this part and that part; and if the ruling differed, the Prophet ﷺ would have made it clear to the people so that they would be informed about their religion. Also, we do not know of any animal the ruling upon which differs regarding its parts: An animal is either lawful or unlawful, and either it necessitates ablution or it does not necessitate ablution. As for part of it having one ruling, while another part has another ruling, that is unknown in the Islamic Law, even though it may be known in the jurisprudence of the Jews, as Allâh, the Most High says:

﴿وَعَلَى ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا كُلَّ ذِى ظُفُرٍ ۖ وَمِنَ ٱلْبَقَرِ وَٱلْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَآ إِلَّا مَا حَمَلَتْ ظُهُورُهُمَآ أَوِ ٱلْحَوَايَآ أَوْ مَا ٱخْتَلَطَ بِعَظْمٍ ۚ﴾

"And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone."[1]

For this reason, the scholars are in total agreement that the fat of the pig is unlawful, even though Allâh, the Most High did not mention anything in the Noble Qur'ân, except its meat: He,

[1] *Al-An'am* 6:146

the Most High said:

﴿حُرِّمَتْ عَلَيْكُمُ ٱلْمَيْتَةُ وَٱلدَّمُ وَلَحْمُ ٱلْخِنزِيرِ وَمَآ أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ﴾

"Forbidden to you (for food) are: Al-Maitah (the dead animals — cattle — beast not slaughtered), blood, the flesh of swine, and that on which Allah's Name has not been mentioned while slaughtering (that which has been slaughtered as a sacrifice) for others than Allah."[1]

And I do not know of any difference of opinion among the scholars regarding the fact that the fat of the pig is unlawful. Based upon this, we say that included in the meat of the camel mentioned in the *Hadith* is its fat, its intestines and other parts of it.

Q. 155. Does touching a woman invalidate ablution?

A. The correct view is that touching a woman does not invalidate ablution in general, unless something is emitted from him. The evidence for this is the authentic *Hadith* from the Prophet ﷺ, in which it is stated that he kissed one of his wives and went out to prayer without performing ablution, and because the basic principle is that it is not invalidated until a clear, authentic evidence for its invalidity is established, and because the man completed his act of purification in accordance with the legal evidence. What has been confirmed in accordance with the legal evidence cannot be abolished except by a legal evidence.

And if it is said: Allâh, the Almighty, the All-Powerful has said:

﴿أَوْ لَـٰمَسْتُمُ ٱلنِّسَآءَ﴾

"or you have been in contact with women."[2]

The reply is; that what is meant by touching in the Verse is

[1] *Al-Ma'idah* 5:3

[2] *An-Nisa'* 4:43

sexual intercourse, as has been authentically reported from Ibn 'Abbas, may Allâh be pleased with them; and there is also an evidence in the division of the Noble Verse, which divides purification into primary and replacement purification, and the division of purification into major and minor, and the division of the reasons for major purification and minor purification; Allâh, the Most High says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قُمۡتُمۡ إِلَى ٱلصَّلَوٰةِ فَٱغۡسِلُواْ وُجُوهَكُمۡ وَأَيۡدِيَكُمۡ إِلَى ٱلۡمَرَافِقِ وَٱمۡسَحُواْ بِرُءُوسِكُمۡ وَأَرۡجُلَكُمۡ إِلَى ٱلۡكَعۡبَيۡنِۚ﴾

"O you who believe! When you intend to offer As-Salat (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles."[1]

This is minor, primary purification with water. Then He says:

﴿وَإِن كُنتُمۡ جُنُبٗا فَٱطَّهَّرُواْۚ﴾

"If you are in a state of Janabah (sexually impure), purify yourself (bathe your whole body)."

This is major primary purification with water. Then He says:

﴿وَإِن كُنتُم مَّرۡضَىٰٓ أَوۡ عَلَىٰ سَفَرٍ أَوۡ جَآءَ أَحَدٞ مِّنكُم مِّنَ ٱلۡغَآئِطِ أَوۡ لَٰمَسۡتُمُ ٱلنِّسَآءَ فَلَمۡ تَجِدُواْ مَآءٗ فَتَيَمَّمُواْ﴾

"But if you are ill or on a journey or any of you comes from answering the call of nature or you have been in contact with women (i.e. sexual intercourse) and you find no water, then perform Tayammum." and His Words:

﴿فَتَيَمَّمُواْ﴾

"then perform Tayammum."

This is the substitution. And His Words:

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[1] *Al-Ma'idah* 5:6

﴿أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ﴾

"or any of you comes from answering the call of nature."

This is an explanation of the reason for minor purification, and His Words:

﴿أَوْ لَـٰمَسْتُمُ ٱلنِّسَآءَ﴾

"or you have been in contact with women (i.e. sexual intercourse)."

This is an explanation of the reason for major purification.

If we interpret touching as meaning contact by the hand, it would mean that Allâh had mentioned in the Noble Verse two reasons for minor purification and remained silent regarding the reason for major purification, although He said:

﴿وَإِن كُنتُمْ جُنُبًا فَٱطَّهَّرُوا۟﴾

"If you are in a state of Janabah (sexually impure), purify yourself (bathe your whole body)."

This contradicts the Qur'ânic eloquence. Accordingly, the Noble Verse is an evidence that what is intended by the Words of Allâh, the Most High:

﴿أَوْ لَـٰمَسْتُمُ ٱلنِّسَآءَ﴾

"or you have been in contact with women."

is: you have had sex with women, so that the Verse includes both reasons which necessitate purification: The major reason and the minor reason, and it includes the two kinds of purification: The minor being the washing of the four limbs, and the major being the washing of the whole body, and the replacement being purification of the two limbs (i.e. the hands) only by *Tayammum*, because that is equivalent to minor purification and major purification.

According to this, the most authoritative opinion is that touching a woman does not invalidate ablution in general,

whether it is with desire or without desire, unless something is emitted from him. If something was emitted from him, he must perform *Ghusl* if what was emitted is semen, and ablution (*Wudu'*) if what was emitted is prostate fluid.

Q. 156. A teacher teaches his students the Noble Qur'ân and there is no water available in the school or nearby it, and the Qur'ân may not be touched except by the purified, so what should be done?

A. If there is no water in the school or nearby it, then the students should be instructed not to come except in a state of ritual purity. This is because the Qur'ân should not be touched except by a ritually pure person. It is mentioned in the *Hadith* of 'Amr bin Hazm, may Allâh be pleased with him, that the Prophet ﷺ sent him a letter in which he said:

«أَلَّا يَمَسَّ الْقُرْآنَ إِلَّا طَاهِرٌ»

"No one should touch the Qur'ân except one who is purified."[1]

One who is purified here means one who has removed impurity from himself; and the evidence for this is in the Words of Allâh, the Most High in the Verse of ablution, bathing and *Tayammum*:

﴿مَا يُرِيدُ ٱللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُۥ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾

"Allah does not want to place you in difficulty, but He wants to purify you, and to complete His Favor to you that you may be thankful."[2]

And in His Words:

﴿لِيُطَهِّرَكُمْ﴾

[1] Reported by Ad-Darimi in the Book of Divorce, in Chapter 3 and by An-Nasa'i (5718).

[2] *Al-Ma'idah* 5:6

"to purify you."

there is proof that before cleansing himself, a person has not attained purification, and based upon this, it is not permissible for anyone to touch the Qur'ân unless he is in a state of ritual purity achieved by performing ablution. Some of the scholars said that it is permitted for the young to touch the Qur'ân due to their need for that and their lack of understanding of ablution, but it is more fitting for the students to be ordered to do that, i.e. ablution, so that they may touch the Qur'ân while they are in a state of ritual purity.

As for the words of the questioner: And the Qur'ân may not be touched except by the purified, it is as if I understand by it that he means to cite this Verse (*Surat Al-Waqi'ah* 56:79) as an evidence for the obligation to perform ritual purification before touching the Qur'ân and there is no evidence in the Verse for that, because what is meant by His Words:

﴿لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ﴾

"Which none can touch but the purified."[1]

is *Al-Kitab Al-Maknun*, which is *Al-Lawh Al-Mahfuz* and the purified ones are the angels. If what was intended by it was those who purify themselves, He would have said: None shall touch it except those who purify themselves, and He did not say that it is not permissible to touch the Qur'ân except in a state of ritual purification, but the *Hadith* which we have indicated above is proof of that.

Q. 157. What are the things that necessitate *Ghusl*?

A. The things which necessitate *Ghusl* include:

1. The emission of semen due to desire, whether during wakefulness or sleep. In the case of sleep, he must perform

[1] *Al-Waqi'ah* 56:79

Ghusl even if he was unaware of any feelings of desire. This is because the sleeper might have a sexual dream and be unaware of it himself, so if sperm is emitted from him due to desire, he must perform *Ghusl* in any case.

2. Sexual intercourse: If a man has sexual intercourse with his wife, by inserting his penis into her vaginal opening or further, then he must perform *Ghusl*, according to the words of the Prophet ﷺ regarding the first:

«الْمَاءُ مِنَ الْمَاءِ»

"Water (i.e. sperm) is only (cleansed) with water."[1]

That is, *Ghusl* is an obligation due to the emission of semen. And his words regarding the second:

«إِذَا جَلَسَ بَيْنَ شُعَبِهَا الْأَرْبَعِ ثُمَّ جَهَدَهَا فَقَدْ وَجَبَ الْغُسْلُ»

"When a man sits between the four parts of a woman and has sexual intercourse with her, Ghusl becomes compulsory."[2]

That is, even if no semen was emitted. The ruling on this matter, i.e. the matter of sexual intercourse without emission is unknown to many people. Indeed, some people have sexual intercourse with their wives for weeks or months without seminal emission and they do not perform *Ghusl* due to ignorance. This is a very dangerous thing, so people must know the limits revealed by Allâh to His Messenger ﷺ, because when a person has sexual intercourse with his wife, even if there is no ejaculation, both he and she must perform *Ghusl*, according to

[1] Reported by Muslim in the Book of Menstruation, in the Chapter: Water is Only (cleansed) With Water (343).

[2] Reported by Al-Bukhari in the Book of *Ghusl*, in the Chapter: If the Two Circumcision Organs Meet (291); and by Muslim in the Book of Menstruation, in the Chapter: Abrogation of the Order to Make Ghusl Only Due to Emission of *Mani* and the Order to Make *Ghusl* Due to Contact of the Two Circumcision Organs (348).

the *Hadith* which we have mentioned above.

3. One of the things which necessitates *Ghusl* is the flow of blood due to menstruation and postpartum bleeding, because when a woman menstruates and then becomes clean,[1] she is required to perform *Ghusl*, according to the Words of Allâh, the Most High:

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ ٱللَّهُ إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلْمُتَطَهِّرِينَ﴾

"They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allâh has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allâh loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts and bodies for their prayers)."[2]

The Prophet ﷺ also ordered that in the case of a woman with irregular vaginal bleeding, if she had remained (bleeding) for the normal length of her menstrual period, she should perform *Ghusl*, and the woman with postnatal bleeding is like her, she must perform *Ghusl*.

Some of the scholars have said that also among the things which necessitate *Ghusl* is death; and they cite as evidence the words of the Prophet ﷺ to the women who washed his daughter:

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[1] That is, her period ends.

[2] *Al-Baqarah* 2:222

«اغْسِلْنَهَا ثَلَاثًا، أَوْ خَمْسًا، أَوْ سَبْعًا، أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُنَّ ذَلِكَ»

"Wash her three times, or five times, or seven times or more than that if you consider it necessary."[1]

And the words of the Prophet ﷺ regarding the man whose riding beast fell on him on Mount 'Arafat while he was in a state of *Ihram*:

«اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفِّنُوهُ فِي ثَوْبَيْهِ»

"Wash him with water and Sidr[2] *and shroud him in his garment."*[3]

So, they said that *Ghusl* must be performed for the deceased. But the obligation here relates to the living, because the deceased is no longer held responsible due to his death, it is incumbent upon the living to wash their dead, in accordance with the command of the Prophet ﷺ to do so.

Q. 158. Is it necessary to perform *Ghusl* due to caressing and kissing?

A. It is not incumbent upon a man, nor is it incumbent upon a woman, to perform *Ghusl* simply due to taking pleasure from caressing or kissing. Unless emission of sperm occurs, in which case, *Ghusl* is compulsory for both of them, if such fluid is emitted from both of them. If it is emitted from only one of

[1] Reported by Al-Bukhari in the Book of Funerals, in the Chapter: Washing the Deceased and His Ablution With Water and *Sidr* (1253); and by Muslim in the Book of Funerals, in the Chapter: Washing the Deceased (939).

[2] *Sidr*: An aromatic essence derived from the lotus tree.

[3] Reported by Al-Bukhari in the Book of Funerals, in the Chapter: How to Shroud the *Muhrim* (1267); and by Muslim in the Book of *Hajj*, in the Chapter: What to do With the *Muhrim* if He Dies (1206).

them, it is incumbent on that one only. This is if it is only caressing or kissing or hugging. But if it is sexual intercourse, then *Ghusl* is required due to sexual intercourse in all circumstances for the man and the woman, even if there is no emission of sperm, according to the words of the Prophet ﷺ:

«إِذَا جَلَسَ بَيْنَ شُعَبِهَا الْأَرْبَعِ ثُمَّ جَهَدَهَا فَقَدْ وَجَبَ الْغُسْلُ»

"When a man sits between the four parts of a woman and has sexual intercourse with her, Ghusl becomes compulsory."[1]

And in Muslim's version:

«وَإِنْ لَمْ يُنْزِلْ»

"even if he did not ejaculate."

This matter could be unknown to many women: The woman might believe indeed, even the man might believe that if there is no emission, there is no need to perform *Ghusl* and this is great ignorance, because sexual intercourse necessitates *Ghusl* in all circumstances; and anything less than sexual intercourse, such as taking pleasure, does not necessitate *Ghusl*, unless emission occurs.

Q. 159. If a person wakes and finds wetness on his clothing, must he perform *Ghusl*?

A. If a person wakes and finds wetness on his clothing, he falls within one of three categories:

1. That he is positive it is semen, in which case, it is obligatory for him to perform *Ghusl*, whether he remembers having a sexual dream or not.

2. That he is positive it is not semen, in which case, it is not obligatory for him to perform *Ghusl*, but he must wash what it is that has affected him, because the ruling on it is the ruling of urine.

[1] The reference for this *Hadith* has been mentioned previously under no. 148.

3. That he is unaware whether or not it is semen; in that case it requires elaboration:

If he remembers that he had a sexual dream while he was asleep, he must regard it as semen and perform *Ghusl*, according to the *Hadith* of Umm Salamah, may Allâh be pleased with her, who asked the Prophet ﷺ about what a woman should do if she sees in her dreams what a man sees (i.e. sexual intercourse), should she perform *Ghusl*? He replied:

«نَعَمْ، إِذَا هِيَ رَأَتِ الْمَاءَ»

"Yes, if she sees some liquid."[1]

If he did not see anything in his sleep, and if he was thinking about sexual intercourse before he slept, he should regard it as prostate fluid.

If he was not thinking about sexual intercourse before he slept, then this is an area of differing:

It has been said that he must perform *Ghusl* in order to be on the safe side, and it has been said that it is not obligatory for him to do so, and that is the correct opinion, because the basic principle is freedom from liability.

Q. 160. What are the rulings related to *Janabah*?[2]

A. The rulings related to *Janabah* are:

1. That it is unlawful for the person in a state of *Janabah* to offer prayer, both obligatory and supererogatory, even funeral prayer, because Allâh, the Most High says:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ فَٱغْسِلُواْ وُجُوهَكُمْ﴾

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[1] Reported by Muslim in the Book of Menstruation, in the Chapter: The Obligation Upon a Woman to Perform *Ghusl* if *Mani* is Emitted From Her (311).

[2] *Janabah*: A state of ritual impurity due to seminal emission.

"O you who believe! When you intend to offer As-Salat (the prayer), wash your faces."

up to His Words:

﴿وَإِن كُنتُمْ جُنُبًا فَاطَّهَّرُوا۟﴾

"If you are in a state of Janabah (sexually impure), purify yourself (bathe your whole body)."[1]

2. That it is unlawful for the person in a state of *Janabah* to circumambulate the House (of Allâh in Makkah), because circumambulation of the House involves remaining in the *Masjid* and Allâh, the Most High has said:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَـٰرَىٰ حَتَّىٰ تَعْلَمُوا۟ مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِى سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا۟﴾

"O you who believe! Approach not As-Salat (the prayer) while you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janaba (i.e. in a state of sexual impurity and have not yet taken a bath), except while on the way (through a mosque), until you wash your whole body (Ghusl)."[2]

3. That it is unlawful for him to touch a copy of the Qur'ân, according to the words of the Prophet ﷺ:

«لَا يَمَسُّ الْقُرْآنَ إِلَّا طَاهِرٌ»

"No one should touch the Qur'ân except one who is purified."[3]

4. That it is unlawful for him to remain in the *Masjid*, unless it is with ablution, according to the Words of Allâh, the Most High:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَـٰرَىٰ حَتَّىٰ تَعْلَمُوا۟ مَا تَقُولُونَ

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[1] *Al-Ma'idah* 5:6

[2] *An-Nisa'* 4:43

[3] The reference for this *Hadith* has been mentioned previously under no. 156.

وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا﴾

"O you who believe! Approach not As-Salat (the prayer) while you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janaba (i.e. in a state of sexual impurity and have not yet taken a bath), except while on the way (through a mosque), until you wash your whole body (Ghusl)."[1]

5. That it is unlawful for him to recite the Qur'ân until he performs *Ghusl*, because the Prophet ﷺ used to make the Companions, may Allâh be pleased with them, recite as long as they were not in a state of *Janabah*.

These are the five rulings related to the one who is in a state of *Janabah*.

Q. 161. What is the description of *Ghusl*?

A. The description of *Ghusl* is in two forms:

1. The obligatory manner, and it is that he washes all of his body with water, including rinsing the mouth and sniffing up water into the nose and expelling it. If he washes all of his body in any manner whatsoever, then the state of major impurity has been lifted from him and his purification is complete, according to the Words of Allâh, the Most High:

﴿وَإِن كُنتُمْ جُنُبًا فَاطَّهَّرُوا﴾

"If you are in a state of Janabah (sexually impure), purify yourself (bathe your whole body)."[2]

2. The complete manner, and it is that he performs *Ghusl* in the way in which the Prophet ﷺ performed it: When he wished to make *Ghusl* due to *Janabah*, he would wash his hands, then wash his private parts and whatever had been soiled by *Janabah*, then

[1] *An-Nisa'* 4:43

[2] *Al-Ma'idah* 5:6

he would perform a complete ablution (*Wudu'*), in the manner in which we have described the ablution, then he would wash his head, pouring water over it three times, then he would wash the remainder of his body. This is the description of complete *Ghusl*.

Q. 162: If a person performs *Ghusl* and he does not rinse his mouth or sniff water into his nose, is his *Ghusl* correct?

A. *Ghusl* is not correct without rinsing the mouth and sniffing water into the nose, because the Words of Allâh, the Most High:

﴿وَإِن كُنتُمْ جُنُبًا فَاطَّهَّرُوا۟﴾

"If you are in a state of Janabah (sexually impure), purify yourself."[1]

include the whole body, and the inside of the mouth and the inside of the nose are a part of the body which must be purified. This is why the Prophet ﷺ ordered that the mouth be rinsed and water sniffed into the nose during ablution, since these are included in the Words of Allâh, the Most High:

﴿فَاغْسِلُوا۟ وُجُوهَكُمْ﴾

"wash your faces."[2]

If they are included in the washing of the face and the face is a part of the body which must be cleansed during major purification, then it is obligatory for one who performs *Ghusl* due to *Janabah* to rinse his mouth and sniff water into his nose.

Q. 163. If it is not possible to use water, how can purification be achieved?

A. If it is not possible to use water, due to it not being available, or due to the harm caused by using it, then it should be relinquished in favor of *Tayammum*. This is performed by

[1] *Al-Ma'idah* 5:6
[2] *Al-Ma'idah* 5:6

striking the hands on the ground, then wiping the face with them, then wiping each of them with the other, but this applies only to purification from *Al-Hadath*.

As for purification from impurities, *Tayammum* may not be made for it, whether it was on the body, on the clothes or on the ground. The purpose of purification from impurities is to remove that filthy thing, and it is not a condition that it be an act of worship, which is why, if this filthy thing was removed unintentionally from a person, the spot would be purified: If rain fell on a polluted place, or on a soiled garment, and the filth was removed by the rainfall, the place would be cleansed thereby, even if the person was unaware of it. This is not the case with purification from *Al-Hadath*, because that is an act of worship by which one draws closer to Allâh, the Almighty, the All-Powerful and so it requires an intention and an aim.

Q. 164. If a person was in a state of *Janabah* at a time when the weather was cold, may he perform *Tayammum*?

A. If a person is in a state of *Janabah*, then he must perform *Ghusl*, according to the Words of Allâh, the Most High:

﴿وَإِن كُنتُمْ جُنُبًا فَاطَّهَّرُوا۟﴾

> *"If you are in a state of Janabah (sexually impure), purify yourself."*[1]

So if the night is cold, and he is unable to perform *Ghusl* with the cold water, then he must heat it if that is possible. If it is not possible for him to heat it due to the absence of any facility for heating water, then in this situation, he may perform *Tayammum* due to *Janabah* and pray, in accordance with the Words of Allâh, the Most High:

﴿وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُم

[1] *Al-Ma'idah* 5:6

مِّنْهُ مَا يُرِيدُ ٱللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُۥ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾

"But if you are ill or on a journey, or any of you comes from the Gha'it (toilet), or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allah does not want to place you in difficulty, but He wants to purify you, and to complete His Favor to you that you may be thankful."[1]

If he performs *Tayammum* due to *Janabah*, then he will be purified by it, and he will remain in a state of ritual purity until he finds water. Then if he finds water, he must perform *Ghusl*, in accordance with the long *Hadith* of 'Imran bin Husain in *Sahih Al-Bukhari* in which he said that the Prophet ﷺ saw a man who remained secluded and did not pray with the people, so he asked him:

«مَا مَنَعَكَ؟»

"What prevented you (from praying)?"

He said: "I suffered from *Janabah* and there was no water." The Prophet ﷺ said:

«عَلَيْكَ بِالصَّعِيدِ فَإِنَّهُ يَكْفِيكَ»

"You must use dust and that is sufficient for you."[2]

Then water arrived and the Prophet ﷺ gave him water and said to him:

«أَفْرِغْهُ عَلَى نَفْسِكَ»

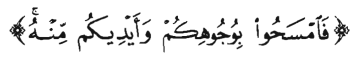
[1] *Al-Ma'idah* 5:6

[2] Reported by Al-Bukhari in the Book of *Tayammum*, in the Chapter: Clean Earth is an Ablution for the Muslim and it Suffices Him in Place of Water (344).

"Pour it over yourself."

This proves that if water is found, the person who performed *Tayammum* must purify himself with it, whether it was due to *Janabah* or minor defilement. If he performs *Tayammum* due to *Janabah*, he will remain purified by it until he is afflicted by another state of *Janabah* or he finds water. So based upon this, he should not repeat his *Tayammum* due to *Janabah* each time he offers the prayer, unless it is needed for another state of *Janabah;* but he will perform the *Tayammum* for minor defilements whenever it is needed for prayers.

Q. 165. Is it a condition regarding the dust with which *Tayammum* is made that there be actual soil? And is the Word:



"...rub therewith your faces and hands."[1]

in the Saying of Allâh, the Most High:



"therewith."

evidence that it is a condition that there be actual dust?

A. The most authoritative view is that it is not a condition of *Tayammum* that there be dust. In fact, if a person performs *Tayammum* on the ground, it is sufficient for him, whether there is dust on it or not. So if rain falls on the ground, a person should strike the ground with his hands and wipe his face and hands, even if there is no dust on the ground, according to the Words of Allâh, the Most High:

﴿فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ﴾

"then perform Tayammum with clean earth and rub therewith

[1] *Al-Ma'idah* 5:6

your faces and hands."[1]

And because the Prophet ﷺ and his Companions, may Allâh be pleased with them, used to travel to areas where there was no sand, and the rains would come down on them, and they would perform *Tayammum* as Allâh, the Almighty, the All-Powerful commanded.

So, the most correct saying is that if a person performs *Tayammum* on the ground, then his *Tayammum* is valid, whether there is dust on the ground or not.

As for the Words of Allâh, the Most High:

﴿فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ﴾

"...rub therewith your faces and hands."

the word 'therewith' indicates the range of something and it does not mean a part of something; and it has been confirmed from the Prophet ﷺ that he blew on his hands after striking the ground with them.[2]

Q. 166. If a sick person did not find dust, may he make *Tayammum* against the wall, and likewise, (may he do it) on the mattress or not?

A. A wall is considered to be of good earth, so if the wall is made from earth, whether it be rock or clay, i.e. mud bricks, then it is permissible to perform *Tayammum* on it. However, if the wall is covered with wood or paint, but there is dust on it, he may perform *Tayammum* on it and there is no sin in that. He will be like one who made *Tayammum* on the ground, because dust is from the material of the earth. But if there is no dust on it, then it is not from the earth, and he may not make *Tayammum* on it.

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[1] *Al-Ma'idah* 5:6

[2] Reported by Al-Bukhari in the Book of *Tayammum*, in the Chapter: *Tayammum*: Should the Hands be Blown on? (338).

Regarding the mattress, we say: If there is dust on it, then he may make *Tayammum* on it, but if there is not, then he may not do so, because it is not of earth.

Q. 167. What is the ruling on a young child's urine if it is spilt on the clothing?

A. The correct view in this matter is that the urine of the male who is fed with milk is a minor impurity. In order to clean it, it is sufficient to sprinkle water on it, which means to cover it with water, pouring water over it to cover it until it is soaked, without rubbing it and without squeezing it. This is because it has been confirmed from the Prophet ﷺ that a small boy was brought to him and he placed him on his lap and he urinated on him. He called for water and poured it over the area, but he did not wash it.[1] But as regards the female, the urine must be washed, *because the basic principle is that urine is impure and must be* washed, but the male child is excepted from this ruling according to the evidence of the *Sunnah* to that effect.

Q. 168. A woman who is more than fifty years of age has bleeding in the normal manner, while another who is more than fifty years of age has bleeding in a manner other than the normal manner, but is only yellow or muddy colored?

A. The one who has bleeding in the normal manner, her blood is that of true menstruation, according to the most correct opinion, since there is no maximum age limit for menstruation. So, based upon this, the well known rulings of menstrual blood are confirmed for her blood, such as abstaining from prayer,

[1] Reported by Al-Bukhari in the Book of Ablution, in the Chapter: The Urine of Infants (223); and by Muslim in the Book of Purification, in the Chapter: The Ruling on the Urine of the Breast-fed Child and How to Wash it (286).

fasting, sexual intercourse, as well as the obligation to perform *Ghusl* afterwards, and to make up for any fasting she has missed, and such like.

As for the one who has a yellow or muddy discharge, if it occurs during the normal time of menstruation, then it is menstrual blood, and if it does not take place during the normal time of menstruation, then it is not menstrual blood. But if her blood is the well known menstruation, but it comes early or late, then there is no effect from this; for she should refrain from the necessary actions when it comes to her and perform *Ghusl* when it stops. All of this is according to the correct opinion, which is that there is no maximum age limit for it. But according to the *Mathhab* (of Imam Ahmad), there is no menstruation after fifty years, and if the blood is normal, dark blood, then she must fast and pray, and she should not perform *Ghusl* when it stops, however, this opinion is not correct.

Q. 169. Is the blood which comes out of the pregnant woman menstruation?

A. The pregnant woman does not menstruate, as Imam Ahmad, may Allâh have mercy on him, said, for a woman only knows she is pregnant due to the cessation of her menstruation. Menstruation, as the scholars said, is the creation of Allâh, the Most Blessed, the Most High for the purpose of nourishing the fetus in the belly of the mother. So, when the child grows, the menstruation ceases, but for some women, the menstruation might continue according to her normal custom, as it was before the pregnancy. The ruling on this is that her menstruation is true menstruation, because the menstruation continued in her case and it was unaffected by the pregnancy. So, this menstruation will prevent everything which is prevented by the menstruation of the non-pregnant woman, and it will necessitate everything which it necessitates, and make unnecessary everything which it makes unnecessary. In short,

the blood which comes out of the pregnant woman is of two types:

1. A type that carries the ruling of menstruation; that is the blood that continues with her as it was before the pregnancy, because this is an evidence that the pregnancy has not affected it, so it is menstruation.

2. Blood which afflicts the pregnant woman suddenly, either because of an accident or because of her carrying something or dropping something or the like. This is not menstruation it is only normal blood; accordingly, it does not prevent her from praying or fasting, and the ruling on her is that of the purified.

Q. 170. Is there a minimum and maximum time period in days for menstruation?

A. There is no minimum or maximum limit in days for menstruation, according to the correct opinion, based on the Words of Allâh, the Most High:

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ﴾

"They ask you concerning menstruation. Say: 'That is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore, keep away from women during menses and go not in unto them till they are purified (from menses and have taken a bath).'"[1]

So, Allâh has not prescribed a fixed number of days for avoiding them, instead He made the time they become clean the limit for avoiding them. This proves that the reason for the ruling is the presence or absence of menstruation. So, when there is menstrual blood, the ruling is confirmed, and when she becomes cleansed of it, the rulings of it are removed. Also,

[1] *Al-Baqarah* 2:222

there is no evidence for limiting it, while there is a need for some way to know. So, if limitation by age or time was confirmed, it would be based upon the Book of Allâh and the *Sunnah* of His Messenger ﷺ. Therefore, based on this, all of the blood well known to women which a woman considers to be menstruation is menstrual blood, without it being measured according to a fixed time period, unless the bleeding is continuous in the woman and never stops, or it stops for a short time, such as a day or two in the month. In that case, it is vaginal bleeding.

Q. 171. A woman was caused menstrual bleeding due to a treatment and so she stopped praying; should she make up for it?

A. The woman should not make up for the prayer if she was caused to have menstrual bleeding. Whenever menstrual blood occurs its ruling accompanies it, just as if she took some medication which prevented menstruation and it did not occur, then she should pray and fast and she may not make up for the fasting (at a later date), because she is not menstruating, and the ruling goes along with its cause; Allâh, the Most High says:

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ قُلْ هُوَ أَذًى﴾

"They ask you concerning menstruation. Say: 'That is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses).'"[1]

So, whenever this harmful thing is present, its ruling is confirmed, and when it is not found, its ruling is not confirmed.

Q. 172. Is it permissible for the menstruating woman to recite the Qur'ân?

A. It is permissible for the menstruating woman to recite the

[1] *Al-Baqarah* 2:222

Qur'ân in case of need, such as if she is a teacher, so she recites the Qur'ân for the purpose of teaching, or she is a student, and so she recites the Qur'ân in order to learn it, or she is teaching her small or grown-up children, and so she recites the Verse before them and repeats it after them. The important thing is that if there is a need for a menstruating woman to recite the Qur'ân, she may do so and there is no sin upon her. Likewise, if she fears that she will forget it so she recites it in order to remember it, there is no sin upon her, even if she is menstruating, although some of the scholars say that it is permissible for the menstruating woman to recite the Qur'ân unrestrictedly, without need.

Others said that it is unlawful for her to recite the Qur'ân, even in case of need. So, there are three opinions, but what should be said is that if she needs to recite the Qur'ân in order to teach it or to learn it, or due to fear of forgetting it, then there is no sin upon her.

Q. 173. If the blood is unclear to a woman, and she cannot distinguish whether it is the blood of menstruation, or vaginal bleeding or something else, what should she consider it to be?

A. The basic principle regarding blood which comes out of a woman is that it is menstrual blood, until it becomes clear that it is vaginal bleeding. Based upon this, she should consider it to be the blood of menstruation, as long as it is not evident that it is vaginal bleeding.

Q. 174. If a woman starts menstruating after the time for prayer begins, what is the ruling? Should she make up the prayer for the time of the menstrual period?

A. If menstruation occurs after the time for prayer begins, such as if she starts to menstruate half an hour after the sun

passes its zenith for example, then after becoming cleansed from the menstruation, she must make up for this prayer whose time began while she was still free of menstruation, according to the Words of Allâh, the Most High:

﴿إِنَّ ٱلصَّلَوٰةَ كَانَتْ عَلَى ٱلْمُؤْمِنِينَ كِتَـٰبًا مَّوْقُوتًا﴾

"Verily, As-Salat (the prayer) is enjoined on the believers at fixed hours."[1]

She should not make up for the prayers during the time of the menstrual period, according to the words of the Prophet ﷺ in the lengthy *Hadith*:

«أَلَيْسَتْ إِذَا حَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ؟»

"Is it not the case that if she menstruates, she does not pray and she does not fast?"[2]

The scholars are in absolute agreement that she does not make up for the prayers she missed while she was menstruating.

However, if she became clean and there remained the time it takes to perform one *Rak'ah* or more, then she must pray when she became clean, in accordance with the *Hadith* of the Prophet ﷺ:

«مَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ الْعَصْرَ»

"Whoever caught a Rak'ah of the 'Asr prayer before the sun sets, he has caught the 'Asr prayer."[3]

So, if she becomes clean at the time of the *'Asr* prayer or before the sun rises, and there remains enough time before the sun sets or rises to perform one *Rak'ah* of the prayer, then she must

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[1] *An-Nisa'* 4:103

[2] Reported by Al-Bukhari in the Book of Menstruation, in the Chapter: The Menstruating Woman's Abandoning Fasting (304).

[3] Reported by Muslim in the Book of *Masjids*, in the Chapter: Whoever Caught a *Rak'ah* of the Prayer Has Caught That Prayer (608).

pray the *'Asr* prayer in the first case and the *Fajr* prayer in the second case.

Q. 175. A woman's menstrual period used to last for six days, then it increased by a number of days (what should she do)?

A. If the usual period of this woman was six days, then this period became longer, becoming nine, ten or eleven days, she should continue to refrain from prayer until she becomes clean. The Prophet ﷺ did not fix a limit for the length of the menstrual period, and Allâh, the Most High says:

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ قُلْ هُوَ أَذًى﴾

> *"They ask you concerning menstruation. Say: 'That is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses).'"*[1]

So when this blood remains, the woman remains in that state (i.e. menstruating) until she becomes clean and performs *Ghusl*, then if it comes to her in the following month and it is shorter, she should perform *Ghusl* when she becomes clean, even if it is not the same length as the previous period. The important thing is that when menstruation is present with a woman, she must not pray, whether the menstruation is in agreement with the previous period, or it is longer or shorter than it; and if she becomes pure, she should pray.

Q. 176. If a woman is having her monthly period, then becomes clean and performs *Ghusl*, then after she has prayed for nine days, blood comes to her again and she remains for three days without praying, then she becomes clean and prays for eleven days and then the normal monthly period returns to her, should she repeat

[1] *Al-Baqarah* 2:222

the prayers she performed during those three days, or should she consider them part of the menstrual period?

A. When menstruation comes, it is menstruation, no matter whether the time period between it and the next period is long or short. If she menstruated, then became clean, and after five, six or ten days, the menstrual period came to her again, then she should remain without praying, because it is menstruation and thus it should always be: Whenever she becomes clean and then the period comes, she must remain (without praying). But if the bleeding continued with her perpetually, or it did not stop except for a short while, then she has vaginal bleeding in that case, and she should not remain (without praying) except for the normal length of her period.

Q. 177. What is the ruling on the yellow liquid that comes out of a woman two days before the monthly period?

A. If this yellow liquid is before the menstruation comes, then it is nothing, according to the words of Umm 'Atiyyah: We never used to consider yellow or muddy colored discharge to be anything.[1]

So, if this yellow discharge is before menstruation, and it is separated from the menstruation, then it is nothing. But if the woman knows that this is the beginning of menstruation, she should remain (without praying) until she becomes clean.

Q. 178. What is the ruling on the yellow discharge or muddy colored discharge that comes after becoming clean (from the menstrual period)?

[1] Reported by Al-Bukhari in the Book of Menstruation, in the Chapter: Yellow and Muddy Coloured Discharge Other Than During the Days of Menstruation (326).

A. The problems of women regarding menstruation are a sea without a shore. Among the causes of them are the use of these contraceptive tablets and tablets for preventing the onset of the menstrual period. These numerous doubts and uncertainties were previously unknown to the people.

It is true that doubt and uncertainty have existed as long as women have existed, but their proliferation in this manner which leaves a person bewildered as to the solution to his problems is a matter which is most regrettable. However, the rule is general: When a woman becomes clean and is certain that she is cleansed of her menstruation and I mean by being cleansed of her menstruation that the white discharge has been expelled and it is a white liquid which is known to women, and the yellow or muddy colored discharge, or spotting or dampness which comes out after becoming cleansed from the menstrual period – none of these things are menstruation and so they do not prevent prayer or fasting, nor does it prevent a man from having sexual intercourse with his wife, because it is not menstruation. Umm 'Atiyyah said: We never used to consider yellow or muddy colored discharge to be anything. This was narrated by Al-Bukhari, and Abu Dawud added: after becoming cleansed. And its chain of narrators is authentic.

Based upon this we say: Everything that happens after a woman is certain that she has become cleansed of these things does not harm her, nor does it prevent her from praying, fasting, or having sexual intercourse with her husband. But she must not be hasty (but wait) until she sees that she is clean, because some women, if their blood flow becomes lighter, hasten to make *Ghusl* before they see that they are cleansed. This is why the wives of the Companions used to send a *Kursuf*, i.e. a piece of cotton on which there was a yellow discharge to 'Aishah, the Mother of the believers, may Allâh be pleased with her, and she would say to them: "Do not be hasty, (wait) until

you see the white discharge."[1]

Q. 179. What is the ruling on using tablets to prevent menstruation?

A. There is no objection to a woman using tablets to prevent menstruation, if it will not cause any harm to her health, on condition that her husband permits her to do so. But according to what I have learned, these tablets are harmful to a woman; and it is well known that the emission of menstrual blood is something natural, and if something natural is prevented from occurring at the right time, then its prevention must result in harm to the body. Another danger of these tablets is that they confuse a woman regarding her monthly period and cause it to change, and then she remains in worry and doubt regarding her prayer, having sex with her husband and other matters. For this reason, I do not say that they are unlawful, but I do not like for a woman to use them, due to fear of harm to her.

I say: It is incumbent upon a woman to accept what Allâh has ordained for her, for in the year of the Farewell Pilgrimage, the Prophet ﷺ entered the room of the Mother of the believers, 'Aishah, may Allâh be pleased with her, while she was crying, and she had entered in to the state of ritual consecration for *'Umrah*, and he said to her:

«مَالَكِ لَعَلَّكِ نُفِسْتِ؟»

"What is wrong with you? Perhaps you have begun menstruating?"

She said: "Yes." He said:

«هَذَا شَيْءٌ كَتَبَهُ اللهُ عَلَى بَنَاتِ آدَمَ»

[1] Reported by Al-Bukhari in a *Mu'allaq* form (i.e. with an incomplete chain of narrators), in the Book of Menstruation, in the Chapter: The Approach of Menstruation and the End of it.

"This is something which Allâh has written for the daughters of Adam."[1]

So, it is incumbent upon a woman to be patient, hoping for a reward (from Allâh). If it is not possible for her to fast and pray because of her menstrual period, the door to remembrance of Allâh is open, all praise and thanks are to Allâh: She may mention Allâh and utter statements glorifying Allâh, the Most Glorified, the Most High and give charity, and behave well towards the people by her words and deeds, and that is among the best of deeds.

Q. 180. If the flow of blood continues in the postpartum woman after forty days, may she pray and fast?

A. If the blood of a postpartum woman remains with her for more than forty days and it has not changed, then if what is in excess of forty days coincides with the time of her previous monthly period, she should remain in wait (without praying or fasting). If it does not coincide with the time of her previous monthly period, then the scholars are divided on this:

Some of them said that she should perform *Ghusl* and pray and fast, even if the blood is flowing from her, because she will in that case be like the woman with vaginal bleeding.

Some of them said that she should wait until she has completed sixty days, because there are some women whose postpartum bleeding lasts for sixty days. This is something which is a proven fact, because the normal postpartum bleeding of some women is sixty days. Based upon this, she should wait until she has completed sixty days, then after that, she will return to her

[1] Reported by Al-Bukhari, in the Book of Menstruation, in the Chapter: The Ordainment of Menstruation (for Women and What to do) When Their Menstruation Comes (294); and by Muslim in the Book of *Hajj*, in the Chapter: Explanation of the Aspects of *Ihram* (1211) (120).

normal monthly cycle and she will remain for the duration of her monthly period, then perform *Ghusl* and pray, because, in that case, she is suffering from vaginal bleeding.

Q. 181. If the woman with postpartum bleeding becomes clean before the completion of forty days, may her husband have sexual intercourse with her? And if the blood returns to her after forty days, then what is the ruling?

A. It is not permissible for the husband of a woman with postpartum bleeding to have sexual intercourse with her; so if she becomes clean during these forty days, then it is incumbent upon her to pray and her prayer will be valid. It is permissible for her husband to have sexual intercourse with her in this situation, because Allâh, the Most High says:

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ ٱللَّهُ﴾

"They ask you concerning menstruation. Say: 'That is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore, keep away from women during menses and go not into them till they are purified (from menses and have taken a bath).' And when they have purified themselves, then go into them as Allah has ordained for you (go into them in any manner as long as it is in their vagina)."[1]

So, as long as the harmful thing, i.e. blood, is present, it is not permissible to have sexual intercourse, but if she becomes clean, sexual intercourse is permissible. Just as it is an obligation upon her to pray, she may do all that is prohibited to the woman with postpartum bleeding if she becomes clean during the forty days. Likewise, sexual intercourse is permis-

[1] *Al-Baqarah* 2:222

sible for her husband, although it is better for him to be patient until she has completed forty days, so that the bleeding does not return to her as a result of the sexual intercourse. But if he has sexual intercourse with her before that, there is no sin upon him.

If she sees blood after forty days and after she has become clean, then it is considered to be the blood of menstruation and not postpartum blood. The blood of menstruation is well known to women, so when she feels it, it is the blood of menstruation; and if it continues with her and does not stop except for a short while, then she will be considered to be suffering from vaginal bleeding. In that case, she will return to her normal pattern in menstruation and wait (without praying, fasting and sexual intercourse); then whatever is in excess of her normal period, she should perform *Ghusl* and pray. And Allâh knows better.

Q. 182. If a woman has a miscarriage in the third month of pregnancy, should she pray or abandon prayer?

A. What is well known to the scholars is that when a woman has a miscarriage after three months, she does not pray, because when a woman miscarries a fetus in which the features of a human being are clear, then the blood that comes out due to it is the blood of postpartum hemorrhage and she should not pray during it.

The scholars said: It is possible to discern human features when eighty-one days have passed and this is less than three months, so if she is certain that the fetus has miscarried after three months, then she is suffering from postpartum bleeding. But if it is before eighty days, then this blood she suffers from is dirty blood, and she should not abandon her prayers because of it. This questioner should think herself, if the fetus miscarried before eighty days, then she must make up for the prayers, and

if she does not know how many prayers she left, she should estimate and inquire and make up for the number which she thinks is most probable that she missed.

Q. 183. If a woman is afflicted by (vaginal) bleeding, how may she pray?

A. The ruling on a woman such as this, who suffers from bleeding, is that she should remain without praying or fasting for the length of her last period before this happened to her. If her custom was for the menstruation to come to her at the beginning of every month for six days, for example, then she should remain without praying or fasting from the beginning of the month for six days. Then when she has done that, she should perform *Ghusl*, pray, and fast.

The manner of praying for this woman and others like her is to completely wash her private parts, then to wrap them, perform ablution, and do that whenever the time for obligatory prayer begins. She should not do it before the time for the prayer begins, she should do it after the time begins, then she should pray and she should do the same if she wishes to perform a supererogatory prayer outside the times of the obligatory prayers. In this situation, due to the difficulty it imposes on her, she may combine the *Zuhr* and the *'Asr* prayers and the *Maghrib* and *'Isha'* prayers, so that this action of hers may be one for both the *Zuhr* and the *'Asr* prayers and one for the *Maghrib* and the *'Isha'* prayers and one for the *Fajr* prayer. Instead of doing it five times she need only do it three times. And Allâh is the Granter of success.

Q. 184. What is the ruling on prayer and upon whom is it incumbent?

A. Prayer is one of the most stressed confirmed pillars of Islam, indeed it is the second pillar of Islam after the *Shahadatan*, it is

the most stressed confirmed action of the limbs, and it is the main support of Islam, as has been confirmed in the *Hadith* from the Prophet ﷺ, in which he said about Islam:

«عَمُودُهُ الصَّلَاةُ»

"Its main support is the prayer."[1]

Allâh has made it an obligation upon his Prophet, Muhammad ﷺ in the highest place which a human being has reached, and on the noblest of nights for the Messenger of Allâh ﷺ, and without the intercession of anyone. Allâh, the Almighty, the All-Powerful made it obligatory upon His Messenger, Muhammad ﷺ fifty times day and night, but Allâh, the Most Glorified, the Most High lightened them upon His worshippers until they became five in deed, but fifty in the balance. This proves their importance and Allâh's Love for them, and that they merit a person spending much of his time in performing them, and their obligation is proven by the Book of Allâh, the *Sunnah,* and by the consensus of the Muslims.

In the Book, Allâh, the Almighty, the All-Powerful says:

﴿فَإِذَا ٱطْمَأْنَنتُمْ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ ۚ إِنَّ ٱلصَّلَوٰةَ كَانَتْ عَلَى ٱلْمُؤْمِنِينَ كِتَـٰبًا مَّوْقُوتًا﴾

"...but when you are free from danger, perform As-Salat

[1] Reported by Imam Ahmad 5:231; by At-Tirmithi in the Book of *Faith,* in the Chapter: What Has Been Said About the Sacredness of Prayer (2616); by An-Nasa'i in *Al-Kubra* in the Book of *Tafsir,* in the Chapter: The Words of Allah, the Most High:

﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ﴾

"Their sides forsake their beds." (*As-Sajdah* 32:16) (11394)

and by Ibn Majah in the Book of Trials, in the Chapter: Curbing the Tongue From *Fitnah* (3973); and At-Tirmithi said: The *Hadith* is *Hasan Sahih.*

(Iqamat-as-Salat). Verily, As-Salat (the prayer) is enjoined on the believers at fixed hours."[1]

The Prophet ﷺ said to Mu'ath bin Jabal, may Allâh be pleased with him, when he sent him to Yemen:

«أَعْلِمْهُمْ أَنَّ اللهَ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ»

"Inform them that Allâh has enjoined upon them five prayers every day and night."[2]

The Muslims are in total agreement about their obligation, which is why the scholars, may Allâh have mercy on them, said: If a person rejected the obligation of the five daily prayers, or he rejected the obligation of (even) one of them, he is a disbeliever and a renegade from Islam, whose blood may be spilt, whose property may be taken, unless he repents to Allâh, the Almighty, the All-Powerful. If he has newly embraced Islam and he does not know anything of the Islamic Laws, then he is excused due to ignorance; so he must be informed, but if he persists in rejecting its obligation after he has been informed of it, then he is a disbeliever.

Prayer is incumbent upon every adult, rational Muslim, both male and female.

The opposite of a Muslim is a disbeliever, and the disbeliever is not obliged to pray, meaning that he is not obliged to do it as long as he is a disbeliever, nor is he obliged to make up for it if he embraces Islam, but he will be punished for it on the Day of Resurrection, as Allâh, the Most High says:

﴿إِلَّآ أَصْحَـٰبَ ٱلْيَمِينِ ﴿٣٩﴾ فِى جَنَّـٰتٍ يَتَسَآءَلُونَ ﴿٤٠﴾ عَنِ ٱلْمُجْرِمِينَ ﴿٤١﴾ مَا سَلَكَكُمْ فِى

[1] *An-Nisa'* 4:103

[2] Reported by Al-Bukhari in the Book of *Zakah*, in the Chapter: The Obligation of *Zakah* (1395); and by Muslim in the Book of *Faith*, in the Chapter: Calling to the *Shahadatan* and the Laws of Islam.



"Except those on the Right (i.e. the pious true believers of Islamic Monotheism). In Gardens (Paradise) they will ask one another, about Al-Mujrimun (polytheists, criminals, disbelievers) (and they will say to them): 'What has caused you to enter Hell?' They will say: 'We were not of those who used to offer the Salat (prayers), nor we used to feed Al-Miskın (the poor); and we used to talk falsehood (all that which Allah hated) with vain talkers. And we used to deny the Day of Recompense,'"[1]

and their words:

﴿قَالُوا۟ لَمْ نَكُ مِنَ ٱلْمُصَلِّينَ﴾

"They will say: 'We were not of those who used to offer the Salat (prayers),'"

is an evidence that they will be punished for abandoning prayer along with their disbelief and their belying the Day of Recompense.

As for the adult, he is a person in whom one of the signs of puberty has occurred – which are three for men and four for women:

1. Reaching fifteen years of age.

2. The emission of semen, whether it is due to sexual arousal while awake or while sleeping.

3. The growth of pubic hair, which is coarse hair around the private parts.

These three signs are seen in the man and the woman, and in the case of the woman there is a fourth sign, which is menstruation, for menstruation is one of the signs of puberty.

[1] *Al-Muddaththir* 74:39-46

As for the rational person, the opposite of that is the insane person, who has no rationality; and included in that is the elderly man and the elderly woman, if they become so old that they lose their powers of discrimination, and this is known to us as *Al-Muhaththiri*[1] and it is not incumbent upon him to pray in that case, due to the absence of his rationality.

As for menstruation or postpartum bleeding, it removes the obligation of prayer, so if menstruation or postpartum bleeding is present, then prayer is not incumbent, according to the words of the Prophet ﷺ:

«أَلَيْسَ إِذَا حَاضَتْ لَمْ تُصَلِّ، وَلَمْ تَصُمْ»

"Is it not the case that if she menstruates, she does not pray and she does not fast?"[2]

Q. 185. Is it incumbent upon one who has lost his memory or one who is unconscious to fulfill the obligations of the Islamic Law?

A. Verily, Allâh, the Most Glorified has made the acts of worship incumbent upon a person, if he possesses rationality by which he is able to understand things. As for one who has no rationality, he is not obliged to implement the Islamic Laws. Therefore, the insane person is not obliged by them, nor is the minor, who is unable to discriminate, indeed, neither is one who has not yet reached puberty, and this is from Allâh Mercy.

Similar is the mentally ill person, whose mind is affected to a degree less than insanity; and the same with the elderly person who has lost his memory: It is not incumbent upon him to pray or to fast, because he has lost his memory, and so he is in the same position as a child who is unable to discriminate, the

[1] *Muhaththiri*: One who talks nonsense or babbles.

[2] The reference for this *Hadith* was mentioned previously under no. 174.

obligations are removed from him and it is not necessary for him to perform them.

As for financial obligations, they are incumbent upon his wealth, even though he has lost his memory. So for example, *Zakah* is incumbent on his wealth, and it is an obligation upon the executor of his affairs to pay his *Zakah* for him, because the obligation to pay *Zakah* is related to his wealth, as Allâh, the Most High says:

﴿خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم﴾

"Take Sadaqah (alms) from their wealth in order to purify them and sanctify."[1]

So He says:

﴿خُذْ مِنْ أَمْوَٰلِهِمْ﴾

"Take Sadaqah (alms) from their weath."

and He did not say: Take from them. The Prophet ﷺ said to Mu'ath, may Allâh be pleased with him, when he sent him to Yemen:

«أَعْلِمْهُمْ أَنَّ اللهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِم تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتُرَدُّ عَلَى فُقَرَائِهِم»

"Inform them that Allâh has made incumbent upon them the payment of Sadaqah from their wealth, to be taken from their rich and given to their poor."[2]

So, based upon this, financial obligations are not removed from one who has lost his memory. But as for the physical acts of worship such as prayer, purification and fasting, they are removed from such a man, because he is not rational.

As for one whose rationality is gone from losing consciousness

[1] *At-Tawbah* 9:103

[2] The reference for this *Hadith* was mentioned previously under no. 184.

because of illness or the like, he is not obliged to pray. This is according to the view of the majority of the scholars. If a sick person loses consciousness for a day or two, he is not obliged to make up for it, because he has no rationality and he is not like the sleeper about whom the Messenger ﷺ said:

«مَنْ نَامَ عَنْ صَلَاةٍ أَوْ نَسِيَهَا فَلْيُصَلِّهَا إِذَا ذَكَرَهَا»

"Whoever slept through his prayer, or forgot it, must pray it when he remembers it."[1]

Because the sleeper has perception, meaning that he is able to wake up if he begins to awaken, but as for the one who is unconscious, he cannot wake up even if someone tries to wake him. This is if the loss of consciousness is without cause. But as for one who is unconscious due to some cause, such as the one who is unconscious due to an anaesthetic or the like, he must make up for the prayers which he has missed while he was unconscious. And Allâh knows better.

Q. 186. A man was unconscious for two months and he did not pray or fast the month of Ramadan; what is incumbent upon him?

A. There is nothing (additional) incumbent upon him, since he lost consciousness. But if Allâh ordained for him that he should become conscious, he must make up for the month of Ramadan. If Allâh decreed death for him, then there is nothing incumbent upon him, except that he will be included among those who have continuing excuses, like the elderly person and the like, and his obligation is that the executor of his affairs feed a poor person for each day.

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[1] Reported by Al-Bukhari in the Book of the Times of Prayer, in the Chapter: Whoever Forgot a Prayer Must Perform it When he Remembers it; and by Muslim in the Book of *Masjids*, in the Chapter: Making Up for Missed Prayers.

As for the prayer, the scholars hold two opinions about making up for it:

1. The view of the majority, which is that it is not incumbent upon him to make up for them, because Ibn 'Umar, may Allâh be pleased with him, was unconscious for a day and a night and he did not make up for the prayers he had missed.[1]

2. He must make up for them, and that is the opinion of the later Hanbali scholars: The writer of *Al-Insaf*, which is one of the books of the *Mathhab*, said relating from 'Ammar bin Yasir, may Allâh be pleased with him, that he was unconscious for three days and he made up for the prayers he had missed. (Written on 2/24/1394 A. H.)

Q. 187. Is it permissible for a person to delay the prayer in order to fulfill one of its conditions, such as if he was working to extract the water?

A. The correct view is that it is not permissible to delay the prayer from its appointed time under any circumstances. If a person feared that the time will pass, he should pray as he is, even if it is possible that the condition will be fulfilled shortly, according to the Words of Allâh, the Most High:

﴿إِنَّ ٱلصَّلَوٰةَ كَانَتۡ عَلَى ٱلۡمُؤۡمِنِينَ كِتَٰبٗا مَّوۡقُوتٗا﴾

"Verily, As-Salat (the prayer) is enjoined on the believers at fixed hours."[2]

Likewise, the Prophet ﷺ defined the times of the prayers, and this necessitates the obligation to pray them at their stated times. Also, if it were permissible to wait for the fulfillment of a condition, it would not be correct to prescribe *Tayammum*,

[1] Reported by Imam Malik in the Chapter: What Has Been Said Regarding One Who Combines the Time (23).

[2] *An-Nisa'* 4:103

because it is possible for him to obtain water after the time. And there is no difference between delaying it for a long time or a short time, because both of them involve delaying the prayer from its appointed time. This is the preferred opinion of Shaikhul-Islam Ibn Taimiyyah, may Allâh have mercy on him.

Q. 188. One who stays awake at night and is unable to perform the *Fajr* prayer until after its appointed time, is it accepted from him? What is the ruling on the remainder of his prayers which he performs at their appointed times?

A. As for the *Fajr* prayer which he delays from its appointed time, while he is able to perform it at the correct time, since it is possible for him to sleep early, this prayer of his is not accepted from him. Because if a man delays the prayer from its appointed time without an excuse, then prays it, it is not accepted from him, according to the words of the Prophet ﷺ:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

"Whoever performed a deed which is not from this matter of ours will have it rejected."[1]

One who deliberately delays a prayer from its appointed time without an excuse has performed a deed which is not from the religion of Allâh and His Messenger ﷺ, and so it will not be accepted from him.

But it might be said by someone: I sleep, and the Prophet ﷺ said:

«مَنْ نَامَ عَنْ صَلَاةٍ أَوْ نَسِيَهَا فَلْيُصَلِّهَا إِذَا ذَكَرَهَا لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ»

[1] Reported by Muslim in the Book of Judgements, in the Chapter: The Invalidity of False Rulings and the Rejection of Innovated Matters.

"Whoever slept through his prayer or forgot it, must pray it when he remembers it and there is no atonement for it except this."[1]

We would reply: If it is possible for him to sleep early so that he wakes up early, or to place an alarm clock by him to wake him, or to entrust someone with the task of waking him, then his delaying the prayer and not getting up are considered to be deliberate delay of the prayer from its appointed time, and so it is not accepted from him.

I would like to take this opportunity to say something, which is: It is an obligation upon the Muslim to worship Allâh in the manner which pleases Him, the Almighty, the All-Powerful, because in this worldly life, he was created only to worship Allâh, and he does not know when death will come to him, and he will go on to the life of the Hereafter, to the Abode of Recompense, in which there are no deeds, as the Messenger ﷺ said:

«إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ»

"When a person dies, his deeds cease, except three: continuing charity, or beneficial knowledge or a righteous son who supplicates for him."[2]

Q. 189. (What is the ruling on) one who delays the *Fajr* prayer until the appointed time for it has elapsed?

A. Those who delay the *Fajr* prayer until the appointed time for it has elapsed, if they believe that it is lawful to do so, then this is disbelief in Allâh, the Almighty, the All-Powerful. Whoever believed that it is lawful to delay the prayer from its appointed

[1] The reference for this *Hadith* has been mentioned previously under no. 185.

[2] Reported by Muslim in the Book of Wills and Testaments, in the Chapter: The Reward Which Comes to a Person After His Death.

time without an excuse is a disbeliever since he contradicted the Book (of Allâh) and the *Sunnah* and the consensus of the Muslims.

However, if he does not consider it lawful to do, knowing that he is guilty of disobedience by delaying the prayer, yet he was overcome by his own weakness and by sleep, then he must turn in repentance to Allâh, the Almighty, the All-Powerful and cease what he was doing. The door to repentance is open, even to the greatest of disbelievers, as Allâh says:

﴿قُلْ يَـٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ﴾

"Say: O 'Ibadı (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily, Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful."[1]

It is an obligation upon whoever knows of them to advise them and guide them to goodness. If they repent, (all well and good), but if not, he must report them to the responsible authorities in this matter, so that he has discharged his responsibility, and so that the responsible authorities may discipline him and those like him. And Allâh is the Granter of success.

Q. 190. A man proposed marriage to the daughter of another man, but when he inquired about him, it became apparent that he does not pray, and the one who was asked about him said: "Allâh will guide him." May he marry this person (to his daughter)?

A. If the one who proposed does not pray with the congregation in the *Masjid*, then he is a sinner and disobedient to Allâh and His Messenger, and he opposes the consensus of the Muslims, since prayer in congregation is one of the best acts

[1] *Az-Zumar* 39:53

of worship. Shaikhul-Islam Ibn Taimiyyah, may Allâh have mercy on him, said, in *Majmu' Al-Fatawa*, (23:223): The scholars are in agreement that it (i.e. prayer) is one of the most strongly confirmed acts of worship and the most splendid acts of obedience and the greatest of Islamic rites, (end quote of his words, may Allâh have mercy on him).

But this sin does not remove him from the pale of Islam, so it is permissible to marry a Muslim woman, but another person from among those who are of upright religious character would be more worthy than he, even if they be less wealthy and from a less noble family, according to what has been narrated in the *Hadith*:

«إِذَا أَتَاكُمْ مَنْ تَرْضَونَ دِينَهُ وَخُلُقَهُ فَأَنْكِحُوهُ»

"If one whose religion and character please you comes to you, then marry him."

They said: "Oh, Messenger of Allâh! Even if there is some deficiency in him?" He said three times:

«إِذَا أَتَاكُمْ مَنْ تَرْضَونَ دِينَهُ وَخُلُقَهُ فَأَنْكِحُوهُ»

"If one whose religion and character please you comes to you, then marry him."[1]

It has been confirmed in the *Two Sahihs* and other books, in the *Hadith* of Abu Hurairah, may Allâh be pleased with him, that the Prophet ﷺ said:

«تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ: لِمَالِهَا، وَلِحَسَبِهَا، وَلِجَمَالِهَا، وَلِدِينِهَا، فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ»

"A woman is married for four reasons: For her wealth, for her

[1] Reported by At-Tirmithi in the Book of Marriage, in the Chapter: What Has Been Said Regarding if Someone Whose Religion and Character Please You, Then Marry Him (1085); and At-Tirmithi said: This *Hadith* is *Hasan Gharib*. And it was reported by Ibn Majah (1967) and Al-Hakim (2:175).

noble descent, for her beauty and for her religion. Choose the one who is religious, may your hands be rubbed with dust (i.e., may you prosper)!"

So, in these two *Ahadith* there is evidence that the things most deserving of care and attention should be religion and character in a man and in a woman.

It is most befitting for a guardian who fears Allâh, the Most High, and who is mindful of his responsibility, to take care and be concerned with that which the Prophet ﷺ has indicated, because he will be asked about it on the Day of Resurrection; Allâh, the Most High says:

﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَآ أَجَبْتُمُ ٱلْمُرْسَلِينَ﴾

"And (remember) the Day (Allah) will call to them, and say: 'What answer gave you to the Messengers?'"[1]

And He says:

﴿فَلَنَسْـَٔلَنَّ ٱلَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْـَٔلَنَّ ٱلْمُرْسَلِينَ ۝٦ فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ وَمَا كُنَّا غَآئِبِينَ﴾

"Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers. Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We have not been absent."[2]

However, if the person proposing does not pray at all, neither in congregation nor alone, then he is a disbeliever and he is outside the pale of Islam. He must be called upon to repent; if he turns to Allâh in repentance and prays, then Allâh will turn to him with forgiveness – if his repentance is purely and sincerely for Allâh. But if he does not repent, he must be killed as an apostate and buried outside the graveyards of the

[1] *Al-Qasas* 28:65
[2] *Al-A'raf* 7:6,7

Muslims without being washed or shrouded, and without prayers being said over him. The proof of his disbelief is in evidences from the Book of Allâh, the Most High and the *Sunnah* of the Messenger of Allâh ﷺ.

Evidence from the Book is in the Words of Allâh, the Most High:

﴿فَخَلَفَ مِنۢ بَعْدِهِمْ خَلْفٌ أَضَاعُوا۟ ٱلصَّلَوٰةَ وَٱتَّبَعُوا۟ ٱلشَّهَوَٰتِ ۖ فَسَوْفَ يَلْقَوْنَ غَيًّا ﴿٥٩﴾ إِلَّا مَن تَابَ وَءَامَنَ﴾

"Then, there has succeeded them a posterity who have given up As-Salat (the prayers) [i.e. made their Salat (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts. So, they will be thrown in Hell. Except those who repent and believe (in the Oneness of Allah and His Messenger Muhammad ﷺ)."[1] and His Words:

﴿إِلَّا مَن تَابَ وَءَامَنَ﴾

"Except those who repent and believe (in the Oneness of Allâh and His Messenger, Muhammad ﷺ)."

prove that when he abandons prayer and follows his vain desires, he is not a believer.

And Allâh, the Most High says:

﴿فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ﴾

"But if they repent [by rejecting Shirk (polytheism) and accept Islamic Monotheism], perform As-Salat (Iqamat-as-Salat) and give Zakat, then they are your brethren in religion."[2]

which proves that brotherhood in religion cannot be established, except through the establishment of prayer and giving *Zakah*, but the *Sunnah* proves that one who abandons *Zakah* is not a disbeliever, if he affirms its obligation, but is too miserly to pay it.

[1] *Maryam* 19:59-60

[2] *At-Tawbah* 9:11

So, the establishment of prayer remains the only condition for the confirmation of the brotherhood of faith; and this necessitates that abandoning it is an act of disbelief which negates the brotherhood of faith and it is not simply a sin or *Kufr* less than *Kufr*,[1] because sin, or disbelief less than disbelief does not remove the one who does it from the circle of the brotherhood of faith, as Allâh, the Most High says regarding making reconciliation between two warring groups of believers:

﴿إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا۟ بَيْنَ أَخَوَيْكُمْ﴾

"The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers."[2]

And the two warring groups of believers are not expelled from the circle of the brotherhood of faith, even though killing a believer is an act of disbelief, as has been confirmed in the authentic *Hadith* reported by Al-Bukhari and others, on the authority of Ibn Mas'ud, may Allâh be pleased with him, who reported that the Prophet ﷺ said:

«سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ»

"Verbally abusing a Muslim is disobedience, and fighting him is disbelief."[3]

As for the evidence from the *Sunnah* that the one who abandons prayer is a disbeliever, it is in such as the words of the Prophet ﷺ:

«إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكَ الصَّلَاةِ»

"Verily, between a man and Shirk and Kufr is the abandonment

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[1] Kufr less than *Kufr*: Disbelief of action as opposed to disbelief of the heart.

[2] *Al-Hujurat* 49:10

[3] Reported by Al-Bukhari, in the Book of Faith, in the Chapter: The Fear of the Believer that His Deeds Will be in Vain Without Him Even Knowing it; and by Muslim in the Book of Faith, in the Chapter: The Saying of the Prophet ﷺ: Maligning a Muslim is a Sin.

of prayer."[1]

This was reported by Muslim, on the authority of Jabir bin 'Abdullah, who reported it from the Prophet ﷺ.

It is reported on the authority of Buraidah bin Al-Husaib, may Allâh be pleased with him, that he said: I heard the Prophet ﷺ saying:

«الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ»

"The covenant between us and them is the prayer, so whoever abandons it has committed an act of Kufr."[2]

This was reported by the Five: Imam Ahmad and the compilers of the *Sunan*.

It is reported on the authority of 'Ubadah bin As-Samit, may Allâh be pleased with him, that they pledged an oath of allegiance to the Prophet ﷺ, that they would not dispute with their leaders unless they saw clear disbelief in them, for which there is evidence from Allâh.[3]

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[1] Reported by Muslim in the Book of Faith in the Chapter: Application of the Word *Kufr* to One Who Neglects Prayer.

[2] Reported by Imam Ahmad 5:346; by At-Tirmithi in the Book of Faith, in the Chapter: What Has Been Said Regarding the Abandonment of Prayer (2621); by An-Nasa'i in the Book of Prayer, in the Chapter: The Ruling on One Who Abandons Prayer; and by Ibn Majah in the Book of Establishing Prayer, in the Chapter: What Has Been Said Regarding One Who Abandons Prayer (1079). And At-Tirmithi said: This *Hadith* is *Hasan Sahih Gharib*.

[3] Reported by Al-Bukhari in the Book of Trials, in the Chapter: What Has Been Said Regarding the Words of Allah, the Most High:

﴿وَاتَّقُوا فِتْنَةً لَّا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنكُمْ خَاصَّةً﴾

"And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong." (*Al-Anfal* 8:25); and by Muslim in the Book of Government, in the Chapter: The Obligation of Obedience to the Leaders in Matters Which do not Entail Disobedience and the Prohibition of Them in Matters Entailing Disobedience.

This means that they would not dispute with those whom Allâh has placed in authority over them, unless they see in them what they considered to be open disbelief for which there is evidence from Allâh, the Most High. If you understand this, then look at what was also reported by Muslim from the *Hadith* of Umm Salamah, may Allâh be pleased with her, that the Prophet ﷺ said:

«سَتَكُونُ أُمَرَاءُ فَتَعْرِفُونَ وَتُنْكِرُونَ فَمَنْ عَرَفَ بَرِئَ - وَفِي لَفْظٍ: فَمَنْ كَرِهَ فَقَدْ بَرِئَ - وَمَنْ أَنْكَرَ سَلِمَ، وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ»

"There will be leaders whose good deeds will please you and whose bad deeds you will censure and whoever saw through their bad deeds is absolved from blame (and in another narration: whoever hated their bad deeds is absolved from blame). And whoever censured them will be safe (from Allâh's punishment), but one who approves of them and imitates them (will be punished)."

They said: "Shall we not fight them?" He said:

«لَا، مَا صَلَّوْا»

"No, as long as they pray."[1]

So, it is understood from this *Hadith* that if they do not pray, they should be fought; and the *Hadith* of 'Ubadah before it proves that they should not be disputed with. Therefore it is with greater reason that they should not be fought unless it is due to clear disbelief for which there is evidence from Allâh. So from these two *Ahadith*, it may be derived that abandoning prayer is clear disbelief for which there is evidence from Allâh.

These are evidences from the Book of Allâh, the Most High and the *Sunnah* of His Messenger ﷺ that one who abandons prayer is a disbeliever, whose *Kufr* takes him outside the pale of Islam.

[1] Reported by Muslim in the Book of Government, in the Chapter: The Obligation to Censure the Leaders in Matters in Which They Violate the Islamic Laws and not to Fight Them as Long as They Pray etc.

This is clear from the narration of Ibn Abi Hatim in his *Sunan*, on the authority of 'Ubadah bin As-Samit, who said: The Messenger of Allâh ﷺ advised us:

«لَا تُشْرِكُوا بِاللهِ شَيْئًا . وَلَا تَتْرُكُوا الصَّلَاةَ عَمَدًا ، فَمَنْ تَرَكَهَا عَامِدًا مُتَعَمِّدًا خَرَجَ مِنَ الْمِلَّةِ»

"Do not associate partners with Allâh and do not intentionally abandon prayer, because whoever intentionally and deliberately abandoned it is a disbeliever and he is come out from religion (Islam)."[1]

As for the narrations from the Companions, 'Umar bin Al-Khattab, may Allâh be pleased with him, said: "There is no Islam for one who abandoned prayer."[2]

'Abdullah bin Shaqiq, may Allâh be pleased with him, said: "The Companions of the Prophet ﷺ did not use to regard the abandonment of any deed as disbelief except prayer."[3]

If the evidence from the narrations of the Companions, may Allâh be pleased with them, proves the disbelief of one who abandons prayer, likewise the evidence from the opinions of the scholars proves it. Imam Ahmad, may Allâh have mercy on him, says: Every person who disdains it and belittles its importance, disdains Islam and belittles it, and their portion in Islam is commensurate with their portion in prayer, and their love of Islam is commensurate with their love of prayer.

Ibn Al-Qayyim, may Allâh have mercy on him, said in his book *As-Salah*, on page 400:

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[1] Recorded by Al-Haithami in *Al-Majma'* 4:216 and something like it was reported by Al-Hakim in *Al-Mustadrak* 4:44.

[2] Reported by Ibn Abi Shaibah in *Al-Iman* 34.

[3] Reported by At-Tirmithi in the Book of Faith, in the Chapter: What Has Been Said Regarding the Abandonment of Prayer; and Al-Hakim, who authenticated it in accordance with the criteria of Al-Bukhari and Muslim.

"No one who believes that Allâh commanded it in the first place resolves to abandon prayer with a continuous resolve. Because it is impossible, according to what is perceived normal and natural, for a man to firmly believe that Allâh has enjoined upon him five prayers every day and night, and that He will punish him if he abandons them with the severest of punishments, while at the same time he is determined to abandon them. This is something absolutely impossible. So, no one who believes in the obligation of prayer can ever persist in abandonment of it, because a person's faith commands him to do it; and since there is nothing in his heart which commands him to do it, then there is no faith in his heart. And do not listen to the words of one who has no expertise or knowledge of the rulings of the hearts and their deeds." (End quote of his words, may Allâh have mercy on him.)

He has spoken the truth in what he said, because it is impossible that he should abandon prayer when it is so easy and simple for him to do it, and the reward for it is so great, as is the punishment for abandoning it – while there is a shred of faith in his heart.

Since it is clear from the evidences of the Qur'ân and the *Sunnah* that the one who abandons prayer is a disbeliever, whose *Kufr* expels him from the pale of Islam, then it is unlawful for him to be married to a Muslim woman, according to the evidence of the Qur'ân and *Sunnah* and the consensus of the Muslims; Allâh, the Most High says:

﴿وَلَا تَنكِحُوا۟ ٱلْمُشْرِكَـٰتِ حَتَّىٰ يُؤْمِنَّ ۚ وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّن مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ﴾

"And do not marry Al-Mushrikat (idolatresses) till they believe (worship Allah Alone). And indeed a slave woman who believes is better than a (free) Mushrikah (idolatress), even though she pleases you."[1]

[1] *Al-Baqarah* 2:221

And He, the Most High says, regarding the *Muhajirat*:[1]

﴿فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَٰتٍ فَلَا تَرْجِعُوهُنَّ إِلَى ٱلْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ﴾

"if you ascertain that they are true believers send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them."[2]

The Muslims are in complete agreement about what is proven by these two Verses, regarding the unlawfulness of a Muslim woman marrying a disbeliever. Based upon this, if a man married a woman who is under his guardianship, whether it was his daughter or another, to a man who does not pray, his giving her in marriage would not be valid, and the woman would not be lawful to him through this contract, because it is a contract which is not in accordance with the Command of Allâh, the Most High and that of His Messenger ﷺ and it has been confirmed from the Prophet ﷺ in the *Hadith* of 'Aishah, may Allâh be pleased with her, that he said:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

"Whoever performed a deed which is not in conformity with this matter of ours, he will have it rejected."[3]

That is, it will not be accepted from him.

Since the marriage becomes invalid if the husband abandons prayer unless he repents and returns to Islam by performing prayer – then what do you think of one who approaches marriage from the beginning (when he does not pray)?

In short, the reply is: This suitor who does not pray, if he does not pray with the congregation, is a sinner; he is not guilty of disbelief due to this, and it is permissible to marry him in these

[1] *Muhajirat*: Female emigrants from Makkah.

[2] *Al-Mumtahanah* 60:10

[3] See no. 188

circumstances. But another person among the religious who possesses good character would be more deserving than him.

If he does not pray at all, neither in congregation, nor on his own, then he is a disbeliever, and an apostate who is outside the pale of Islam. It is not permissible for him to marry a Muslim woman in any circumstances whatsoever, unless he sincerely and honestly repents and prays, and goes straight in the Islamic religion.

As for what the questioner has said about the fact that the father of the woman to whom marriage is proposed asked about him, and the person he asked said: Allâh will guide him, (we say that) the future is known only to Allâh, the Most High and the organization of it is in His Hand and we are not asked about anything except what we know about the present. The present situation of the suitor is one of disbelief and it is not permissible for him to marry a Muslim woman, so we ask Allâh, the Most High that He guides him and that he returns to Islam so that he is able to marry a Muslim woman and this is not difficult for Allâh.

This was the answer given by the one who is in need of Allâh, Muhammad Salih Al-'Uthaimeen and written by his hand on the 18th of Thul-Hijjah 1400 A. H.

Q. 191. What should a man do if he orders his family to pray, but they do not listen to him. Should he live with them and mix with them, or leave the house?

A. If these family members do not pray at all, then they are disbelieving apostates and they are outside the pale of Islam. In this case it is not permissible to live with them; but it is incumbent upon him to urge them and appeal to them repeatedly, so that perhaps Allâh may guide them. One who abandons prayer is a disbeliever, may Allâh protect us from that according to the evidence of the Book (of Allâh), the *Sunnah*,

the sayings of the Companions and correct opinion.[1]

I have studied the evidences cited by those who say that he does not become a disbeliever, and I have found that they all fall under one of the following categories:

1. Either there is no evidence in them at all.

2. Or they are related to a description which prohibits the abandonment of prayer.

3. Or they are related to a situation in which it is permitted to abandon this prayer.

4. Or that they are general, and they are made specific by *Ahadith* regarding the disbelief of one who abandons prayer.

There is nothing in the evidences to say that one who abandons prayer is a believer, or that he will enter Paradise, or that he will be saved from the Fire, or the like which would require us to explain the judgment of *Kufr* which is passed on one who abandons prayer as *Kufr Ni'mah*[2] or *Kufr* that is less than *Kufr*.

If it is clear that the one who abandons prayer is a disbeliever whose *Kufr* is apostasy, then consequent upon his *Kufr* are the rulings of the apostates, including:

1. That marriage to him is not valid, so if a contract is made with him and he does not pray, then the marriage is invalid, and the wife is not lawful to him, according to the Words of Allâh, the Most High regarding the *Muhajirat*:

﴿فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَٰتٍ فَلَا تَرْجِعُوهُنَّ إِلَى ٱلْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ﴾

"Then if you ascertain that they are true believers send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them."[3]

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[1] This has already been stated in detail in the pervious verdict.

[2] *Kufr Ni'mah*: Denial of the Favor, A form of lesser disbelief.

[3] *Al-Mumtahanah* 60:10

2. That if he abandons prayer after the marriage contract is made with him, then his marriage is dissolved, and the wife is not lawful for him, based upon the Verse which we have mentioned previously. This is in accordance with the detail which is well known to the scholars, depending on whether it is before he has sexual intercourse with her or afterwards.

3. That if this man who does not pray sacrifices an animal, his sacrifice may not be eaten. Why? Because it is unlawful, and if a Jew or a Christian sacrifices an animal, it is permissible for us to eat it. So his sacrifice, may Allâh protect us, will be worse than that of the Jews and Christians.

4. That it is not lawful for him to enter Makkah or the limits of its forbidden area, according to the Words of Allâh, the Most High:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُواْ ٱلْمَسْجِدَ ٱلْحَرَامَ بَعْدَ عَامِهِمْ هَٰذَاۚ﴾

"O you who believe (in Allah's Oneness and in His Messenger Muhammad ﷺ)! Verily, the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah, and in the Message of Muhammad ﷺ) are Najasun (impure). So let them not come near Al-Masjid Al-Haram (at Makkah) after this year."[1]

5. That if one of his relatives dies, he has no right to inherit from him. If a man died leaving a son who does not pray (the man is a Muslim and he prays and the son does not pray) and a distant cousin (i.e. he is distant in comparison to the son, who normally has a fixed share of the inheritance) who is *'Asib*,[2] then the one who inherits him is the distant cousin and not his son, according to the words of the Prophet ﷺ:

[1] *At-Tawbah* 9:28

[2] *'Asib*: One from among the paternal relations who does not have a fixed share of the inheritance.

«لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ وَلَا الْكَافِرُ الْمُسْلِمَ»

"The Muslim does not inherit from the disbeliever, nor does the disbeliever inherit from the Muslim."[1]

And according to the words of him ﷺ:

«أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا فَمَا بَقِيَ فَلِأَوْلَى رَجُلٍ ذَكَرٍ»

"Pay the inheritance to those who are entitled to it, and whatever remains, it is for the nearest male heir."[2]

This example is applicable to all of the heirs.

6. That if he dies, he is not washed, nor is he shrouded, nor is he prayed upon, nor is he buried with the Muslims. Then what should we do with him? We go out with him to the desert and we dig a hole for him and bury him in his clothes, because there is no respect or deference due to him.

Based upon this, it is not permissible for anyone whose relative dies and he knows that he does not pray to present him to the Muslims to be prayed upon.

7. That he will be brought forth on the Day of Resurrection with Fir'awn, Haman, Qarun and Ubayy bin Khalaf [3] – the leaders of disbelief, may Allâh protect us. He will not enter Paradise, nor will it be permissible for anyone to supplicate for mercy and forgiveness for him, because he is a disbeliever, and he is not entitled to it, according to the Words of Allâh, the Most High:

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[1] Reported by Al-Bukhari in the Book of *Al-Fara'id* (Fixed Shares), in the Chapter: The Muslim does not inherit from the disbeliever, nor does the disbeliever inherit from the Muslim; and by Muslim in the Book of *Al-Fara'id*.

[2] Reported by Al-Bukhari in the Book of *Al-Fara'id*, in the Chapter: The Inheritance of the Son From His Father and Mother (6732); and by Muslim in the Book of *Al-Fara'id*, in the Chapter: Pay *Al-Fara'id* to Those Who Are Entitled to Them.

[3] Reported by Imam Ahmad in *Al-Musnad* 2:169.

﴿مَا كَانَ لِلنَّبِيِّ وَٱلَّذِينَ ءَامَنُوٓاْ أَن يَسْتَغْفِرُواْ لِلْمُشْرِكِينَ وَلَوْ كَانُوٓاْ أُوْلِى قُرْبَىٰ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَٰبُ ٱلْجَحِيمِ﴾

"It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the Mushrikun (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief)."[1]

So, the matter is an extremely serious one, but unfortunately, some people think little of this matter and they allow those who do not pray to remain in their houses and this is not permissible. And Allâh knows better. Written on 6/2/1410 A. H.

Q. 192. What is the ruling on a woman remaining married to a man who does not pray and he has children by her? What is the ruling on marrying a person who does not pray?

A. If a woman was married to a man who does not pray with the congregation, nor in his house, then the marriage is not valid, because one who abandons prayer is a disbeliever, as is proven by the Mighty Book and the Purified *Sunnah* and the sayings of the Companions. 'Abdullah bin Shaqiq said: "The Companions of the Prophet ﷺ did not use to regard the abandonment of any deed as disbelief except prayer."[2]

It is not lawful for the disbeliever to mary a believer women as Allâh says:

﴿فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَٰتٍ فَلَا تَرْجِعُوهُنَّ إِلَى ٱلْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ﴾

"Then if you ascertain that they are true believers send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor

[1] *At-Tawbah* 9:113

[2] The reference for this narration was mentioned previously under no. 190.

are the disbelievers lawful (husbands) for them."[1]

If he abandoned prayer after the marriage contract was made, then the marriage is dissolved, unless he repents and returns to Islam. Some of the scholars link this to the completion of the *'Iddah*[2] and (they say that) once the *'Iddah* has been completed, it is not lawful for him to take her back if he embraces Islam, except by a new contract. It is an obligation upon the woman to part from him and not to allow him to be intimate with her until he repents and prays, even if she has children from him, because the father has no right to bring up the children in this situation.

Accordingly, I warn my Muslim brothers against giving their daughters and those under their guardianship in marriage to those who do not pray, due to the great danger in that, and they should not accommodate them merely because they are their relatives or friends. I ask Allâh to guide us all. And Allâh knows best. May peace and blessings be upon our Prophet, Muhammad and upon his family and Companions. Written on the 9/10/1414 A. H.

Q. 193. If a person deliberately abandoned prayer then repented, should he make up for the prayers he missed.

A. The scholars have differed regarding a person who deliberately abandoned prayer then repented to Allâh and returned to Him, as to whether it is incumbent upon him to make up for the prayers he missed or not. In this matter, they are divided into two opinions. The more authoritative opinion in my view is that which was preferred by Shaikhul-Islam Ibn Taimiyyah, may Allâh have mercy on him, which is that if a person deliberately abandoned a prayer until the stated time for

[1] *Al-Mumtahanah* 60:10

[2] *'Iddah*: The waiting period which a divorced or widowed woman must observe before she is free to marry again.

it had expired, making up for it would not benefit him: This is because an act of worship which is scheduled for a certain time must be performed at that stated time. So, just as it would not be valid before the time, so it is not valid after the time, because the limits of Allâh must be observed. This prayer was made incumbent upon us by the Lawgiver, from such and such a time until such and such a time and that is its status. Just as prayer would not be valid in a location which has not been defined as a location for prayer, so prayer at a time which has not been defined as a time for prayer is not valid.

However, it is incumbent upon one who has abandoned prayer to repent much and seek forgiveness much and to perform many righteous deeds, and in this way, we hope that Allâh, the Most High will pardon him and forgive him for the prayers which he abandoned. And Allâh is the Granter of success.

Q. 194. What is incumbent upon the family regarding children who have abandoned prayer?

A. If they have children who do not pray, then it is incumbent upon them to compel them to pray, either by speaking to them and ordering them, or by beating them, according to the Words of the Prophet ﷺ:

«وَاضْرِبُوهُمْ عَلَيْهَا لِعَشْرٍ»

"And beat them if they do not do it by the age of ten."[1]

If beating does not benefit them, then their case must be referred to the responsible authorities in the government may Allâh grant them success in order to force them to do it, and it is not lawful to remain silent regarding them. Because doing so entails endorsing sin, since abandoning prayer is *Kufr* which

[1] Reported by Imam Ahmad 2:187, by Abu Dawud in the Book of Prayer, in the Chapter: When Should a Boy be Ordered to Pray? (495, 496) and this *Hadith* is in the book *Sahih Al-Jami'* (5868).

removes the perpetrator from the fold of Islam, so the one who abandons prayer is a disbeliever who will dwell eternally in the Fire. If he died thus, it is not permissible to wash his body, nor to pray over him, nor to bury him in the graveyards of the Muslims. We ask Allâh to save us from that.

Q. 195. What is the ruling on the *Athan* with regard to travellers?

A. This matter is the subject of differing among the scholars. The correct opinion is that the *Athan* is obligatory for travellers. This is because the Prophet ﷺ said to Malik bin Al-Huwairith and his companions:

«إِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ»

> *"If the time for prayer comes, then one of you should call the Athan."*[1]

And they were a delegation that came to visit the Prophet ﷺ, and they were travelling to return to their families. Also, the Prophet ﷺ did not abandon the *Athan* or the *Iqamah* neither when he was at home nor when he was travelling: He used to call the *Athan* when he was travelling and he would order Bilal to call the *Athan*.

Q. 196. What is the ruling on calling the *Athan* and *Iqamah* for the person praying alone?

A. The *Athan* and the *Iqamah* are a *Sunnah* for the one praying alone, not an obligation, because there is no one with him to call to prayer by the *Athan*. However, one must bear in mind the fact that the *Athan* is a remembrance of Allâh, the Almighty, the

[1] Reported by Al-Bukhari in the Book of the *Athan*, in the Chapter: The *Athan* for Travellers if they Form a Congregation and the *Iqamah* and by Muslim in the Book of *Masjids*, in the Chapter: Who is Most Qualified to Lead the Prayer?

All-Powerful, a glorification of Him, and it is a call to himself to prayer and to success, like the *Iqamah*, it is a *Sunnah*.

What proves that it is a highly preferred act to call the *Athan* is the *Hadith* of 'Uqbah bin 'Amir, may Allâh be pleased with him, in which he said: I heard the Messenger of Allâh ﷺ saying:

«يَعْجَبُ رَبُّكَ مِنْ رَاعِي غَنَمٍ عَلَى رَأْسِ الشَّظِيَّةِ لِلْجَبَلِ يُؤَذِّنُ لِلصَّلَاةِ، فَيَقُولُ اللهُ: انْظُرُوا إِلَى عَبْدِي هَذَا يُؤَذِّنُ وَيُقِيمُ لِلصَّلَاةِ يَخَافُ مِنِّي قَدْ غَفَرْتُ لِعَبْدِي، وَأَدْخَلْتُهُ الْجَنَّةَ»

"Allâh is pleased with a shepherd who calls to prayer at the peak of a mountain. Allâh says: 'Look at this servant of Mine; he calls to prayer and offers it and he fears Me. So, I forgive him and admit him to Paradise.'"[1]

Q. 197. If a person combines the *Zuhr* and *'Asr* prayers, is there an *Iqamah* for each of them. Is there an *Iqamah* for the supererogatory prayers?

A. There is an *Iqamah* for each of them, as reported in the *Hadith* of Jabir, may Allâh be pleased with him, in which he described the *Hajj* of the Prophet ﷺ. He mentioned that the Prophet ﷺ combined his prayers at Muzdalifah and he said: He called the *Iqamah* and he performed the *Maghrib* prayer and then he called the *Iqamah* and he performed the *'Isha'* prayer and he did not make *Tasbih*[2] between them.[3]

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[1] Reported by Imam Ahmad 4:145, 157; and by Abu Dawud in the Book of Prayer, in the Chapter: The *Athan* Whilst on a Journey.

[2] *Tasbih*: Saying *Subhan Allah*, (Glorified is Allah), *Al-Hamdu Lillah* (all praise and thanks are to Allah), and *Allahu Akbar* (Allah is the Most Great) thirty-three times each and then completing the hundred by saying: *La Ilaha Illallah* (none is worthy of worship except Allah).

[3] Reported by Al-Bukhari in the Book of *Hajj*, in the Chapter: The Combining of the Two Prayers in Muzdalifah; and by Muslim in the Book of *Hajj*, in the Chapter: Departing From 'Arafat.

As for the supererogatory prayers there is no *Iqamah* for them.

Q. 198. Should the saying: *As-Salatu Khairun minan-Nawm* (prayer is better than sleep) be in the first *Athan* or in the second *Athan?*

A. The saying *As-Salatu Khairun minan-Nawm* (prayer is better than sleep) should be in the first *Athan*, as reported in the *Hadith*:

«فَإِذَا أَذَّنْتَ أَذَانَ الصُّبْحِ الْأَوَّل فَقُلْ: الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ»

"If you call the first Athan of the morning prayer, say: As-Salatu Khairun minan-Nawm."[1]

So, it is in the first *Athan*, not the second.

However, it should be known what the first *Athan* referred to in the *Hadith* is the *Athan* which is called after the beginning of the prayer time and the second *Athan* is the *Iqamah*. Because the *Iqamah* is also called an *Athan*; the Prophet ﷺ said:

«بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ»

"Between every two Athans there is a prayer."[2]

What is meant (by two *Athans*) is the *Athan* and the *Iqamah*.

In *Sahih Al-Bukhari*, it is reported that the Commander of the Faithful, 'Uthman bin 'Affan, may Allâh be pleased with him, added the third *Athan* in the Friday prayer.

So, the first *Athan* in which Bilal, may Allâh be pleased with him, was ordered to say: *As-Salatu Khairun minan-Nawm* was the *Athan* for the *Fajr* prayer. The people call the *Athan* of the last part of the night the first *Athan* for the *Fajr* prayer, but the fact is that it is not for the *Fajr* prayer, because the Prophet ﷺ said:

[1] Reported by Imam Ahmad 3:408.

[2] Reported by Al-Bukhari in the Book of the *Athan*, in the Chapter: Between Every Two *Athan*s There is a Prayer for Him Who Wishes; and by Muslim in the Book of the Prayer of the Traveller, in the Chapter: Between Every Two *Athan*s There is a Prayer.

«إِنَّ بِلَالًا يُؤَذِّنُ بِلَيْلٍ لِيُوقِظَ نَائِمَكُمْ وَيَرْجِعَ قَائِمَكُمْ»

"Verily, Bilal calls the Athan at night in order to awaken the sleepers among you, and so that those of you who are standing may return."[1]

That is, so that the sleeper may get up and eat his *Sahur*[2] and so that the one who stands in prayer at night may return and eat his *Sahur.*

The Prophet ﷺ also said to Malik bin Al-Huwairith, may Allâh be pleased with him:

«إِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ»

"If the time for prayer comes, then one of you should call the Athan."[3]

It is well known that the prayer does not come until after the start of *Fajr,* so the *Athan* which comes before the start of *Fajr* is not an *Athan* for *Fajr.*

Accordingly, the action of the people today and their saying: *As-Salatu Khairun minan-Nawm* in the *Athan* for *Fajr* is correct.

As for those who are under the delusion that what is meant by the first *Athan* in the *Hadith* is the *Athan* which is before the start of *Fajr,* his opinion is without any merit whatsoever.

Some of the people say that the evidence that what is meant by 'it is the *Athan* which is at the end of the night in order to pray the supererogatory prayer,' is that it is said: *As-Salatu Khairun minan-Nawm,* and the word *Khairun* proves that it is better. [4]

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[1] Reported by Al-Bukhari in the Book of the *Athan*, in the Chapter: The *Athan* Before *Fajr;* and by Muslim in the Book of Fasting, in the Chapter: The Time of the Fast Begins at dawn.

[2] *Sahur*: The meal taken before dawn by the fasting person.

[3] The reference for this *Hadith* was mentioned previously under no. 195.

[4] The point which is being made here is that the prayer which they say is being referred to is the supererogatory prayer, because the word

We say (in reply): The word *Khairun* is used to refer to an obligatory act which is the strongest of obligations, such as in the Words of Allâh, the Most High:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ هَلْ أَدُلُّكُمْ عَلَىٰ تِجَٰرَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ ۝١٠ تُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ وَتُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ﴾

"O you who believe! Shall I guide you to a trade that will save you from a painful torment? That you believe in Allah and His Messenger (Muhammad ﷺ), and that you strive hard and fight in the Cause of Allah with your wealth and your lives, that will be better for you, if you but know!"[1]

And He, the Most High says, regarding the Friday prayer:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْا۟ إِلَىٰ ذِكْرِ ٱللَّهِ وَذَرُوا۟ ٱلْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ﴾

"O you who believe (Muslims)! When the call is proclaimed for the Salat (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allah [Jumu'ah religious talk (Khutbah) and Salat (prayer)] and leave off business (and every other thing). That is better for you."[2]

So, preference can be in obligations, and in recommended acts.

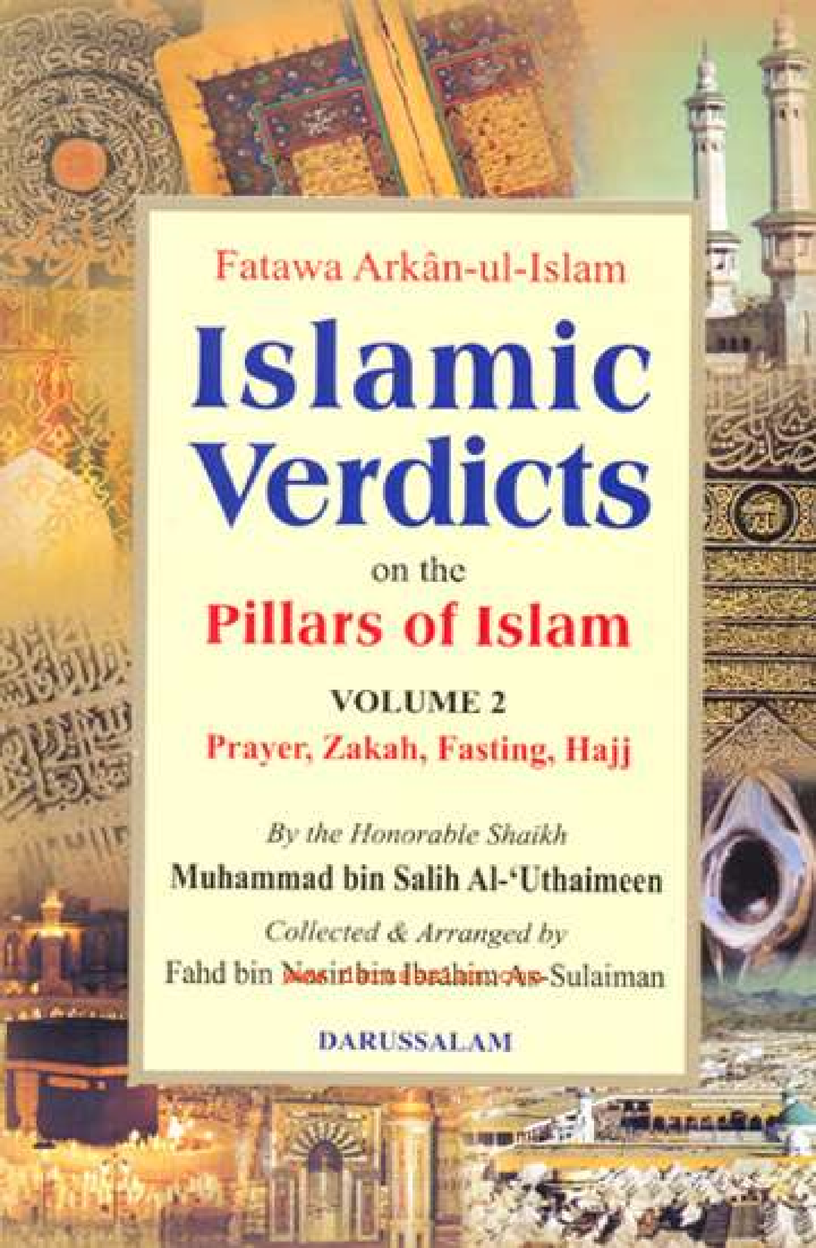
Q. 199. Is it correct to make the *Athan* using a tape recorder?

A. Making the *Athan* with a tape recorder is not correct, because the *Athan* is an act of worship and an act of worship requires an intention.

Khair (better) is used, which they say indicates preference and if it was the obligatory *Fajr* prayer which is referred to, the word *Khair* would not have been used.

[1] *As-Saff* 61:10-11

[2] *Al-Jumu'ah* 62:9



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فتاوى الصلاة

Fatawa Relating to Prayer



Q. 200. If a person enters the *Masjid* while the *Mu'aththin* is calling the *Athan*, what is the best thing to do?

A. The best thing is to respond to the *Mu'aththin*, then supplicate after that, using the words that have been reported (from the Prophet ﷺ), then to begin the salutation of the *Masjid* (i.e. to pray two *Rak'ahs*). Some of the scholars have made an exception for this in the case of one who enters the *Masjid* while the *Mu'aththin* is making the second *Athan* on Friday. He should pray the salutation to the *Masjid* in order to hear the sermon (i.e. he should pray it while the *Athan* is being called in order not to miss anything of the sermon). They justified this by saying that listening to the sermon is an obligation, while answering the *Mu'aththin* is not an obligation, and the fulfillment of an obligation takes preference over the implementation of something which is not an obligation.

Q. 201. It has been reported in a *Hadith* that a person should repeat after the *Mu'aththin* by saying: 'I am pleased with Allâh as my Lord and with Islam as my religion and with Muhammad as my Messenger.' When should he say this?

A. What seems clear from the *Hadith* is that when the *Mu'aththin* says: I testify that none is worthy of worship except Allâh and that Muhammad is the Messenger of Allâh, and you have said the same, then you should say after that: 'I am pleased with Allâh as my Lord and with Islam as my religion and with Muhammad as my Messenger,' because a *Hadith* has been reported to that effect:

«مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ، رَضِيتُ بِاللهِ ربًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ رَسُولًا»

"Whoever said when he hears the call: 'I testify that none is worthy of worship except Allâh and I testify that Muhammad is

the Messenger of Allâh,': 'I am pleased with Allâh as my Lord and with Islam as my religion and with Muhammad as my Messenger,' his sins will be forgiven."[1]

And in another version:

«مَنْ قَالَ: وَأَنَا أَشْهَدُ»

"Whoever said: And I testify."

By him saying:

«وَأَنَا أَشْهَدُ»

"And I testify,"

there is evidence that he says it after the *Mu'aththin's* words: 'I testify that none is worthy of worship except Allâh,' because the letter *Waw* (meaning and) is a conjugation, and so his words follow after those of the *Mu'aththin*.

Q. 202. Is the addition: 'You do not break Your promise,' in the remembrance which follows the *Athan*, authentic or not?

A. This addition is the subject of differing among the scholars of *Hadith*:

Some of them say that it is unconfirmed, since it is *Shath*.[2] Most of those who narrated the *Hadith* did not narrate these words; but the position dictates that they not be left out, because the position is one of supplication and praise (of Allâh) and whatever was used in this manner should not be left out, because it is used to perform an act of worship.

Among the scholars are those who say that its chain of narrators is authentic and that it should be said, and that it

[1] Reported by Muslim in the Book of Prayer, in the Chapter: The Desirability of Saying What the *Mu'aththin* Says.

[2] *Shath*: A report from a single source which contradicts what has been widely reported from those better qualified.

does not negate the others. Among those who hold that it is authentic is Shaikh 'Abdul-'Aziz Ibn Baz, who said: Its chain of narrators is authentic, since it was reported by Al-Baihaqi with an authentic chain of narrators.[1]

Q. 203. Should a person repeat what the *Mu'aththin* says in the *Iqamah*?

A. A *Hadith* was reported by Abu Dawud about repeating what the *Mu'aththin* says in the *Iqamah*, but it is weak and may not be cited as evidence, and the most authoritative opinion is that it should not be repeated.

Q. 204. We hear from some people after the *Iqamah* has been called that they say: 'May Allâh establish it and cause it to continue.' What is the ruling on this?

A. It is has been reported in a *Hadith* from the Messenger of Allâh ﷺ that when the *Mu'aththin* said: The prayer has begun, he would say:

«أَقَامَهَا اللهُ وَأَدَامَهَا»

"May Allâh establish it and cause it to continue."[2]

However, the *Hadith* is weak and may not be cited as evidence.

Q. 205. What is the best time for offering the prayer? Is the start of the prescribed time better?

A. The most complete prayer is that which is performed at the time required by the Islamic Law. This is why when he was

[1] Reported by Al-Baihaqi in *As-Sunan* 1:410. Also see *Fatawa Al-Lajnah* 6:88 and the *Fatawa* of His Eminence, may Allah grant mercy to him from His abounding Mercy (10:364,365).

[2] Reported by Abu Dawud in the Book of Prayer, in the Chapter: What One Should Say if He Hears the *Iqamah*. Al-Hafiz (Ibn Hajr Al-'Asqalani) said in *At-Talkhis*: It is weak.

asked what deed is most loved by Allâh, the Almighty, the All-Powerful, the Prophet replied:

«الصَّلَاةُ عَلَى وَقْتِهَا»

"Prayer at its stated time."[1]

He did not say: Prayer at the beginning of its stated time. This is because it is prescribed to advance some of them and it is prescribed to delay some of them: For example, it is prescribed to delay the *'Isha'* prayer until a third of the night has passed. For this reason, if a woman was in the house and she asked: Which is better for me, to perform the *'Isha'* prayer when the *Athan* for *'Isha'* is called, or to delay it until a third of the night has passed? we would say: It is better to delay it until a third of the night has passed, because the Prophet ﷺ delayed it one night, until the people said: "Oh, Messenger of Allâh! The women and children have slept." He then came out and performed the prayer and said:

«إِنَّ هَذَا لَوَقْتُهَا، لَو لَا أَنْ أَشُقَّ عَلَى أُمَّتِي»

"This is the proper time for it; were it not that I would impose a burden on my people (I would normally pray at this time)."[2]

So, it is better for a woman to delay it, if she is in her house.

Likewise, let us suppose that certain people were travelling and they said: Shall we delay the prayer, or advance it? We would say: It is better to delay it.

Similarly, if a group of people went on an outing and the time came for the *'Isha'* prayer, and (they asked): Is it better to advance it or to delay it? we would say: It is better to delay it,

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[1] Reported by Al-Bukhari in the Book of the Times of the Prayers, in the Chapter: The Virtue of Performing Prayer at its Stated Time; and by Muslim in the Book of Faith, in the Chapter: The Fact That Belief in Allah, the Most High is Better Than Deeds.

[2] Reported by Muslim in the Book of *Masjids*, in the Chapter: The Timing of the *'Isha'* Prayer and Delaying it.

unless that would cause some difficulty.

The remainder of the prayers should be performed at the beginning of the time, unless there is some reason to delay them. The *Fajr* prayer should be performed early, as should the *Zuhr, 'Asr* and *Maghrib* prayers, unless there is some valid reason for delaying them. Such reasons include:

If the heat becomes intense, then it is better to delay the *Zuhr* prayer until the temperature is lower, i.e. until it is close to the *'Asr* prayer. Since the temperature is lower when it gets close to *'Asr* time, so if the heat is intense, it is better to wait until it is cooler. This is in accordance with the statement of the Prophet ﷺ:

«إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالصَّلَاةِ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ»

"If the heat becomes intense, then perform the Zuhr prayer when it becomes a little cooler, because the intensity of the heat is from the raging of the Hell-fire."[1]

The Prophet ﷺ went on a journey and Bilal stood up to call the *Athan* for the *Zuhr* prayer, but he said to him:

«أَبْرِدْ»

"Delay it until it is cooler."

Then he stood up again to call the *Athan*, but he said:

«أَبْرِدْ»

"Delay it until it is cooler."

Then he stood up again to call the *Athan* and he permitted him to do so. [2]

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[1] Reported by Al-Bukhari in the Book of the Timings of the Prayers, in the Chapter: Delaying the *Zuhr* Prayer Until it is Cooler When the Heat is Intense; and by Muslim in the Book of *Masjids*, in the Chapter: The Desirability of Delaying the *Zuhr* Prayer Until it is Cooler.

[2] Reported by Al-Bukhari in the Book of the Timings of Prayers, in the Chapter: Delaying the *Zuhr* Prayer Until it is Cooler When on a

Another reason for delaying is if there is a congregation at the end of the time which cannot be found at the beginning of the time. In this case, delaying the prayer is better, such as when a man is in the desert when the time for prayer comes and he knows that he can reach the town in time to pray with the congregation at the end of the time. Is it better for him to pray when the time starts, or is it better to delay it until he reaches the town and prays with the congregation? We say that it is better to delay it so that he can catch the congregational prayer? Indeed, we might say that it is an obligation to delay the prayer so that he can catch the congregational prayer.

Q. 206. If a person prayed before the time out of ignorance, what is the ruling?

A. The prayer of a person before the stated time does not suffice him as the obligatory prayer, because Allâh, the Most High says:

﴿إِنَّ ٱلصَّلَوٰةَ كَانَتۡ عَلَى ٱلۡمُؤۡمِنِينَ كِتَٰبٗا مَّوۡقُوتٗا﴾

"Verily, As-Salat (the prayer) is enjoined on the believers at fixed hours."[1]

The Prophet ﷺ made these times clear in his words:

«وَقْتُ الظُّهْرِ إِذَا زَالَتِ الشَّمْسُ»

"The time of Zuhr is when the sun begins to decline from its zenith."[2]

-up to the end of the *Hadith*.

Accordingly, whoever performed a prayer before its stated time,

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Journey; and by Muslim in the Book of *Masjids*, in the Chapter: The Desirability of Delaying the *Zuhr* Prayer Until it is Cooler When the Heat is Intense.

[1] *An-Nisa'* 4:103

[2] Reported by Al-Bukhari in the Book of the Times of Prayer, in the Chapter: What is Disliked of Talking After *'Isha'*.

it will not suffice him as the obligatory prayer. Instead it will be considered a supererogatory prayer, meaning that he will be rewarded with the reward of a supererogatory prayer for that prayer, and he must repeat the prayer once the time for it has begun. And Allâh knows best.

Q. 207. When one forgets a number of prayers, or misses them out of ignorance, is the requirement to abide by the the order of the prayers waved?

A. There is a difference of opinion about this issue. What is correct is that it is waved. The evidence for that, is the generality of Allâh, the Most High's saying:

﴿رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا﴾

"Our Lord! Punish us not if we forget or fall into error."[1]

And, that the Prophet ﷺ said:

«إِنَّ اللهَ تَجَاوَزَ عَنْ أُمَّتِي الْخَطَأُ وَالنِّسْيَانُ وَمَا اسْتُكْرِهُوا عَلَيْهِ»

"Indeeed Allâh has pardoned my nation for their mistakes, what they forgot, and what they were forced to do."[2]

Q. 208. A person entered the *Masjid* in order to perform the *'Isha'* prayer, then he remembered that he had not performed the *Maghrib* prayer; what should he do?

A. If you entered the *Masjid* and the *'Isha'* prayer has begun, then you remembered that you had not performed the *Maghrib* prayer, you should join the congregation with the intention of observing the *Maghrib* prayer. When the *Imam* stands up for the fourth *Rak'ah*, you sit in the third and wait for the *Imam*, then make the *Taslim* with him. You may also make the *Taslim* (i.e. after the third *Rak'ah*) and then join the *Imam* in what remains

[1] *Al-Baqarah* 2:286

[2] Reported by Ibn Majah in the Book on Divorce, the Chapter: The Divorce of the One Coerced and the One Who Forgot.

of the *'Isha'* prayer. There is no harm in the differing intentions between the *Imam* and those whom he is leading, according to the correct opinion among the sayings of the scholars. If you performed the *Maghrib* prayer alone, and then prayed what you could catch of the *'Isha'* prayer with the congregation, there is no objection to that.

Q. 209. If I missed one or more obligatory prayers due to sleep or forgetfulness, how do I make up for the missed prayers? Should I pray them first, then observe the current prayer, or vice versa?

A. You should pray them first, then offer the current prayer. It is not allowed to delay such prayers. It has become common practice among the people that if a person misses an obligatory prayer, he makes it up the next day at the time of the prayer which he missed. For example, if he did not perform the *Fajr* prayer on a certain day, he would not pray it except with the *Fajr* prayer of the following day; this is incorrect and it contradicts the guidance of the Prophet ﷺ, both spoken and practical:

As For the Spoken: It has been confirmed from the Prophet ﷺ that he said:

«مَنْ نَامَ عَنْ صَلَاةٍ أَوْ نَسِيَهَا، فَلْيُصَلِّهَا إِذَا ذَكَرَهَا»

"If anyone slept through a prayer or forgot it, he should perform it when he remembers it."[1]

He did not say: He should pray it on the following day when the time for it comes; rather he said:

«فَلْيُصَلِّهَا إِذَا ذَكَرَهَا»

"he should perform it when he remembers it."

As For the Practical: When he missed some of the prayers on the day of the Battle of the Khandaq, he performed them before

[1] The reference for this *Hadith* was mentioned previously under no. 185.

the prayer that was due at that time, which proves that a person should offer the missed prayer, then offer the current one. But if he forgot and observed the current prayer before the one he missed, or he was ignorant and did not know, then his prayer is valid, because this is an excuse for him.

I would like to take this opportunity to say that the prayers fall into three categories regarding making them up for:

1. He makes it up for when the excuse ends, i.e. the excuse for delaying them – and they are the five daily prayers – when the excuse for delaying them ends, he must make them up for.

2. If he misses it, it cannot be made up for, but he makes up for something else instead of it and that is the Friday prayer: If he comes after the *Imam* has straightened up from the second *Rak'ah*, then in this case, he must offer the *Zuhr* prayer in its place. Although he joins the *Imam*, his intention is to pray the *Zuhr* prayer. Likewise, if a person arrives after the *Imam* has made the *Taslim*, he must offer the *Zuhr* prayer. But as for one who caught the *Ruku'* (bowing) of the second *Rak'ah*, he should offer the Friday prayer, i.e. he should perform one *Rak'ah* after it, once the *Imam* has made the *Taslim*. Many of the people are ignorant of this; some people arrive on Friday when the *Imam* has already straightened up from the second *Rak'ah* and they have not caught anything of the Friday prayer, then they pray two *Rak'ahs* on the basis that it is the Friday prayer. This is a mistake, in fact, if a person arrives after the *Imam* has straightened up from the second *Rak'ah*, then he has not caught anything of the Friday prayer, so he should offer the *Zuhr* prayer, according to the words of the Prophet ﷺ:

«مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلَاةِ فَقَدْ أَدْرَكَ الصَّلَاةَ»

"Whoever caught a Rak'ah of the prayer has caught the prayer."[1]

[1] Reported by Al-Bukhari in the Book of the Times of Prayer, in the

What is understood from this is that whoever catches less than this has not caught the prayer; and the Friday prayer is compensated for by offering the *Zuhr* prayer. Therefore, it is incumbent upon women at home and upon the sick who do not attend the Friday prayer to offer the *Zuhr* prayer and not the Friday prayer, for if they offer the Friday prayer in these circumstances, it is invalid and rejected.

3. A prayer which, if it is missed, cannot be made up for except at a comparable time and that is the *'Eid* prayer if it was not known of it until after the sun passed its zenith, then the scholars say that they should perform it on the following day at the same time.

So, making up for prayers falls into three categories:

1. That which is made up for after the excuse ends, and that is the five daily prayers, and also the *Witr* prayer, and its like among the prescribed *Sunnah* prayers.

2. That which is made up for by something else instead of it, and that is the Friday prayer; if it is missed, it is made up for by offering the *Zuhr* prayer.

3. That which is made up for by itself, but at a comparable time on the following day, and that is the *'Eid* prayer; if it is not prayed before the sun reaches its zenith, then it is prayed at a comparable time on the following day. And Allâh is the Granter of success.

Q. 210. Many people pray in thin garments that show the skin, and under the garment, they wear short pants which do not cover more than the middle of the thigh, leaving half the thigh visible under the garment. What is the ruling on their prayer?

Chapter: Whoever Caught a *Rak'ah* of the Prayer; and by Muslim in the Book of *Masjids*, in the Chapter: Whoever Caught a *Rak'ah* of the Prayer Has Caught the Prayer.

A. The ruling on their prayer is that of a person who prayed without a garment except short pants. Because their garments are transparent enough to reveal the skin, and do not cover it. Wearing such garments is the same as not wearing them. Based upon this, their prayer is not valid, according to the more authoritative of two opinions held by the scholars, and it is what is well known from the *Mathhab* of Imam Ahmad, may Allâh have mercy on him. This is because it is an obligation for the male worshipper to cover what is between the navel and the knees, and that is the minimum necessary for compliance with the Words of Allâh, the Almighty, the All-Powerful:

﴿يَٰبَنِيٓ ءَادَمَ خُذُواْ زِينَتَكُمۡ عِندَ كُلِّ مَسۡجِدٖ﴾

"O Children of Adam! Take your adornment (by wearing your clean clothes) while praying."[1]

So, one of two things is incumbent upon them: Either to wear pants which cover what is between the navel and the knees, or to wear a thick garment that does not reveal the skin over these short pants.

This action which was mentioned in the question is a mistake, and it is dangerous, so it is incumbent upon them to repent of it to Allâh, the Most High and to take care to completely cover what it is obligatory to cover in their prayers. We ask Allâh, the Most High that He guide us and our Muslim brothers and grant us success in attaining that which He loves and which pleases Him. Verily, He is Most Generous, Most Kind.

Q. 211. What is the ruling on a woman wearing clothing which has openings at the front, sides and back, which reveal a portion of the ankle and these women defend it by saying that it is only between women?

A. It is my opinion that it is incumbent upon a woman to cover

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[1] *Al-A'raf* 7:31

herself with clothing which screens her; and Shaikhul-Islam Ibn Taimiyyah, may Allâh have mercy on him, said that the women in the time of the Prophet ﷺ used to wear long shirts which reached down to their ankles and covered their arms up to their wrists. There is no doubt that these splits in the clothing, which the questioner has indicated, show the calves, and they might even display what is above the calves. It is an obligation upon a woman to be modest and to wear what covers her best, so that she be not included in the words of the Prophet ﷺ:

«صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا: قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ، وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ، مَائِلَاتٌ مُمِيلَاتٌ، رُؤُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ لَا يَدْخُلْنَ الْجَنَّةَ، وَلَا يَجِدْنَ رِيحَهَا، وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا»

"Two are the types of the inhabitants of Hell whom I did not see: people having whips like the tails of oxen with them and they would be beating people, and women who would be dressed but appear to be naked, who would be inclined (to evil) and make their husbands incline towards it. Their heads would be like the humps of the Bukht camel, inclined to one side. They will not enter Paradise and they will not smell its odor, even though its odor will be smelled from such and such a distance."[1]

Q. 212. Is it permissible for a woman to pray wearing a face veil and gloves?

A. If the woman is praying in her house in a place where no one can see her except men who are *Mahrams*[2] for her, then it is lawful for her to uncover her face and hands in order that her

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[1] Reported by Muslim in the Book of Clothing and Decoration, in the Chapter: Women Who Would be Dressed but Appear to be Naked.

[2] *Maharim*: (sing. *Mahram*) Those whom she cannot marry, such as a brother, uncle etc.

forehead and nose come into direct contact with the place of prostration (on the ground) and likewise her hands.

However, if she is praying where there are men around her who are not *Mahrams* for her, then she must cover her face. This is because covering the face from those who are not *Mahrams* is an obligation, and it is not lawful for her to reveal it to them. This is proven by the Book of Allâh, the Most Glorified, the Most High and the *Sunnah* of His Messenger ﷺ and the correct opinion, which no rational mind can deny, let alone a believer.

Wearing gloves on the hands is something which has been prescribed by the Islamic Law, for this was the apparent custom of the wives of the Companions. The evidence for this is the fact that the Prophet ﷺ said:

«لَا تَنْتَقِبِ الْمُحْرِمَةُ، وَلَا تَلْبَسِ الْقُفَّازَيْنِ»

"The female Hajj pilgrim must not cover the face nor gloves."[1]

This proves that it was their custom to wear gloves, and therefore there is no objection to a woman wearing gloves when she is praying if there are unrelated men in her presence. As for veiling the face, she should cover it as long as she is sitting or standing, then when she wants to prostrate, she should uncover her face in order for it to make direct contact with the place of prostration.

Q. 213. What is the ruling on one who prays in garments that are impure when he does not know them to be so?

A. If a person prays in impure garments, and he did not know until after he prayed that they had become soiled by some filth, then the prayer is valid and he does not need to repeat it. This is because he did this forbidden thing unknowingly or forgetfully

[1] Reported by Al-Bukhari in the Book: The Penalty for Hunting, in the Chapter: What is Forbidden of Wearing Perfume for the *Muhrim* and the *Muhrimah*.

and Allâh, the Most Blessed, the Most High says:

﴿رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا﴾

"Our Lord! Punish us not if we forget or fall into error."[1]

And He, the Most High says:

«قَدْ فَعَلْتُ»

"I have done so."[2]

The Messenger of Allâh ﷺ prayed one day in his shoes and there was some filth on them, and during the prayer, Jibril, peace be upon him, came to him and informed him of that. So the Messenger of Allâh ﷺ took them off during the prayer [3] and he did not repeat the prayer. This proves that whoever came to know of some impurities during the prayer, he may remove it, even though it is during the prayer. He should continue in his prayer, if it is possible for his *'Awrah* to remain covered after he removes it. Likewise, whoever forgot and then remembered during the prayer, he should remove this soiled garment, if his *'Awrah* remains covered. However, if he completed his prayer and then remembered after being finished, or he came to know of it after he had finished, he is not obliged to repeat it and his prayer is valid, as opposed to a man who prayed and he forgot to perform ablution. For example, if he had broken wind and then forgotten to perform the ablution, then prayed and then remembered after completing the prayer that he had not made ablution in that case, he must perform ablution and repeat the prayer. Likewise, if he was in a state of major ritual impurity (*Janabah*) and he did not know of it. Like one who had a

[1] *Al-Baqarah* 2:286

[2] Reported by Muslim in the Book of Faith, in the Chapter: Clarification That He, Most Glorified Does not Burden a Person Beyond His Ability.

[3] Reported by Al-Bukhari in the Book of Prayer, in the Chapter: Prayer Wearing Shoes.

nocturnal emission and offered the morning prayer without making *Ghusl* due to ignorance of the fact on his part, then during the day, he noticed *Mani* on his garment in that case, he must perform *Ghusl* and repeat what he had prayed.

The difference between this matter and the first matter I mean the matter of *Najasah*[1] is that *Najasah* belongs to the category of leaving what is forbidden, while ablution (*Wudu'*) and *Ghusl* belong to the category of doing what is commanded. Doing what is commanded is something compulsory, something that a person must undertake and the act of worship is not complete without it. But as for removing filth, it is a matter of something which should be absent (i.e. the filth) and the prayer is not complete unless it is absent, so if it is present during the prayer during to forgetfulness or ignorance, then it does not harm, because no requisite of the prayer has been left out. And Allâh knows better.

Q. 214. What is the punishment for allowing one's garment to hang below the ankles if one intended to display arrogance, and what is the punishment of it if one did not intend to display pride and arrogance by doing so? How should we respond to one who cites as evidence the *Hadith* of Abu Bakr, may Allâh be pleased with him?

A. If one intends to display pride and arrogance by letting his garment hang down below the ankles, then the punishment is that Allâh, the Most High will not look at him on the Day of Resurrection, nor will He speak to him, nor will He absolve him and for him there will be a painful punishment.

As for one who did not intend to display arrogance, his punishment is that what hangs down below the ankles will be punished in the Fire, because the Prophet ﷺ said:

[1] *Najasah*: Impurity, filth.

«ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ: الْمُسْبِلُ، وَالْمَنَّانُ، وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ»

"There are three persons whom Allâh will not look at, nor will He speak to them, nor will He absolve them and for them is a painful punishment: The one whose garment hangs down, the one who performs good deeds and mentions them frequently and the one who swears falsely in order to sell his wares."[1]

The Prophet ﷺ said:

«مَنْ جَرَّ ثَوْبَهُ خُيَلَاءَ لَمْ يَنْظُرِ اللهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ»

"Whoever drags his garment on the ground out of pride and arrogance, Allâh will not look at him on the Day of Resurrection."[2]

This is about the one who drags his garment out of pride and arrogance.

As for one who does not intend to display pride and arrogance, it is reported in *Sahih Al-Bukhari* on the authority of Abu Hurairah, may Allâh be pleased with him, that the Prophet ﷺ said:

«مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الْإِزَارِ فَفِي النَّارِ»

"Whatever hangs down below the ankles from the Izar will be in the Fire."[3]

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[1] Reported by Muslim in the Book of Faith, in the Chapter: Explanation of the Serious Prohibition of Letting the *Izar* Hang Down.

[2] Reported by Al-Bukhari in the Book of Clothing, in the Chapter: Whoever Dragged His Garment on The Ground Due to Pride and Arrogance; and by Muslim in the Book of Clothing, in the Chapter: The Forbiddance of Dragging One's Garment on the Ground Due to Pride and Arrogance.

[3] Reported by Al-Bukhari in the Book of Clothing, in the Chapter: Whatever Hangs Down Below the Ankles is in the Fire.

He did not link it to pride and arrogance, nor is it correct to link it to them, according to the *Hadith* before it, because Abu Sa'id Al-Khudri, may Allâh be pleased with him, said: The Messenger of Allâh ﷺ said:

«أُزْرَةُ الْمُؤْمِنِ إِلَى نِصْفِ السَّاقِ وَلَا حَرَجَ - أَوْ قَالَ: لَا جُنَاحَ عَلَيْهِ- فِيمَا بَيْنَهُ وَبَيْنَ الْكَعْبَيْنِ، وَمَا كَانَ أَسْفَلَ مِنْ ذَلِكَ فَهُوَ فِي النَّارِ، وَمَنْ جَرَّ إِزَارَهُ بَطَرًا لَمْ يَنْظُرِ اللهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ»

"The Izar of the believer is at the middle of his shin, and there is no sin (or he said: it is not a sin on him) if it falls anywhere between there and the ankles. And whatever is below that is in the Fire; and whoever drags his Izar on the ground out of pride, Allâh will not look at him on the Day of Resurrection."[1]

This was narrated by Malik, Abu Dawud, An-Nasa'i, Ibn Majah and Ibn Hibban in his *Sahih* and it was mentioned in *At-Targhib wat-Tarhib* in: The Recommendation of Wearing a *Qamis*, page 88, vol. 3. The two acts are different, and the two punishments are different; and whenever the ruling and the cause differ, it is not possible to link the unconditional to the conditional, since this would necessitate a contradiction.

As for one who cites the *Hadith* of Abu Bakr, may Allâh be pleased with him, as evidence against us, we say to him: There is no evidence in it for you for two reasons:

1. That Abu Bakr, may Allâh be pleased with him, said: "One side of my *Izar* hangs low if I do not take care of it."[2]

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[1] Reported by Imam Ahmad 3:5; and by Abu Dawud in the Book of Clothing, in the Chapter: Estimating the Place of the *Izar* (4093); and by Ibn Majah in the Book of Clothing, in the Chapter: The Place of the *Izar*, Where is it? (3573); and by An-Nasa'i in the Book of Adornment, in the Chapter: The Place of the *Izar* and by Malik (2:217).

[2] Reported by Al-Bukhari in the Book of Clothing, in the Chapter: Whoever Dragged His *Izar* Without it Being Due to Pride and Arrogance.

But Abu Bakr did not make his *Izar* hang down by his own choice. Rather, it would hang down itself, and in spite of this, he took care of it. Those who claim that they do not intend to display pride and arrogance by doing so, intentionally make their garments hang down, so we say to them: If you intended to lower your garments below the ankles without intending to display pride and arrogance, you will be punished for what hangs below the ankles in the Fire, and if you dragged your garments on the ground due to pride and arrogance, you will be punished for something greater than that: Allâh will not speak to you on the Day of Resurrection, nor will He look at you, nor will he absolve you and you will have a painful punishment.

2. That the Prophet ﷺ absolved Abu Bakr, and testified that he is not one of those who do that out of pride and arrogance. Has any of those people been given this absolution and testimony?! But Satan makes a way for some people following the doubtful things, in the evidences of the Book (of Allâh) and the *Sunnah*, in order to exonerate themselves of what they did, and Allâh guides whom He wills to the Straight Path. We ask Allâh that He guide and pardon us all. Written on 29/6/1399 A. H.

Q. 215. If a person prayed and then it became clear that he had made *Hadath* which necessitated *Ghusl* (what should he do)?

A. Every person who prays and then finds after the prayer that he has major or minor *Hadath* then it is incumbent upon him to purify himself from this *Hadath* and to repeat the prayer, because the Prophet ﷺ said:

«لَا يَقْبَلُ اللهُ صَلَاةً بِغَيْرِ طُهُورٍ»

"Allâh does not accept prayer without purification."[1]

[1] Reported by Muslim in the Book of Purification, in the Chapter: The Obligation to Purify Oneself for Prayer.

Q. 216. If a person had a nosebleed while he was praying, what is the ruling? Does it make the clothing impure?

A. A nosebleed does not nullify the ablution, whether it is much or little. Likewise, everything that is emitted from the body – besides what comes from the two *Sabils*[1] – does not nullify ablution, like vomit and pus. They also do not invalidate ablution, whether it be much or little, because this has not been confirmed from the Prophet ﷺ, and the basic principle is that one remains in a state of ritual purity, because this state of purity has been confirmed by legal evidence. And whatever was confirmed by legal evidence cannot be removed except by another legal evidence. There is no evidence that a bodily emission from other than the two *Sabils* nullifies ablution. So based upon this, ablution is not invalidated by a nosebleed, or by vomiting, whether it be much or little. But if it annoys you during your prayer and you are unable to complete it with humility, then there is no sin upon you if you leave the prayer at that time. Likewise, if you feared that you will soil the *Masjid* with this blood pouring out, then you must leave so that you do not soil the *Masjid*. As for the blood which spills on the clothing, it does not make it impure.

Q. 217. What is the ruling on praying in a *Masjid* in which there is a grave?

A. Prayer in a *Masjid* in which there is a grave is of two types:

1. That the grave existed before the *Masjid*, so that the *Masjid* was built over the grave. Then it is obligatory to leave this *Masjid* and not to pray in it, and it is incumbent upon the person who built it to destroy it. If he did not do so, it is incumbent upon the person in authority over the Muslims to destroy it.

2. That the *Masjid* existed before the grave, so that the deceased

[1] The two areas where waste exits.

person is buried in it after the building of the *Masjid*. In this case, it is obligatory to open the grave, removing the deceased, and burying him with the people.

As for the *Masjid*, it is permissible to pray in it, with the condition that the grave is not in front of the worshippers, because the Prophet ﷺ prohibited praying towards graves.

As for the grave of the Prophet ﷺ which has been encompassed by the Prophet's *Masjid*, it is well known that the *Masjid* of the Prophet ﷺ was built before he died, so it was not built over the grave. It is also well known that the Prophet ﷺ was not buried in it; he was buried in his house which was separate from the *Masjid*.

Then during the rule of Al-Walid bin 'Abdul-Malik, he wrote to his Governor in Al-Madinah, who was 'Umar bin 'Abdul-'Aziz, in the year 88 A. H. to demolish the Prophet's *Masjid* and incorporate the rooms of the Prophet's wives into it.

So 'Umar gathered the prominent people and the scholars of Islamic Jurisprudence and read to them the letter from the Commander of the Faithful, Al-Walid and this was unacceptable to some of them and they said: Leaving it as it is, is more worthy of consideration. It is reported that Sa'id bin Al-Musayyib rejected the inclusion of 'Aishah's chamber, as if he feared that the grave would be taken as a *Masjid*. So, 'Umar wrote this to Al-Walid, and Al-Walid sent him a reply ordering him to implement it, leaving 'Umar with no choice in the matter.

So, you see that the grave of the Prophet ﷺ was not placed in the *Masjid*, nor was the *Masjid* built over it. Therefore there is no proof in it for one who claims that it is lawful to bury the dead in the *Masjids* or to build them over the graves. It has been confirmed from the Prophet ﷺ that he said:

«لَعْنَةُ اللهِ عَلَى الْيَهُودِ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ»

"Allâh cursed the Jews and Christians who took the graves of their

Prophets as places of worship."[1]

He said that when he was close to death, as a warning to the people against doing what those people did. When Umm Salamah, may Allâh be pleased with her, mentioned a church that she had seen in the lands of Ethiopia, and the pictures it contained, the Prophet ﷺ said:

«أُولَئِكِ إِذَا مَاتَ فِيهِمُ الرَّجُلُ الصَّالِحُ - أَوِ الْعَبْدُ الصَّالِحُ - بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا، أُولَئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللهِ»

"Those people, if a righteous man among them died or a righteous worshipper, they would build a Masjid over his grave. Those people are the most evil of creation in before Allâh."[2]

It is reported on the authority of Ibn Mas'ud, may Allâh be pleased with him, that the Prophet ﷺ said:

«إِنَّ مِنْ شِرَارِ النَّاسِ مَنْ تُدْرِكُهُمُ السَّاعَةُ وَهُمْ أَحْيَاءٌ، وَالَّذِينَ يَتَّخِذُونَ الْقُبُورَ مَسَاجِدَ»

"Verily, the most evil of people are those who will be overtaken by the Hour while they are alive and those who took the graves as places of worship."[3]

The believer does not accept the idea of following the way of the Jews and Christians, nor to be one of the most evil of people. Written on 7/4/1414 A. H.

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[1] Reported by Al-Bukhari in the Book of Prayer, in the Chapter: The Hatefulness of Offering Prayers in Graveyards; and by Muslim in the Book of *Masjids*, in the Chapter: The Prohibition of Building *Masjids* Over Graves.

[2] Reported by Al-Bukhari in the Book of Funerals, in the Chapter: Building a *Masjid* Over a Grave; and by Muslim in the Book of *Masjids*, in the Chapter: The Prohibition of Building *Masjids* Over Graves.

[3] Reported by Imam Ahmad 1:405 and 435.

Q. 218. What is the ruling on prayer on the roof of the bathroom? What is the ruling of prayer on the roof of places where polluted wastes are collected?

A. There is no objection to prayer on the roofs of our well known bathrooms, because our bathrooms are not separate buildings, so their roof is that of the whole house. There is no objection to prayer on the roofs of places where polluted wastes are collected, according to the generality of the words of the Prophet ﷺ:

«جُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا»

"The earth has been made a place of prayer for me (and my followers) and a place to perform Tayammum."[1]

Q. 219. What is the ruling on those who walk in their shoes on the floor of the Sacred *Masjid*?

A. Walking on the floor of the Sacred *Masjid* in shoes is unbefitting, because it will open up the door to the general masses, who do not esteem the *Masjid*, so they will come wearing shoes which are soiled with water, or they might even be soiled with impurities which they bring into the Sacred *Masjid* and thereby defile it.

Something which the Islamic Law encourages, but it is feared that it will entail harm, then it is an obligation to beware of this harm and abandon it. The established rule of the scholars is: If beneficial things and harmful things are in conflict and they are both equal, or the harmful things produce more damage than the good produced by the beneficial things, then preventing harm is more important than bringing about good. And thus Prophet (i.e. Muhammad ﷺ) wanted to level the *Ka'bah* and rebuild it on the foundations of Ibrahim, peace be upon him,

[1] Reported by Al-Bukhari in the Book of Prayer.

but because the people had recently abandoned disbelief, he left this recommended deed, due to the fear that it would cause harm. He said to 'Aishah, may Allâh be pleased with her:

«لَوْلَا أَنَّ قَوْمَكِ حَدِيثُو عَهْدٍ بِكُفْرٍ لَهَدَمْتُ الْكَعْبَةَ، وَبَنَيْتُهَا عَلَى قَوَاعِدِ إِبْرَاهِيمَ، وَجَعَلْتُ لَهَا بَابَيْنِ بَابًا يَدْخُلُ مِنْهُ النَّاسُ، وَبَابًا يَخْرُجُونَ مِنْهُ»

"If it were not that your people had recently abandoned disbelief, I would have levelled the Ka'bah and rebuilt it upon the foundations of Ibrahim and made two doors for it: One door for the people to enter by and one door for them to leave by."[1]

Q. 220. If it became clear to the worshipper that he deviated slightly from the *Qiblah*, should he repeat the prayer?

A. If he deviated only slightly, then it does not cause any harm. This is the case, except in the Sacred *Masjid*, because *Qiblah* for the worshipper in the Sacred *Masjid* is the *Ka'bah* itself. This is why the scholars have said that whoever is able to see the *Ka'bah*, it is an obligation upon him to face it directly. If it happened that a worshipper in the Sacred *Masjid* faced towards its general direction, but not towards the *Ka'bah* itself, then he must repeat his prayer, because his prayer is not valid; Allâh, the Most High says:

﴿فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۚ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا۟ وُجُوهَكُمْ شَطْرَهُۥ﴾

"so turn your face in the direction of Al-Masjid Al-Haram (at Makkah). And wheresoever you people are, turn your faces (in

[1] Reported by Al-Bukhari in the Book of *Hajj*, in the Chapter: The Virtue of Makkah and its Buildings; and by Muslim in the Book of *Hajj*, in the Chapter: The Levelling of the *Ka'bah* and its Rebuilding.

prayer) in that direction."[1]

However, if a person is far from the *Ka'bah* and he is unable to see it, even though he may be in Makkah, then it is incumbent upon him to face its general direction, and if he errs a little, it does not harm. This is why the Prophet ﷺ said to the people of Al-Madinah:

«مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ»

"What lies between the east and the west is a Qiblah."[2]

This is because it is south of them, so everything between the east and the west is a *Qiblah* for them. Likewise, we say for example to those who pray towards the west that everything between the north and south is a *Qiblah*.

Q. 221. If a congregation prayed towards a direction other than the *Qiblah*, what is the ruling on that prayer?

A. This matter does not fall outside of two situations:

1. That they are in a place where it is not possible for them to ascertain the direction of the *Qiblah*, such as when they are on a journey and the sky is cloudy and they are unable to find guidance as to which direction the *Qiblah* lies in. In that case, if they prayed according to their best judgement, then it became clear to them that they were not facing towards the *Qiblah*, there is nothing incumbent upon them. This is because they have kept their duty to Allâh and feared Him as much as they are able and Allâh, the Most High has said:

[1] *Al-Baqarah* 2:144

[2] Reported by At-Tirmithi in the Book of Prayer, in the Chapter: What Has Been Said Regarding the Fact That What Lies Between the East and the west is a *Qiblah*; and by Ibn Majah (1011); and by Al-Hakim in *Al-Mustadrak* (1:225), who said it was authentic, and Ath-Thahabi agreed with that.

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

"So keep your duty to Allah and fear Him as much as you can."[1]

The Prophet ﷺ said:

«إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ»

"If I command you to do something, then do as much as you are able."[2]

And Allâh, the Most High says regarding this matter:

﴿وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ﴾

"And to Allah belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne). Surely, Allah is All-Sufficient for His creatures' needs, All-Knowing."[3]

2. That they are in a place where it is possible for them to ascertain the direction of the *Qiblah* by asking, but they are neglectful and careless. In these circumstances, it is necessary for them to make up for the prayer they performed towards a direction other than that of the *Qiblah*, whether they were aware of their mistake before the time for the prayer passed or after it. They are guilty of error and wrongdoing in this situation: They erred regarding the matter of the *Qiblah*, because they did not deliberately deviate from it, but they are wrongdoers in that they were negligent and careless by not asking about it. Although we should know that deviating

[1] *At-Taghabun* 64:16

[2] Reported by Al-Bukhari in the Book of Adherence to the Book of Allah and the *Sunnah*, in the Chapter: Following the Example of the Messenger of Allah's *Sunnah*; and by Muslim in the Book of *Hajj*, in the Chapter: The Obligation of *Hajj* Once in a Lifetime.

[3] *Al-Baqarah* 2:115

slightly from the direction of the *Qiblah* does not harm, according to the words of the Prophet ﷺ regarding the people of Al-Madinah:

«مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ»

"What lies between the east and the west is a Qiblah."[1]

So, to those who are to the north of the *Ka'bah*, we say: What lies between the east and the west is a *Qiblah*, and likewise to those who are south of it. To those who are east or west of it, we say: What lies between the north and south is a *Qiblah*, so deviating slightly has no effect and does no harm.

Here there is a matter which I would like to draw attention to: If anyone is in the Sacred *Masjid* and can see the *Ka'bah*, then he is required to face directly towards the *Ka'bah*, not in its general direction. If he deviated from the exact direction of the *Ka'bah*, he will not be facing towards the *Qiblah*; and I see many people in the Sacred *Masjid* who are not facing directly towards the *Ka'bah*. One finds a long stretched-out row (of worshippers) and one knows for a certainty that many of them are not facing exactly towards the *Ka'bah*, and this is a serious mistake which it is incumbent upon the Muslims to beware of and to correct. If they pray in this way, they are praying towards a direction other than that of the *Qiblah*.

Q. 222. What is the ruling on pronouncing the intention (to pray)?

A. The Prophet ﷺ said:

«إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى»

"Deeds are with intentions and every person shall have that which he intended."[2]

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[1] The reference for this *Hadith* was mentioned in the previous answer.

[2] Reported by Al-Bukhari in the Book of the Beginning of the

The place of the intention is the heart, and it does not need to be spoken. If you stand up to perform the ablution, this is the intention, and it is not possible for a rational person who is not forced to do something to do that thing without having the intention to do it, which is why some of the scholars have said that if Allâh imposed upon us the obligation to do something without an intention, it would be a commission to do something impossible.

It has not been reported from the Messenger of Allâh ﷺ or from his Companions that they used to pronounce their intention. Those whom you hear pronouncing the intention do so either due to ignorance, or blindly following those among the scholars who tell them to do so. This is because they say that it is necessary to pronounce the intention so that the heart may concur with the tongue, but we say that this saying of theirs is not correct, for if the matter were to be legislated, the Messenger ﷺ would have made it clear to the people, either by words or deed. And Allâh is the Granter of success.

Q. 223. What is the ruling on offering the obligatory prayer behind one who is offering a supererogatory prayer, such as one praying the *'Isha'* prayer with those who are praying *Tarawih*?

A. There is no objection to him offering the *'Isha'* prayer behind one who is praying *Tarawih* and Imam Ahmad, may Allâh have mercy on him, has determined this. So, if he was a traveller, or he caught the *Imam* at the beginning of the prayer, he may make the *Taslim* with him and if not, he should complete what remains after the *Imam* makes his *Taslim*.

Q. 224. If a traveller caught the last two *Rak'ahs* of the prayer with the resident *Imam*, may he make the *Taslim*

Revelation (1); and Muslim in the Book of Government, (1907).

with him with the intention of shortening the prayer?

A. It is not permissible for the traveller, if he completes the prayer with the *Imam*, to shorten the prayer, according to the general meaning of the words of the Prophet ﷺ:

«مَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا»

"Whatever you catch of the prayer, pray it and whatever you have missed, complete it."[1]

So based upon this, if the traveller caught the last two *Rak'ahs* of the prayer with the resident *Imam*, it is incumbent upon him to offer two *Rak'ahs* after the *Imam* makes his *Taslim* and it is not permissible for him to make his *Taslim* with the *Imam* by shortening his prayer to two *Rak'ahs*. And Allâh knows best.

Q. 225. What is the ruling on rushing when walking to prayer?

A. It is prohibited for a person to rush when walking to prayer. The Prophet ﷺ ordered us to walk to the *Masjid* calmly and with tranquility, and he prohibited us from hurrying. Although some of the scholars said that there is no objection to a person hurrying moderately, if he fears that he will miss a *Rak'ah*, such as if he entered the *Masjid* while the *Imam* was bowing and he hurried in a manner which was not objectionable; as one sees some of the people doing, they come running wildly, and this is prohibited. Coming calmly and with tranquility, not hurrying, is better, even if he feared that he will miss the *Rak'ah*, according to the general meaning of the *Hadith*.

[1] Reported by Al-Bukhari in the Book of the *Athan*, in the Chapter: Do not Hasten to Prayer (636); and by Muslim in the Book of the *Masjids*, in the Chapter: The Recommendation to go to the *Masjid* with Sedateness (151).

Q. 226. Is it permissible to hurry in order to catch the *Rak'ah* with the *Imam* in the congregational prayer? Deliver a verdict for us, and may Allâh preserve you and protect you.

A. If you entered while the *Imam* was bowing, do not hurry and do not begin praying before you reach the first row, because the Prophet ﷺ said to Abu Bakrah, may Allâh be pleased with him, when he did that:

«زَادَكَ اللهُ حِرْصًا وَلَا تَعُدْ»

"May Allâh increase you in striving, but do not do it again."[1]

Q. 227. What is the ruling on reciting the Qur'ân in the *Masjid* in a loud voice, that causes disturbance to the other worshippers?

A. The ruling on a man reciting the Qur'ân in the *Masjid* in a manner which disturbs the other worshippers, or those studying, or a person reciting the Qur'ân, is that it is unlawful. This is because he falls into something which the Prophet ﷺ has prohibited. It has been reported by Malik in *Al-Muwatta'*[2] on the authority of Al-Bayadhi (he is Farwah bin 'Amr) that the Prophet ﷺ went out to the people while they were praying and their voices were raised in recitation and he said:

«إِنَّ الْمُصَلِّيَ يُنَاجِي رَبَّهُ فَلْيَنْظُرْ بِمَا يُنَاجِيهِ بِهِ، وَلَا يَجْهَرْ بَعْضُكُمْ عَلَى بَعْضٍ بِالْقُرْآنِ»

"Verily, the worshipper in prayer is talking confidentially to his Lord, so he should consider what he is confiding to Him. Some of

[1] Reported by Al-Bukhari in the Book of the *Athan*, in the Chapter: If He Bows Outside the Row.

[2] Reported by Malik in the Book of Prayer, in the Chapter: Behavior in Prayer.

them should not raise their voices over those of others when reciting the Qur'ân."

Abu Dawud reported something similar from the *Hadith* of Abu Sa'id Al-Khudri, may Allâh be pleased with him.[1]

Q. 228. Some people, when they enter the *Masjid* near to the time of the *Iqamah,* stand and wait for the arrival of the *Imam* and abandon the salutation to the *Masjid;* what is the ruling on this action?

A. If the time is short that it is not possible to perform the salutation to the *Masjid,* then there is no sin upon them. But if they do not know when the *Imam* will arrive, then it is better to offer the salutation to the *Masjid,* then if the *Imam* comes and the *Iqamah* is called while you are in the first *Rak'ah,* then you should stop it, but if you are in the second *Rak'ah,* then complete it quickly.

Q. 229. It is observed that in the Sacred *Masjid,* some men form rows behind the women's rows in the obligatory prayers; is their prayer accepted? And do you have any advice for them?

A. If men pray behind women, then the scholars say that there is no objection. But this contradicts the *Sunnah,* because the *Sunnah* is that the women should be behind the men, except that in the Sacred *Masjid* where there is crowding and restriction of movement. Women come and form rows, and men come after them and form rows behind them. It is incumbent upon the worshipper to guard against this, as much as he can, because it might result in *Fitnah* for the men. So, a person should avoid praying behind women, even though it may be permissible according to what the scholars of Islamic

[1] Reported by Abu Dawud in the Book of Prayer, in the Chapter: Raising the Voice During Recitation in the Night Prayer (1332).

Jurisprudence have determined. We say: It is desirable for a person to avoid this as much as he is able, and it is desirable for women also not to pray in places near to the men.

Q. 230. Is it permissible to remove a young boy from his place in the row?

A. The correct view is that it is not permissible to remove a young boy from his place in the row. This is according to the *Hadith* of Ibn 'Umar, may Allâh be pleased with him, in which it is stated that the Prophet ﷺ said:

«لَا يُقِيمُ الرَّجُلُ الرَّجُلَ مِنْ مَقْعَدِهِ ثُمَّ يَجْلِسُ فِيهِ»

"A man should not make another man stand up from his place then sit in it."[1]

It also involves violating the rights of the young boy, discouraging him (from praying), arousing an aversion to prayer in him, and planting seeds of hatred and jealousy in his heart.

Also, if we said that it is permissible to pull a young boy back to the last row, they would all be gathered in one row and it would result in them playing and indulging in horseplay during prayer. But there is no objection to removing him from his place in order to separate them if it is feared that they will play.

Q. 231. What is the ruling on prayer between the pillars?

A. Praying between the pillars is permissible when there is crowding, but when there is room, one should not pray between the pillars, because it severs the rows. Written on 29/1/1419 A. H.

[1] Reported by Al-Bukhari in the Book of Friday Prayers, in the Chapter: A man should not make another man stand up from his place then sit in it (911); and by Muslim in the Book of Salutations, in Chapter 11: The Forbiddance of Making a Person Stand up From His Rightful Place Which Was Previously His.

Q. 232. What is the ruling on the women's rows? Is the worst of them the first of them and the best of them the last of them in all circumstances, or when there is no screen between the men and the women?

A. What is meant is that if the men are with the women in one place, then the last of the women's rows is better than the first of them. The Prophet ﷺ said:

«خَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا ، وَشَرُّهَا أَوَّلُهَا»

"The best of the women's rows is the last of them and the worst of them is the first of them."[1]

The only reason that this is so, is because the last of them is farthest from the men and the first of them is nearest to the men.

But if there is a private place for them, as there is now in most *Masjids*, then the best of the women's rows is the first of them, as is the case with men.

Q. 233. What is the ruling on the prayer of one who prays outside the *Masjid*, such as one who prays in the road adjacent to the *Masjid*?

A. If a *Masjid* is not large enough for the worshippers, and they pray in the roads adjacent to it, then there is no objection, as long as they are able to follow the *Imam*, because this is necessary. Written on 6/6/1413 A. H.

Q. 234. What is prescribed regarding the straightening of the rows? Is it legislated for the worshipper to connect his ankle to the ankle of the person next to him? Deliver a verdict for us and may you be rewarded.

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[1] Reported by Muslim in the Book of Prayer, in Chapter 28: Straightening the Rows 1:326:132 (440).

A. The correct opinion is that what is prescribed regarding straightening the rows is for the ankles to be parallel to each other, not the tips of the toes. This is because the body is mounted upon the ankles, while toes differ according to the size of the feet, for there are big feet and small feet, therefore it is not possible to precisely straighten the rows except by the ankles.

As for connecting the ankles, each of them next to the other, there is no doubt that it has been reported from the Companions, may Allâh be pleased with them, for they used to straighten the rows by connecting the ankles, each of them next to the other.[1] That is, that each of them would connect his ankle to the ankle of his neighbor, so that they would be parallel and the rows would be straight. And it (i.e. the connecting of the ankles) is not an aim in itself; rather the aim is something other than this (i.e. the straightening of the rows), as the scholars have said. Therefore, if the rows are completed and the people are standing, then it is an obligation on each of them to connect his ankle to the ankle of his companion, in order to achieve straight rows; and the meaning of this is not that he should tenaciously insist on connecting the ankles and keeping them connected throughout the whole of the prayer.

This is a form of excessiveness in this matter as some of the people do, which is that they connect ankle-to-ankle with their companions and spread their feet wide, so that there are spaces between their shoulders and those of their neighbors, thereby contradicting the *Sunnah*; and the aim is that the ankles be straight.

Q. 235. Is raising the hands in places other than the four (well known) places confirmed? And likewise in the

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[1] There is an indication of this in the words of Anas bin Malik, may Allah be pleased with him, who said: "Each of us would connect his shoulder to the shoulder of his companion and his foot to his foot." (Reported by Al-Bukhari in the Book of the *Athan*, in Chapter 76: Connecting the Shoulders (725).

funeral prayer and the *'Eid* prayers?

A. First of all, we must know the four places in which the hands are raised: (They are) upon making the opening *Takbir*, upon bowing, upon straightening up from bowing and upon standing up from the first *Tashahhud*. These are the four places whose authenticity has been confirmed by the *Hadith* from the Messenger of Allâh ﷺ, reported on the authority of Ibn 'Umar, may Allâh be pleased with him, who said:

> *"The Prophet ﷺ used to raise his hands when he made Takbir for the prayer, when he made Takbir for the Ruku', when he said: 'Allâh hears the one who praises him.' And he did not do so in prostration."*[1]

If Ibn 'Umar, may Allâh be pleased with him, who was very careful about following the actions of the Messenger ﷺ – and indeed, he used to follow him – and he saw him raising his hands in *Takbir* in the *Ruku'*, when straightening up from it and when standing up from the first *Tashahhud* and he said: "And he did not do so in prostration," then it may not be said that (raising the hands during prostration) falls under the heading of accepting the affirmative over the negation, and that when a person affirms raising the hands, he is giving precedence to the affirmative over the negation in the *Hadith* of Ibn 'Umar, may Allâh be pleased with him. This is because it is clear from the *Hadith* of Ibn 'Umar that he was positive that he did not raise his hands. So, a person who witnessed him raising his hands when he bowed and raising his hands when straightening up from bowing and then says: He did not do that in prostration, can we say that it is possible that he was inattentive or did not notice? That is not possible, because he was positive that he did

[1] Reported by Al-Bukhari in the Book of the *Athan*, in Chapter 83: Raising the Hands in the First *Takbir* at the Opening of the Prayer (735); and by Muslim in the Book of Prayer, in Chapter 9: The Recommendation of Raising the Hands 21 and 22 (390).

not do it in prostration and he was positive that he did it when bowing and straightening up from it.

Q. 236. If a person praying behind the *Imam* caught the prayer while the *Imam* was bowing, should he make the *Takbir* twice?

A. If a person enters while the *Imam* is bowing, then he makes the opening *Takbir*, he should bow immediately and his *Takbir* for the *Ruku '* in that case is a *Sunnah* and not an obligation. If he makes *Takbir* for the *Ruku'*, it is better, but if he leaves it, there is no sin upon him.

After that, he will be in one of the following three situations:

1. That he is certain that he reached the *Ruku'* before the *Imam* straightened up from it, in which case, he will have caught the *Rak'ah* and he is not required to recite *Surat Al-Fatihah* in these circumstances.

2. That he is certain that the *Imam* straightened up from the *Ruku'* before he reached it, in which case, he will have missed the *Rak'ah* and he must make up for it.

3. That he is uncertain and in doubt as to whether he caught the *Imam* while he was bowing or whether the *Imam* had straightened up before he caught him. In this situation, he should base his action on what he thinks is most likely, and if it seems more likely to him that he caught the *Imam* in the *Ruku'*, then he has caught the *Rak'ah*. If it seems more likely to him that he did not catch the *Imam* in the *Ruku'*, then he has missed the *Rak'ah*. In this situation, if he has missed something from the prayer, he must perform the prostration of forgetfulness after making the *Taslim*. If he did not miss anything of the prayer, such as if the *Rak'ah* about which he was in doubt was the first *Rak'ah*, and he thought it more likely that he had caught it, then in this situation, the prostration of forgetfulness is not necessary, due to his prayer being bound to that of the

Imam. The *Imam* takes the responsibility for the prostration of forgetfulness for the one who is being led in prayer, so long as he did not miss anything of the prayer.

There is another situation of doubt which occurs, and this is when a person is uncertain whether he caught the *Imam* while he was bowing, but he is unable to say which was more likely. In this situation, he should base his action upon what he is certain of, which is that he did not catch the *Imam* in *Ruku'*, because that is the basic principle. In which case, he will have missed the *Rak'ah* and he must perform the prostration of forgetfulness before the *Taslim*.

There is still another matter which I would like to bring to your attention in regard to this. Many people, when they enter the *Masjid* while the *Imam* is bowing, begin to loudly and repeatedly clear their throats and possibly even speak, saying: 'Verily, Allâh is with the patient ones,' or they might stamp their feet and all of these things are in contradiction to the *Sunnah*. It also disturbs the *Imam* and the worshippers. There are those among the people who, if they enter the *Masjid* while the *Imam* is bowing, rush in a most unseemly way. The Prophet ﷺ prohibited this, saying:

«إِذَا سَمِعْتُمُ الْإِقَامَةَ فَامْشُوا إِلَى الصَّلَاةِ وَعَلَيْكُمُ السَّكِينَةَ وَالْوَقَارَ، وَلَا تُسْرِعُوا، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا»

"If you hear the Iqamah, then walk to the prayer and do so with calmness and tranquility, and do not hurry. Then, whatever you catch of the prayer, pray it and whatever you have missed, complete it."[1]

Q. 237. What is the ruling on placing the right hand over the left hand on the chest, or over the heart? What is the ruling on placing the hands below the navel? Is there a difference between a man and a woman?

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[1] The reference for this *Hadith* was mentioned previously under no. 224.

A. The ruling on placing the right hand over the left hand in prayer is that it is a *Sunnah*, according to the *Hadith* of Sahl bin Sa'd, may Allâh be pleased with him, who said:

> *"The people were ordered that a man should place his right hand over his left forearm in prayer."*[1]

But where should they be placed?

The answer is: The most correct opinion in this matter is that they should be placed on the chest, according to the *Hadith* of Wa'il bin Hujr, may Allâh be pleased with him. He said that the Prophet ﷺ used to place his right hand over his left hand on his chest.[2] And although there is some weakness in the *Hadith*, it is more authentic than others.

As for placing them over the heart on the left side, this is an innovation without any basis.

As for placing them below the navel, this has been reported in a narration from 'Ali, may Allâh be pleased with him,[3] but it is weak, and the *Hadith* of Wa'il bin Hujr is stronger than it.

There is no difference in this ruling between men and women. The basic principle is conformity between a man and a woman in this ruling, unless some evidence is established for a distinction or a difference between them, and I do not know of any authentic evidence distinguishing between a man and a woman in this *Sunnah*.

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[1] Reported by Al-Bukhari in the Book of the *Athan*, in the Chapter: Placing the Right Hand Over the Left (740).

[2] Reported by Ibn Khuzaimah in the Book of Prayer, in the Chapter: Placing the Right Hand Over the Left (479); and by Al-Baihaqi (2:30)

[3] Reported by Imam Ahmad 1:110; and by Abu Dawud in the Book of Prayer, in the Chapter: Placing the Right Hand Over the Left in Prayer (756).

Q. 238. What is the ruling on pronouncing the *Basmalah*[1] aloud?

A. The most authoritative opinion is that the *Basmalah* should not be recited aloud and that the *Sunnah* is to recite it quietly. It is not a part of *Surat Al-Fatihah*, but if it is recited aloud at times, there is no sin. Indeed, some of the scholars have said that it is desirable to say it aloud sometimes, because it has been reported from the Prophet ﷺ that: He used to recite it aloud. [2]

But what has been authenticated from him ﷺ is that: He did not recite it aloud.[3] That is what is more desirable. But if a person recited it aloud in order to unify the people whose *Mathhab* is to recite it aloud, then I hope that there would be no objection to it.

Q. 239. What is the ruling on the opening supplication?

A. The opening supplication is a *Sunnah* and not an obligation, neither in the obligatory prayers nor in the supererogatory prayers.

What is desirable is to recite all of the supplications which have been reported from the Prophet ﷺ for the opening supplication. Sometimes reciting this one, and sometimes reciting that one. In this way, he will implement the *Sunnah* in all its forms. If he

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[1] *Basmalah*: Saying: *Bismillah* (In the Name of Allah).

[2] Reported by An-Nasa'i in the Book of *Al-Iftitah*, in the Chapter: The Recitation of *Bismillahir-Rahmanir-Rahim* (904); and by Ibn Hibban (1788); and by Ibn Khuzaimah (499); and by Ad-Daraqutni 1:305; and by Al-Baihaqi 2:46 and 58.

[3] Reported by Anas bin Malik, may Allah be pleased with him, who said: "I prayed behind the Messenger of Allah ﷺ and behind Abu Bakr and behind 'Umar and I did not hear any of them recite *Bismillahir-Rahmanir-Rahim*." Reported by Muslim in the Book of Prayer, in the Chapter: The Evidence of Those Who Say That the *Basmalah* is not Recited Aloud (399).

only knows one form of the *Sunnah,* and he restricts himself to it, there is no sin, because it is clear that the Messenger ﷺ used to vary in his opening supplication as well as *At-Tashahhud,* in order to make things easy for the worshippers. Likewise in the statements of remembrance after prayer, there are two benefits to the Messenger ﷺ varying with this:

1. That a person does not continue with one type. Because if a person continues with one type, his recitation of this one will become as if it were something commonplace, which is why if he was careless, he would find himself reciting this statement of remembrance, even if it were without intention. Because it had become something commonplace, whereas if the statements of remembrance were varied, a person will sometimes recite this one and sometimes that one, and thus he would recite them with more presence of heart and he would be more likely to understand what he was saying.

2. To make it easier for the people, since a person might sometimes recite this one and sometimes that one, according to what was suitable for him.

So for the sake of these two benefits, some acts of worship are performed in various manners, such as the opening supplication, the *Tashahhud* and the statements of remembrance after the prayer.

Q. 240. Is saying *Ameen* a *Sunnah*?

A. Yes, saying *Ameen* is a highly recommended *Sunnah,* especially if the *Imam* says it. This is according to what has been reported in the *Two Sahihs* in the *Hadith* of Abu Hurairah, may Allâh be pleased with him, who reported that the Messenger of Allâh ﷺ said:

«إِذَا أَمَّنَ الْإِمَامُ فَأَمِّنُوا، فَإِنَّ مَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

"If the Imam says, Ameen, then you say, Ameen, because if a person's saying Ameen coincided with the angels' saying of Ameen, all of his previous sins will be forgiven."[1]

Saying *Ameen* for the *Imam* and the worshippers should be at one time, according to the words of the Prophet ﷺ:

«إِذَا قَالَ الْإِمَامُ: وَلَا الضَّالِّينَ فَقُولُوا: آمِينَ»

"If the Imam says: 'Nor those who went astray,' then you say: Ameen."[2]

Q. 241. When the *Imam* recites:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

"You (Alone) we worship, and You (Alone) we ask for help (for each and everything)"

Some of those being led in prayer say: 'We have sought help from Allâh.' What is the ruling on this?

A. It is prescribed for the one being led in prayer to be silent while his *Imam* is reciting, so if he finishes reciting *Surat Al-Fatihah*, the *Imam* should say: *Ameen* and the worshippers should say it with him. Saying this negates the requirement for a person to say anything else during the *Imam's* recitation of *Surat Al-Fatihah*.

Q. 242. What is the ruling on reciting *Surat Al-Fatihah* in prayer?

[1] Reported by Al-Bukhari in the Book of the *Athan*, in Chapter 111: The *Imam's* Saying *Ameen* Aloud (782); and by Muslim in the Book of Prayer, in the Chapter: *At-Tasmi'* (Saying: *Sami' Allahu Liman Hamidah*), *At-Tahmid* (Saying: *Rabbana Wa Lakal-Hamd*) and *At-Ta'meen* (Saying: *Ameen*).

[2] Reported by Al-Bukhari in the Book of the *Athan*, in Chapter 113: The One Being Led in Prayer Saying *Ameen* Aloud (782); and by Muslim in the aforementioned location 76 (410).

A. Scholars have differed regarding the recitation of *Surat Al-Fatihah*, holding numerous opinions on it:

1. That *Surat Al-Fatihah* is not an obligation upon the *Imam*, nor upon those who are being led in prayer, nor upon the single worshipper, neither in the quiet prayers nor in those in which the recitation is made aloud. What is obligatory is the recitation of whatever Qur'ânic Verses are easy for the worshipper. As evidence for this view, they cite the Words of Allâh, the Most High in *Surat Al-Muzzammil*:

﴿فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْءَانِ﴾

"So, recite you of the Qur'an as much as may be easy for you."[1]

And the Prophet ﷺ said to a man:

«اقْرَأْ مَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ»

"Recite whatever is easy for you from the Qur'ân."[2]

2. That the recitation of *Surat Al-Fatihah* is a pillar of the prayer for the *Imam*, for those being led in prayer and for the single worshipper, both in the quiet prayers and those in which the recitation is made aloud, and both the latecomer and the one who joined the congregation at the beginning of the prayer.

3. That the recitation of *Surat Al-Fatihah* is a pillar of the prayer for the *Imam* and the single worshipper, but that it is not an obligation upon the one being led in prayer under any circumstances, neither in the quiet prayers nor those in which the recitation is made aloud.

4. That the recitation of *Surat Al-Fatihah* is a pillar of the prayer

[1] *Al-Muzzammil* 73:20

[2] Reported by Al-Bukhari in the Book of the *Athan*, in the Chapter: The Obligation of Recitation for the *Imam* and Those Being Led in Prayer (757); and by Muslim in the Book of Prayer, in the Chapter: The Obligation to Recite *Al-Fatihah* in Every *Rak'ah* (397).

for the *Imam* and the single worshipper in the quiet prayers and those in which the recitation is made aloud, and a pillar of the prayer for the one being led in prayer in the quiet prayers, but not the prayers in which recitation is made aloud.

The Most Correct View in My Opinion is that the recitation of *Surat Al-Fatihah* is a pillar of the prayer for the *Imam*, for the one being led in prayer and for the single worshipper, both in the quiet prayers and in the prayers in which the recitation is made aloud, except for the latecomer, if he catches the *Imam* in *Ruku'*. In his case the recitation of *Surat Al-Fatihah* is not required in these circumstances. The evidence for this is the generality of the words of the Prophet ﷺ:

«لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ»

"There is no prayer for one who does not recite the Opening of the Book (i.e. Surat Al-Fatihah)."[1]

And the words of the Prophet ﷺ:

«مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ»

"Whoever prayed and did not recite therein Ummul-Qur'ân (i.e. *Surat Al-Fatihah), it is Khidaj."*[2]

Meaning that it is corrupt and this is general. What also proves this is the *Hadith* of 'Ubadah bin As-Samit, may Allâh be pleased with him, in which he said that the Prophet ﷺ went out from the morning prayer and said to his Companions:

«لَعَلَّكُمْ تَقْرَؤُونَ خَلْفَ إِمَامِكُمْ؟»

"Perhaps you recite behind your Imam?"

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[1] Reported by Al-Bukhari in the Book of the *Athan*, in the Chapter: The Obligation of Recitation (756); and by Muslim in the Book of Prayer, in the Chapter: The Obligation to Recite *Al-Fatihah* (395).

[2] Reported by Muslim in the Book of Prayer, in the Chapter: The Obligation to Recite *Al-Fatihah* (395).

They said: "Yes, oh, Messenger of Allâh." He said:

«لَا تَفْعَلُوا إِلَّا بِأُمِّ الْقُرْآنِ، فَإِنَّهُ لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِهَا»

"Do not do so, except for Ummul-Qur'ân, for there is no prayer for one who does not recite it."[1]

And this was narrated regarding the prayers in which the recitation is made aloud.

As for its not being required for the latecomer, the evidence for that is the *Hadith* of Abu Bakrah, may Allâh be pleased with him, who caught the Prophet ﷺ in *Ruku'*. He hastened and bowed before reaching the row, then he entered the row. Then when the Prophet ﷺ finished the prayer, he asked about who had done that and Abu Bakrah said: "I, oh, Messenger of Allâh." The Prophet ﷺ said:

«زَادَكَ اللهُ حِرْصًا وَلَا تَعُدْ»

"May Allâh increase you in striving, but do not do it again."[2]

The Prophet ﷺ did not order him to repeat the *Rak'ah* in which he was hasty due to his desire not to miss it. If it was obligatory for him, the Prophet ﷺ would have ordered him to do it, as he ordered the one who prayed without being at rest to repeat his prayer. This is from the narrated evidence.

As for the logical evidence, we say: This man who came late did not catch the standing which is the place of the recitation of *Surat Al-Fatihah*, and since he did not catch the place, the obligations therein are lifted from him. The evidence for which

[1] Reported by Imam Ahmad 5:316; by Abu Dawud in the Book of Prayer, in the Chapter: Whoever Did not Recite in the Prayer (823); by At-Tirmithi in the Book of Prayer, in the Chapter: What Has Been Said Regarding Recitation Behind the *Imam*; by Al-Hakim 1:238 and 239; and by Ad-Daraqutni 1:120.

[2] The reference for this *Hadith* was mentioned previously under no. 226.

is that a person whose hand has been cut off is not required to wash the upper arm in place of the forearm; rather the obligation is lifted from him, due to the loss of its place. Likewise, the obligation to recite *Surat Al-Fatihah* is lifted from one who caught the *Imam* while he was in *Ruku'*, because he did not catch the standing which is the place of the recitation of *Surat Al-Fatihah*; and the obligation of the standing is only lifted from him in order that he may follow the *Imam*.

This, in my view is the correct opinion. Were it not for the *Hadith* of 'Ubadah bin As-Samit which I indicated a short while ago, the most authoritative view would be that the recitation of *Surat Al-Fatihah* is not required by one being led in a prayer in which the recitation is made aloud. This is because the listener is like the reciter regarding the attainment of reward, which is why Allâh, the Most High said to Musa, peace be upon him:

﴿قَدْ أُجِيبَت دَّعْوَتُكُمَا﴾

"Verily, the invocation of you both is accepted."[1]

Even though the supplicator was Musa alone. Allâh, the Most High said:

﴿وَقَالَ مُوسَىٰ رَبَّنَآ إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَأَهُۥ زِينَةً وَأَمْوَٰلًا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا رَبَّنَا لِيُضِلُّوا۟ عَن سَبِيلِكَ رَبَّنَا ٱطْمِسْ عَلَىٰٓ أَمْوَٰلِهِمْ وَٱشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا۟ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ﴾

"And Musa (Moses) said: 'Our Lord! You have indeed bestowed on Fir'awn (Pharaoh) and his chiefs splendor and wealth in the life of this world, our Lord! That they may lead men astray from Your path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.'"[2]

And did Allâh inform us that Harun, peace be upon him,

[1] *Yunus* 10:89
[2] *Yunus* 10:88

supplicated? The answer is no, but in spite of that, He said:

﴿قَدْ أُجِيبَت دَّعْوَتُكُمَا﴾

"Verily, the invocation of you both is accepted."

The scholars said regarding the use of the dual after the singular: Musa supplicated and Harun believed.

As for the *Hadith* of Abu Hurairah, may Allâh be pleased with him, in which it was said:

«مَنْ كَانَ لَهُ إِمَامٌ فَقِرَاءَةُ الْإِمَامِ لَهُ قِرَاءَةٌ»

"Whoever was being led by an Imam, the recitation of the Imam is a recitation for him."[1]

It is weak, because it is a *Mursal*[2] narration, as Ibn Kathir said, in the introduction to his *Tafsir*. Also, those who cite this *Hadith* as evidence do not do so unrestrictedly, because some of those who cite it as evidence say that the one who is being led in prayer is required to recite *Surat Al-Fatihah* in the quiet prayers, so they do not follow it unrestrictedly.

If it were said: If the *Imam* does not remain silent, then when should the one being led in prayer recite *Surat Al-Fatihah*? We say: He should recite *Surat Al-Fatihah* while the *Imam* is reciting, because the Companions used to recite with the Messenger ﷺ while he was reciting, for he said:

«لَا تَفْعَلُوا إِلَّا بِأُمِّ الْقُرْآنِ، فَإِنَّهُ لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِهَا»

"Do not do so, except for Ummul-Qur'ân, for there is no prayer for one who does not recite it."[3]

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[1] Reported by Imam Ahmad 3:339; and by Ibn Majah in the Book of the *Iqamah*.

[2] *Mursal*: An incomplete chain of narrators which goes back only as far as a *Tabi'i* (one who heard from one or more of the Companions) and so could not have narrated directly from the Prophet ﷺ.

[3] The reference for this *Hadith* was mentioned previously on page.

Q. 243. When should the one being led in prayer recite *Surat Al-Fatihah*, with the *Imam's* recitation of it, or when he is reciting the *Surah*?

A. It is preferable for the recitation of *Surat Al-Fatihah* by the one being led in prayer to be after its recitation by the *Imam*. In this way he can listen to the obligatory recitation that is a pillar of the prayer. For if he recited *Surat Al-Fatihah* while the *Imam* was reciting it, he would not have listened to the pillar; and his listening would be to the recitation after *Surat Al-Fatihah*, which is a voluntary act. So, it is preferable to be silent for the recitation of *Surat Al-Fatihah*, because listening to a recitation which is a pillar is more important than listening to a *Sunnah*. This is one aspect. Another aspect is that if the *Imam* said:



"Nor those who are astray."

and you were not following him, then you would not say: *Ameen* and in that case you would not be included in the congregation, so it is preferable to do this (i.e. to recite *Surat Al-Fatihah* after the *Imam* has completed his recitation of it).

Q. 244. How can we achieve humility in prayer, when reciting the Qur'ân in prayer and at other times?

A. Humility is the essence and core of the prayer. The meaning of it is presence of the heart, and that the heart of the believer does not wander here and there. If a person feels that something is distracting him from humility, he should seek refuge with Allâh from the accursed Satan as commanded by the Prophet ﷺ.[1] There is no doubt that Satan strives to spoil all acts of worship, especially the prayer, which is the best act of

[1] Reported by Muslim in the Book of Salutations, in Chapter 25: Seeking Refuge From the Devil of Whispering in Prayer 4:1728, *Hadith* 68 (2203).

worship after the *Shahadatan*; so a worshipper comes to offer prayers and he says: Remember such and such, remember such and such,[1] and he makes him abandon himself to foolish thoughts in which there is no benefit, causing him to only be concerned with finishing the prayer.

So, it is incumbent upon a person to take the utmost care when approaching Allâh, the Almighty, the All-Powerful. If he senses some of these empty thoughts and whisperings, he should seek refuge with Allâh from the accursed Satan, whether he is bowing, in *Tashahhud*, sitting or any other position in prayer.

One of the best means of helping him to attain humility in prayer is to call to mind that he is standing before Allâh and that he is confiding in his Lord, the Almighty, the All-Powerful.

Q. 245. Has it been reported that the Prophet ﷺ used to be silent between the recitation of *Surat Al-Fatihah* and the recitation of the *Surah* after it?

A. The silence between the recitation of *Surat Al-Fatihah* and the recitation of the *Surah* has not been reported from the Prophet ﷺ in the manner claimed by some of the scholars of Islamic Jurisprudence. That is, that the *Imam* remains silent long enough for the one being led in prayer to recite *Surat Al-Fatihah*; it is only a short pause in which to take breath on the one hand, and on the other hand, it opens the door for the one being led in prayer, so that he may begin to recite and to complete it, even though the *Imam* may be reciting; so it is a short pause, not a long one.

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[1] This is a part of the *Hadith* of Abu Hurairah, may Allah be pleased with him, whose authenticity is agreed upon (by Al-Bukhari and Muslim): It was reported by Al-Bukhari in the Book of the *Athan*, in the Chapter: The Virtue of Calling the *Athan*, *Hadith* 608; and by Muslim in the Book of Prayer, in the Chapter: The Virtue of the *Athan* and the Flight of Satan When He Hears it 1:291, *Hadith* 19 (389).

Q. 246. If a person misses a *Rak'ah* from the *Fajr* prayer, should he complete it reciting audibly, or quietly?

A. He may choose to do either, but it is better to complete it quietly, because there might be someone else completing his prayer and it would disturb him if he recited aloud.

Q. 247. I read in a book regarding the manner of the prayer of the Prophet ﷺ that placing the hands on the chest after straightening up from *Ruku'* is an innovation and a misguidance; what is the correct position, may Allâh reward you with goodness for guiding us and all of the Muslims?

A. Firstly: I avoid saying that one who contradicts the *Sunnah* in a matter in which it is permissible to exercise *Ijtihad* is an innovator. So those who place their hands on their chests after rising from *Ruku'* are only basing this opinion of theirs upon evidence from the *Sunnah*. For us to say that it is an innovation because it contradicts our *Ijtihad* is very hard upon a person and it is not fitting for a person to apply the word innovation in matters such as this. This will lead to people labelling each other as innovators in matters of *Ijtihad*, in which the truth might be this opinion or that opinion; and it will cause splitting into sects and conflicts to a degree only Allâh knows.

Therefore, I say that describing one who places his hands on his chest after bowing as an innovator, and his action as an innovation, is very hard upon a person and it is not fitting that his brothers should describe him thus.

The correct opinion is that placing the right hand over the left after straightening up from *Ruku'* is a *Sunnah*, the evidence for which is the *Hadith* confirmed in *Sahih Al-Bukhari*, on the authority of Sahl bin Sa'd, may Allâh be pleased with him, who said: The people were ordered that a man should place his right

hand over his left forearm in prayer. [1]

The evidential aspect of the *Hadith* is derived from investigating it and studying it, for we say: Where are the hands placed during prostration? And the answer is: On the ground. And we say: Where are they placed during *Ruku'*? And the answer is: On the knees. And we say: Where are the hands placed when sitting? And the answer is: On the thighs. And so the situation when one is standing both before and after the *Ruku'* is still covered by the words of Sahl, may Allâh be pleased with him: The people were ordered that a man should place his right hand over his left forearm in prayer. Therefore, the *Hadith* proves that the right hand is placed over the left hand when standing both before and after the *Ruku* and this is the truth which is proven by the *Sunnah* of the Prophet ﷺ. So, the answer to this question consists of two parts:

1. That it is not fitting for us to be careless about applying the word innovation to an action in which there is room for *Ijtihad*.

2. The correct opinion is that placing the right hand over the left hand after rising from *Ruku'* is a *Sunnah* and not an innovation, as is proven by the *Hadith* which we have mentioned, which is the *Hadith* of Sahl bin Sa'd, may Allâh be pleased with him, because it is general; but excluded from it are *Ruku'*, prostration, and sitting, because the *Sunnah* has determined a particular place for the hands in these positions.

Q. 248. Some people add the words: *Wash-Shukr* (and thanks) after saying: *Rabbana Wa Lakal-Hamd* (Our Lord, all praise is due to You). What is the opinion of Your Eminence regarding this?

A. There is no doubt that confining oneself to what has been reported is preferable, so if a person straightens up from *Ruku'*,

[1] The reference for this *Hadith* has been mentioned previously on page

he should say: 'Our Lord, all praise is due to You,' and he should not add the words: 'And thanks,' because they have not been reported.

I would like to take this opportunity to say that the forms which have been reported regarding this matter are four in number:

1. *Rabbana Wa Lakal-Hamd.*

2. *Rabbana Lakal-Hamd.*

3. *Allâhumma Rabbana Lakal-Hamd.*

4. *Allâhumma Rabbana Wa Lakal-Hamd.*

These four forms may be said, but not all at once; rather you should say this one once and that one once; in some of your prayers, you should say *Rabbana Wa Lakal-Hamd* and in other prayers, you should say *Rabbana Lakal-Hamd* and in others, you should say *Allâhumma Rabbana Lakal-Hamd* and in others, you should say *Allâhumma Rabbana Wa Lakal-Hamd.* But as for the words: *Wash-Shukr,* they have not been reported, therefore it is better not to say them.

Q. 249. What is the correct manner of going down into prostration?

A. Prostration should be on the knees first and then the hands. This is because the Prophet ﷺ forbade a person from prostrating on his hands in his words:

«إِذَا سَجَدَ أَحَدُكُمْ فَلَا يَبْرُكْ كَمَا يَبْرُكُ الْبَعِيرُ، وَلْيَضَعْ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ»

"When one of you prostrates, he should not kneel as a camel kneels, but should place his hands before his knees."[1]

[1] Reported by Imam Ahmad 2:381, by Abu Dawud in the Book of Prayer, in the Chapter: How He Placed His Knees Before His Hands (840).

This is the wording of the *Hadith*, but we shall speak about it: This first sentence:

«فَلَا يَبْرُكْ كَمَا يَبْرُكُ الْبَعِيرُ»

"he should not kneel as a camel kneels."

is a prohibition of the manner of *Sujud*, because he ﷺ has used the expression: As a camel kneels. It is not a prohibition of the limbs upon which one prostrates; if what was intended here was a prohibition of the limbs upon which one prostrates, he would have said: He should not kneel on the limbs which a camel kneels upon, and in that case, we would say: Do not kneel on the knees, because a camel kneels on its knees. But the Prophet ﷺ did not say: he should not kneel on the limbs which a camel kneels upon, rather he said:

«فَلَا يَبْرُكْ كَمَا يَبْرُكُ الْبَعِيرُ»

"he should not kneel as a camel kneels."

So, the prohibition is of the manner and the description, not of the limbs upon which he prostrates.

This is why Ibn Qayyim, may Allâh have mercy on him, said in *Zadul-Ma'ad*[1] that the end of the *Hadith* was transmitted in a reversed fashion by the narrator, and so the end of the *Hadith* should be: But should place his knees before his hands, since if he placed his hands before his knees, he would be kneeling as the camel kneels, because when the camel kneels, it begins with its forelegs; and that is clear to anyone who has witnessed a camel kneeling.

In that case, the correct opinion, if we wish the beginning and end of the *Hadith* to accord is: But should place his knees before his hands, because if he placed his hands before his knees, as I said, he would be kneeling as the camel kneels and in that case,

[1] *Zadul-Ma'ad* 1:215.

the beginning of the *Hadith* and the end of it would be contradictory.

One brother has written a book entitled: *Fath Al-Ma'bud Fi Wadh' Ar-Rukbataini Qabl Al-Yadaini Fis-Sujud* and it is a well-written and informative work.

Based upon this, the *Sunnah* which the Messenger ﷺ ordered in *Sujud* is to place the knees before the hands.

Q. 250. What is the ruling on stretching excessively in the *Sujud*?

A. Stretching excessively in the *Sujud* is contrary to the *Sunnah*, because none of those who have described the prayer of the Prophet ﷺ have said that he used to stretch his back when performing *Sujud*, as they said that he did when performing *Ruku'*.[1] What is prescribed at the time of *Sujud* is only for a person to lift his stomach off his thighs and raise it thereby, not to stretch it, as some of the people do.

Q. 251. Has it been reported regarding the mark on the forehead which is caused by *Sujud* that it is a mark of the righteous?

A. This is not a mark of the righteous; the mark of the righteous is only the light which is seen in the face, the expansion of the heart, good character and such like. As for the mark on the face which is cause by *Sujud*, it might be seen on

[1] Reported by Al-Bukhari in his *Sahih*, on the authority of Abu Humaid, may Allah be pleased with him, who said: "The Prophet ﷺ bowed, then he spread his back." The Book of the *Athan*, in the Chapter: Making the Back Level in *Ruku'* (758); and it was reported by Muslim in his *Sahih*, on the authority of 'Aishah, may Allah be pleased with her, who said: "And when he bowed, he did not used to let his head droop, nor raise it (higher than his back)." The Book of Prayer, in the Chapter: The Description of *Ruku'* and Straightening up From it (498).

the faces of those who only offer the obligatory prayers due to the delicateness of their skin, and it might not be seen in the face of one who prays much and lengthens his *Sujud*.

Q. 252. Has any authentic *Hadith* been reported concerning the movement of the forefinger between the two prostrations in prayer?

A. Yes, the *Hadith* has been reported which is in *Sahih Muslim*, on the authority of Ibn 'Umar, may Allâh be pleased with them, in which he said that when the Prophet ﷺ sat in prayer and mentioned Allâh, he would point with his finger.[1] And in another version: When he sat in the *Tashahhud*.[2]

The first wording is general and the second is specific, and the rule is that mentioning the specific with a ruling that agrees with the general does not necessitate particularization. An example of this is that one man says to another: You should respect students of knowledge. And he says to him: You should respect Muhammad, and Muhammad is one of the students of knowledge. This does not necessitate that he does not respect the other students of knowledge. The scholars of *Usul* have written about this, and Shaikh Ash-Shanqeeti, may Allâh have mercy on him, has mentioned it in *Adhwa' Al-Bayan*. But if he said: You should respect the students, then he said: Do not respect those who sleep in the lessons, this necessitates particularization, because it was mentioned with a ruling which contradicts the general ruling.

Also, there is a particular *Hadith* in this matter which was reported by Imam Ahmad in his *Musnad* with a chain of narrators about which the author of *Al-Fath Ar-Rabbani* said: Its

[1] Reported by Muslim in the Book of *Masjids*, in the Chapter: The Description of the Sitting in Prayer (1:408) 114 and 115, 580.

[2] The previous location 115.

chain of narrators is *Hasan*.[1] And one of the commentators on *Zadul-Ma'ad*[2] said: Its chain of narrators is authentic. When the Messenger of Allâh sat between the two prostrations, he would make a fist with his fingers and point with the forefinger. And whoever said that he did not move it, we say to him: Then what did he do with the right hand? If you say that he used to spread it on his thigh, then we request you to provide an evidence, for it has not been reported in the *Ahadith* that he used to spread his right hand on his thigh. And if he had spread it, the Companions, may Allâh be pleased with them, would have made clear that he did so, as they made clear that he used to spread his left hand on his left thigh. So, these are three evidences.

Q. 253. What is the ruling on the sitting of rest (*Jalsatul-Istirahah*)?

A. The scholars hold three opinions regarding the sitting of rest:

1. That it is unrestrictedly recommended.

2. That it is not unrestrictedly recommended.

3. Distinguishing between one for whom it is difficult to stand up immediately, so he sits and one for whom it is not difficult, so he does not sit.

Ibn Qudamah said in *Al-Mughni*, on page 529, volume 1, in the edition published by Dar Al-Manar: In this there is a reconciliation between the different narrations and it is a middle way between the two opinions.

In the page following this, he mentioned on the authority of 'Ali bin Abu Talib, may Allâh be pleased with him, that he said: 'Verily, it is a part of the *Sunnah* in the obligatory prayers that

[1] *Al-Fath Ar-Rabbani* 3:147

[2] *Zadul-Ma'ad*: 1:231

when a man stands up in the first two *Rak'ahs*, he should not support himself by putting his hands on the ground, unless he is an old man who cannot (stand up unaided).' (Narrated by Al-Athram)[1]

In the *Hadith* of Malik (i.e. Ibn Huwairith), it is mentioned that: 'when the Prophet ﷺ raised his head from the second *Sajdah*, he would sit straight, then he would support himself on the ground.'[2]

It is possible that the Prophet ﷺ did this due to the difficulty he found in standing caused by weakness and old age, for he ﷺ said:

«إِنِّي قَدْ بَدنتُ فَلَا تَسْبِقُونِي بِالرُّكُوعِ وَلَا بِالسُّجُودِ»

"Verily, I have become overweight, so do not anticipate me in bowing and prostrating. (end of quote)."

This is the opinion which I am inclined to accept, having said all that, because Malik bin Huwairith, may Allâh be pleased with him, visited the Prophet ﷺ when he was preparing for the Tabuk campaign,[3] and the Prophet ﷺ had become old at that time, and he had begun to get weak.

It is reported in *Sahih Muslim* on page 506 of the edition checked by Fu'ad 'Abdul-Baqi, on the authority of 'Aishah, may Allâh be pleased with her, that she said: 'When the Messenger of Allâh ﷺ gained weight and became heavy, most of his prayers were performed sitting down.'[4] 'Abdullah bin Shaqiq asked her:

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[1] Reported by Al-Baihaqi 2:136, and see *Al-Mughni* 2:214.

[2] Reported by Al-Bukhari in the Book of the *Athan*, in Chapter 143: How He Used to Support Himself on the Ground When He Stood Up After Completing the *Rak'ah* (824).

[3] See *Fathul-Bari* 2:131.

[4] Reported by Muslim in the Book of the Prayer of the Travellers, in Chapter 16: The License to Perform Supererogatory Prayers Standing and Sitting, *Hadith* 117 (732).

'Did the Prophet ﷺ used to pray sitting down?' She said: 'Yes, after the people had broken him.'[1]

Hafsah, may Allâh be pleased with her, said: 'I did not see the Prophet ﷺ offering his supererogatory prayers in a sitting position until the year before his death, when he used to offer his supererogatory prayers in a sitting position.'[2] – and in another version: a year or two.

All of these narrations are in *Sahih Muslim*. This is also supported by the fact that in the *Hadith* of Malik bin Huwairith, may Allâh be pleased with him, supporting oneself on the ground was mentioned; and supporting oneself against something is only done when there is a need for it. It might also be indicated by what was said in the *Hadith* of 'Abdullah bin Buhainah, may Allâh be pleased with him, reported by Al-Bukhari and others that the Prophet ﷺ led them in the *Zuhr* prayer and he stood up from the two *Rak'ahs* and he did not sit.[3] So he said: he did not sit which is general, without making an exception for *Jalsatul-Istirahah*. It might be said that the sitting which is negated here was the sitting for the *Tashahhud*, not sitting in general – and Allâh knows better.

Q. 254. What is the ruling on moving the forefinger during the *Tashahhud* from the beginning to the end of it?

A. Moving the forefinger should only be done when supplicating and not throughout the *Tashahhud*, because he ﷺ used to move it when he supplicated, as reported in a *Hadith*

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[1] The previous location, *Hadith* 115 (732).

[2] The previous location, *Hadith* 118 (733).

[3] Reported by Al-Bukhari in the Book of the *Athan*, in the Chapter: Whoever Did not Consider That the *Tashahhud* is Obligatory (829); and by Muslim in the Book of *Masjids*, in the Chapter: Forgetfulness in Prayer *Hadith* 85 (570).

that he would move it, supplicating with it.[1]

The meaning of this, is that the supplicator only invokes Allâh, the Almighty, the All-Powerful. Allâh, the Most Glorified, the Most High is above the heavens, according to the Words of Allâh, the Most High:

﴿ءَأَمِنتُم مَّن فِي ٱلسَّمَآءِ أَن يَخۡسِفَ بِكُمُ ٱلۡأَرۡضَ فَإِذَا هِيَ تَمُورُ ۝١٦ أَمۡ أَمِنتُم مَّن فِي ٱلسَّمَآءِ أَن يُرۡسِلَ عَلَيۡكُمۡ حَاصِبٗاۖ فَسَتَعۡلَمُونَ كَيۡفَ نَذِيرِ﴾

"Do you feel secure that He, Who is over the heaven (Allah), will not cause the earth to sink with you, and then it should quake? Or do you feel secure that He, Who is over the heaven (Allah), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning."[2]

The Prophet ﷺ said:

«أَلَا تَأْمَنُونِي وَأَنَا أَمِينُ مَنْ فِي السَّمَاءِ»

"Do you not trust me when I am the trusted one of Him Who is above the heavens?"[3]

So Allâh, the Most High is above the heavens, i.e. exalted above everything, so if you supplicate to Allâh, you should point to the highest, which is why it has been confirmed from the Prophet ﷺ that he addressed the people during the Farewell Pilgrimage and he said:

«أَلَا هَلْ بَلَّغْتُ؟»

"Have I not conveyed (the Message)?"

They said: "Yes." Then he raised his forefinger to the heaven

[1] *Al-Fath Ar-Rabbani* 147:3 and he said: Its chain of narrators is good.

[2] *Al-Mulk* 67:16-17.

[3] Reported by Al-Bukhari in the Book of Military Campaigns, in the Chapter: The Sending of 'Ali bin Abi Talib and Khalid bin Al-Walid, may Allah be pleased with them, to Yemen.

and then pointed it at the people and said:

«اللَّهُمَّ اشْهَدْ، اللَّهُمَّ اشْهَدْ، اللَّهُمَّ اشْهَدْ»

"Oh, Allâh! Bear witness! Oh, Allâh! Bear witness! Oh, Allâh! Bear witness!"

He said it three times, which proves that Allâh is above everything. This is a matter that is clear and well known by the *Fitrah*, reason, revelation and consensus.

So, based upon this, whenever you supplicate Allâh, the Almighty, the All-Powerful, you should move your forefinger and point to the heaven with it, and other than this, you should not move it.

Now we shall go through the places of supplication in the *Tashahhud*:

«السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، أَعُوذُ بِاللهِ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ»

(As-Salamu 'Alayka Ayyuhan-Nabiyyu Wa Rahmatullahi Wa Barakatuhu, As-Salamu 'Alayna Wa 'Ala 'Ibadillahis-Saliheen; Allâhumma Salli 'Ala Muhammadin Wa 'Ala Ali Muhammadin, Allâhumma Barik 'Ala Muhammadin Wa 'Ala Ali Muhammadin. A'oothu Billahi Min 'Athabi Jahannama Wa Min 'Athabil-Qabr Wa Min Fitnatil-Mahya Wal-Mamat Wa Min Fitnatil-Maseehid-Dajjal.)

"May the Peace, Blessings and Mercy of Allâh be upon you, oh, Prophet and upon the righteous slaves of Allâh; Oh, Allâh! Send prayers on Muhammad and on the family of Muhammad, oh, Allâh! Send blessings upon Muhammad and upon the family of

Muhammad. I seek refuge with Allâh from the punishment of the Hell-fire, from the punishment of the grave and from the trial of life and death and from the trial of the false messiah."

In these eight locations, a person should move his finger towards the heaven and if he supplicates using other words than these, he should raise it also, because the rule is that he should raise it at every supplication.

Q. 255. Should a person restrict himself to reciting only the *Tashahhud* in the first *Tashahhud*, or should he add the sending of prayers?

A. The first *Tashahhud* in the three *Rak'ah* and the four *Rak'ah* prayers should be restricted to the words:

«التَّحِيَّاتُ للهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.»

(*At-Tahiyyatu Lillahi Was-Salawatu Wat-Tayyibatu, As-Salamu 'Alayka Ayyuhan-Nabiyyu Wa Rahmatullahi Wa Barakatuhu; As-Salamu 'Alayna Wa 'Ala 'Ibadillahis-Saliheen. Ashhadu Alla Ilaha Illallahu Wa Ashhadu Anna Muhammadan 'Abduhu Wa Rasooluh.*)

"All compliments, prayers and good words are due to Allâh, may the Peace, blessings and Mercy of Allâh be upon you, oh, Prophet. I bear witness that none has the right to be worshipped except Allâh and I bear witness that Muhammad is His slave and His Messenger."[1]

This is the best, but there is no objection if one added:

«اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ

[1] Reported by Al-Bukhari in the Book of the *Athan*, in the Chapter: The *Tashahhud* in the Hereafter (831).

وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ»

(Allâhumma Salli 'Ala Muhammadin Wa 'Ala Aali Muhammadin Kama Sallayta 'Ala Ibraheem Wa 'ala Aali Ibraheema Innaka Hameedun Majeed; Allâhumma Barik 'Ala Muhammadin Wa 'Ala Aali Muhammadin Kama Barakta 'Ala Ibraheem Wa 'ala Aali Ibraheema Innaka Hameedun Majeed.)

"Oh, Allâh! Send prayers on Muhammad and on the family of Muhammad, as You sent prayers on Abraham and the family of Abraham. Truly You are Worthy of Praise, Full of Glory. Oh, Allâh! Send blessings on Muhammad and on the family of Muhammad, as You sent blessings on Abraham and the family of Abraham. Truly, You are Worthy of Praise, Full of Glory."[1]

There are those among the scholars who said that it is recommended to make this addition, but the most correct opinion, in my view, is restrict oneself to the first. If one added to it, there is no objection, especially if the *Imam* prolonged the *Tashahhud*, in that case, one should add the prayers which we have indicated.

Q. 256. What is the ruling on *Tawarruk*[2] in prayer? Is it general for men and women? Advise us, and may Allâh reward you with goodness.

A. The sitting of *Tawarruk* in prayer is a *Sunnah* during the last *Tashahhud* in every prayer in which there are two *Tashahhuds*,

[1] Reported by Al-Bukhari in the Book of the Stories of the Prophets, in Chapter (3369) (3370); and by Muslim in the Book of Prayer, in the Chapter: Sending Prayers on the Prophet ﷺ After the *Tashahhud* 1:305, *Hadith* 66 (405).

[2] *Tawarruk*: To sit in such a manner that the left shin is not under the left thigh, shifting it towards the right, with the buttocks on the ground.

such as the *Maghrib* prayer, the *'Isha'* prayer, the *Zuhr* prayer and the *'Asr* prayer. As for a prayer in which there is only one *Tashahhud*, there is no *Tawarruk* in it. Instead, one should sit, laying the left foot along the ground and sit on it, having the right foot upright (*Iftirash*).

Regarding men and women, yes, it is confirmed for women and for men. This is because the basic principle is that men and women are the same in the rulings of Islamic Law, unless there is some legal evidence to indicate otherwise. There is no authentic legal proof that a woman performs her prayer different than a man; in fact she and the man are equal in this matter.

Q. 257. An *Imam* makes the *Taslim* by saying *As-Salamu 'Alaykum* only once; is it sufficient to restrict oneself to one salutation? Advise us, and may Allâh reward you with goodness.

A. Some of the scholars consider it permissible to content oneself with one salutation, others consider that it is essential to make two salutations, while others hold that one salutation is sufficient in the supererogatory prayers, but not the obligatory ones.

The most prudent thing is to make two *Taslims*, because this has been reported more than anything else from the Prophet ﷺ, and it is more prudent, and involves mentioning Allâh more.

But if the *Imam* made the *Taslim* once and the one being led in prayer did not consider it sufficient to make only one salutation, then he may make the *Taslim* twice and there is no sin upon him in doing this.

If the *Imam* made two *Taslims*, and the one being led in prayer considers that one *Taslim* is sufficient, he should make *Taslim* with the *Imam* in order to follow the *Imam*.

Q. 258. Is it more fitting for the *Imam* to leave directly after the prayer, or should he wait a while?

A. It is more fitting for the *Imam* to wait, facing the *Qiblah* for the time it takes to seek forgiveness from Allâh three times and to say:

«اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَاالْجَلَالِ وَالْإِكْرَامِ»

(Allâhumma Antas-Salamu Wa Minkas-Salamu, Tabarakta Ya Thul-Jalali Wal-Ikram)

"Oh, Allâh, You are Peace and from You comes peace, Most Blessed are You, oh, Owner of Majesty and Honor."

Then he should turn to face those whom he led in prayer.[1]

As for remaining in his place, if his standing will necessitate him treading on the necks of the worshippers, then it is better for him to remain until he finds space; if not, then he may leave.

As for the one led in prayer, it is better that he does not leave before his *Imam*, according to the words of the Prophet ﷺ:

«لَا تَسْبِقُونِي بِالانْصِرَافِ»

"Do not anticipate me in leaving."[2]

However, if the *Imam* remained for a long time facing the *Qiblah* longer than the *Sunnah*, then the one led in prayer may leave.

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[1] This is the *Hadith* of Thawban reported by Muslim in the Book of the *Masjids*, in Chapter 26: The Recommendation to Utter Remembrance After the Prayer 1:414, *Hadith* 135 (591).

[2] Reported by Muslim in the Book of Prayer, in Chapter 25: The Forbiddance of Anticipating the Imam 1:320, *Hadith* 112 (426); and at the beginning of it: "Oh, you people! I am your *Imam*, so do not anticipate me in *Ruku'*, nor in *Sujud*, nor in standing, nor in leaving."

Q. 259. What is the opinion of Your Eminence regarding shaking hands and saying: *Taqabbal Allâh* (May Allâh accept your prayers) immediately after leaving the prayer, may Allâh reward you with goodness?

A. There is no basis for shaking hands, nor for saying *Taqabbal Allâh* after completing the prayer, because it has not been reported from the Prophet ﷺ, nor has it been reported from his Companions, may Allâh be pleased with them.

Q. 260. What is your opinion regarding the use of *Misbahah*[1] when making *Tasbih*, may Allâh reward you with goodness?

A. The use of *Sibhah* (i.e. *Misbahah*) is permissible, but it is better to make *Tasbih* by counting on the finger-joints, because the Prophet ﷺ said:

«اعْقِدْنَ بِالأَصَابِعِ فَإِنَّهُنَّ مُسْتَنْطَقَاتٌ»

"Count on the fingers, because they will be questioned."[2]

And (they are also not recommended) because there might be something of show in them, and because in most cases, when a person makes *Tasbih* using *Sibhah*, one finds that his heart is not present, so he makes *Tasbih* with the *Misbahah* and he looks to right and left. So the fingers are better and they are more fitting.

Q. 261. What are the statements of remembrance that are legislated after making the *Taslim* in the prayer?

A. Mentioning Allâh, the Most High after the prayers was

[1] *Misbahah*: beads to count statements of remembrance with.

[2] Reported by Imam Ahmad in *Al-Musnad* 6:370; by Abu Dawud in the Book of Prayer, in the Chapter: *Tasbeeh* Using Stones (1501); and by At-Tirmithi in the Book of Supplications, in the Chapter: The Virtues of *Tasbih* (3583) and the wording of the *Hadith* is: Count on the finger-joints, because they will be asked and questioned.

commanded by Allâh in His Words:

﴿فَإِذَا قَضَيْتُمُ ٱلصَّلَوٰةَ فَٱذْكُرُوا۟ ٱللَّهَ قِيَـٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ﴾

"When you have finished As-Salat (the congregational prayer), remember Allah standing, sitting down, and (lying down) on your sides."[1]

And these statements of remembrance, that Allâh has commanded in general, have been made clear by the Prophet ﷺ, who said:

«إِذَا سَلَّمْتَ: اسْتَغْفِرِ اللهَ ثَلَاثاً»

"When you make the Taslim, seek forgiveness from Allâh three times." (say:)

«اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَاذَا الْجَلَالِ وَالْإِكْرَامِ، لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ، لَا إِلَهَ إِلَّا اللهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النِّعْمَةُ، وَلَهُ الْفَضْلُ، وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ، لَا إِلَهَ إِلَّا اللهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ»

(Allâhumma Antas-Salamu Wa Minkas-Salamu, Tabarakta Ya Thul-Jalali Wal-Ikram. La Ilaha Illallahu Wahdahu La Shareeka Lahu, Lahul-Mulku Wa Lahul-Hamdu Wa Huwa 'Ala Kulli Shay'in Qadeer Allâhumma La Mani'a Lima A'taita Wa La Mu'tiya Lima Mana'ta Wa La Yanfa'u Thal-Jaddi Minkal-Jadd. La Ilahah Illallahu Wa La Na'budu Illa Iyyahu, Lahun-Ni'matu Wa Lahul-Fadhlu Wa Lahuth-Thana ul-Hasan. La Hawla Wa La Quwwata Illa Billahi, La Ilaha Illallahu Wa La Na'budu Illa Iyyahu Mukhliseena Lahud-Deenu Wa Law

[1] *An-Nisa' 4:103.*

Karihal-Kafiroon.)

"Oh, Allâh, You are Peace and from You comes peace. Blessed are You, Oh, Owner of majesty and honour.[1] *None has the right to be worshipped but Allâh Alone, He has no partner, His is the dominion and His is the praise, and He is able to do all things. Oh, Allâh, there is none who can withhold what You have given and none may give what You have withheld, and the might of a might of a mighty person cannot benefit him against You.*[2] *None has the right to be worshipped but Allâh, and we do not worship any other besides Him. His is grace, and His is bounty and to Him belongs the most excellent Praise. There is no power and no might except by Allâh. None has the right to be worshipped but Allâh and we do not worship any other besides Him (we are) sincere in making our religious devotion to HIm, even though the disbelievers may dislike it."*[3]

You should glorify Allâh (*Tasbih*) by what has been reported from the Prophet ﷺ, such as glorifying Allâh, praising Him (*Tahmid*) and making *Takbir*, each of them thirty-three times, saying: *Subhan Allâh* and *Al-Hamdu Lillah* and *Allâhu Akbar* thirty-three times, then completing the hundred by saying: *La Ilaha Illallahu Wahdahu La Shareeka Lahu, Lahul-Mulku Wa Lahul-*

[1] Reported by Muslim in the Book of *Masjids*, in the Chapter: The Recommendation of Uttering Statements of Remembrance After Prayer (595).

[2] This wording is agreed upon (by Al-Bukhari and Muslim) in the *Hadith* of Al-Mughirah bin Shu'bah, may Allah be pleased with him; it was reported by Al-Bukhari in the Book of the *Athan*, in the Chapter: The Remembrance After Prayer (844) and in the Book of Supplications, in the Chapter: The Supplication After Prayer (6329); and in other Books and it was reported by Muslim in the Book of *Masjids*, in Chapter 26: The Recommendation of Uttering Statements of Remembrance After Prayer 1:414, *Hadith* 137 (593).

[3] This is the *Hadith* of 'Abdullah bin Zubair, may Allah be pleased with him, reported by Muslim in the aforementioned location, *Hadith* 139 (594).

Hamdu Wa Huwa 'Ala Kulli Shay'in Qadeer.

It is the same whether you said it all together: *Subhan Allâhi Wal-Hamdu Lillahi Wallahu Akbar* thirty-three times, or you said the *Tasbih* by itself, the *Tahmid* by itself and the *Takbir* by itself and then completed it by saying: *La Ilaha Illallahu Wahdahu La Shareeka Lahu, Lahul-Mulku Wa Lahul-Hamdu Wa Huwa 'Ala Kulli Shay'in Qadeer.*

Likewise, it is permissible to make *Tasbih, Tahmid* and *Takbir* ten at a time, instead of making them thirty-three at a time, by saying: *Subhan Allâh* ten times, *Al-Hamdu Lillah* ten times and *Allâhu Akbar* ten times, which comes to thirty; and this is what has been reported in the *Sunnah*.[1]

It has also been reported in the *Sunnah* that one may say *Subhan Allâhi Wal-Hamdu Lillahi Wa La Ilaha Illallahu Wallahu Akbar,* these four things are said twenty-five times, making the total one hundred.[2]

So, whichever of these forms you used to make *Tasbih*, it is permissible, because the rule of the Islamic Law is that if acts of worship have been reported in various forms, it is a *Sunnah* to perform all of them, once this and once that, in order that a person may perform the *Sunnah* in all its forms. These statements of remembrance which I mentioned are general for all of the prayers: *Fajr, Zuhr, 'Asr, Maghrib* and *'Isha'*. And in

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[1] Reported by Abu Dawud in the Book of Good Manners, in the Chapter Regarding *Tasbih* at the Time of Sleeping, *Hadith* (5065); and it was reported by At-Tirmithi in the Book of Supplications, in Chapter 25, *Hadith* (3410); and by An-Nasa'i in the Book of Forgetfulness, in the Chapter: The Number of *Tasbih* After the *Taslim* (1347); and by Ibn Majah in the Book of Establishing the Prayer, in the Chapter: What is Said After the *Taslim* (926).

[2] Reported by At-Tirmithi in the Book of Supplications, in Chapter 25 (3413) and he declared it to be authentic and it was reported by An-Nasa'i in the Book of Forgetfulness, in Chapter 93: Another Form of *Tasbih* 3:85 (1349) and (1350).

Maghrib and *Fajr*, the *Tahlil*[1] is performed ten times, and likewise the words *Rabbi Ajirni Min An-Nar* (My Lord! Grant me protection from the Fire) are repeated seven times after the *Maghrib* and the *Fajr* prayers. And Allâh is the Granter of success.

Q. 262. What is the ruling on raising the hands and supplicating after the prayer?

A. It is not legislated for a person to raise his hands and supplicate after completing the prayer. If he wishes to supplicate, then supplication during the prayer is better than him supplicating after he finishes it. This is why the Prophet ﷺ indicated that in the *Hadith* of Ibn Mas'ud, may Allâh be pleased with him, in which he mentioned the *Tashahhud*, saying:

«ثُمَّ لِيَتَخَيَّرْ مِنَ الْمَسْأَلَةِ مَا شَاءَ»

"Then he may choose whichever issue he wishes."[2]

As for the practice of some of the common people whenever they perform a voluntary prayer, or raising their hands so that with regard to some of them one would almost say that he has not supplicated. Because when the (obligatory) prayer begins and they are in the *Tashahhud* of the voluntary prayer, one observes them when they make the *Taslim* raising their hands and it is as if, and Allâh knows better, they are simply raising them (without supplicating) and then they wipe their faces. All of this is to maintain a practice of supplication which they believe is legislated, but maintaining it to this degree is considered a form of innovation.

Q. 263. In some countries, after the obligatory prayers, they recite *Surat Al-Fatihah* and some statements of remembrance, and *Ayat Al-Kursi* in congregation; what is the ruling in this practice?

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[1] *Tahlil*: Saying *La Ilaha Illallah*.

[2] Reported by Al-Bukhari in the Book of the *Athan*, in the Chapter: What Supplication May be Chosen After the *Tashahhud* (800).

A. The recitation of *Surat Al-Fatihah, Ayat Al-Kursi* and statements of remembrance after prayer in a loud voice in congregation is a form of innovation. Because what is well known from the Prophet ﷺ and his Companions, may Allâh be pleased with them, is that after the prayer, they would mention Allâh in loud voices, but every one of them would mention Allâh, the Most High alone, without joining together. Raising the voice in remembrance after the obligatory prayers is a *Sunnah*, as confirmed in *Sahih Al-Bukhari*, on the authority of Ibn 'Abbas, may Allâh be pleased with them, who said: "At the time of the Prophet ﷺ, the people used to raise their voices when they had completed the obligatory prayers."[1]

As for the recitation of *Surat Al-Fatihah* after the prayers whether it be quietly or out loud I know of no *Hadith* from the Prophet ﷺ in this regard; it has only been reported in the *Hadith* that one should recite *Ayat Al-Kursi, Qul Huwa Allâhu Ahad* (i.e. *Surat Al-Ikhlas*) and *Al-Mu'awithatan* (i.e. *Surat Al-Falaq* and *Surat An-Nas*).

Q. 264. If a person feared that if he answered the call of nature, he would miss the congregational prayer, should he pray while he is holding it in, in order to catch the congregational prayer, or should he answer the call of nature, even if he misses the congregational prayer?

A. He should answer the call of nature and then make ablution, even if he missed the congregational prayer, because this is an excuse and the Prophet ﷺ said:

«لَا صَلَاةَ بِحَضْرَةِ طَعَامٍ، وَلَا وَهُوَ يُدَافِعُهُ الْأَخْبَثَانِ»

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[1] Reported by Al-Bukhari and Muslim: It was reported by Al-Bukhari in the Book of the *Athan*, in the Chapter: The Remembrance After the Prayer (841); and by Muslim in the Book of *Masjids*, in the Chapter: The Remembrance After the Prayer (583).

"There is no prayer when food is served, nor when he is suppressing the two filths."[1]

Q. 265. What is the ruling on closing the eyes in prayer?

A. Closing the eyes in prayer is disliked, because it contradicts the practice of the Prophet ﷺ, unless there is a reason for it, such as if there were geometric patterns on the wall in front of him, or on the carpet, or if there was a strong light in front of him which hurt his eyes. The important thing is that if the closing of the eyes was for a reason, then there is no objection to it, but otherwise, it is disliked. And whoever wished to study more about it should refer to the book *Zadul-Ma'ad* by Ibn Qayyim may Allâh, the Most High have mercy on him.

Q. 266. Does cracking the knuckles in prayer forgetfully invalidate the prayer?

A. Cracking the knuckles does not invalidate the prayer, but it is a vain deed, and if it is in the congregational prayers, it must cause annoyance to those who hear it, and so the harm of it is greater than if there were no one around him.

And I would like to take this opportunity to say that movements in prayer fall into five categories:

(i) Obligatory Movements, (ii) movements which are a *Sunnah*, (iii) movements which are disliked, (iv) forbidden movements, and (v) permissible movements.

As for the obligatory movements, they are based on obligatory actions in the prayer, such as when a person stands in prayer, then he remembers that there is something impure on his headdress; in that case, it is incumbent upon him to remove this headdress, so this movement is obligatory. The evidence for that is when Jibril, peace be upon him, came to the Prophet ﷺ

[1] Reported by Muslim in the Book of the *Masjids*, in the Chapter: The Dislike of Praying When Food is Served 1:393, *Hadith* 67 (560).

and informed him that there was some filth on his shoes and he ﷺ removed them during the prayer and continued with his prayer.[1] So, this movement is obligatory, and the rule governing it is that doing it involves an obligatory action in the prayer or the abandonment of something forbidden.

As for the movements which are a *Sunnah*, they are those upon whose performance the perfection of the prayer depends. Such as moving up in the row when a space opens up. A person moves closer to his neighbor in order to close this space; this is a *Sunnah* and so this action is sanctioned by the Islamic Law.

As for disliked movement, it is unnecessary movement which has no relation to the perfection of the prayer.

As for forbidden movement, it is frequent and repeated movement, such as when a person does vain things while he is standing, while he is bowing, while he is prostrating and while he is sitting, so that the prayer deviates from its prescribed form. This movement is forbidden, because it invalidates the prayer.

As for permissible movements, they are anything not included in the above, such as when a person feels an itch and so he scratches it, or his headdress falls over his eye, so he raises it; these are among the permissible actions, or someone asks his permission and so he raises his hand in order to give his permission. These are among the permitted movements.

Q. 267. What is the ruling on the *Sutrah*? And what is the limit of it?

A. The *Sutrah* in prayer is an emphisized *Sunnah,* except for the one who is led in prayer, because it is not legislated for the one

[1] Reported by Abu Dawud in the Book of Prayer, in the Chapter: Praying in Shoes, *Hadith* (650); and declared authentic by Ibn Khuzaimah 1:384 (786); and it was reported by Ibn Hibban 5:560 (2185).

being led in prayer to take a *Sutrah*; the *Sutrah* of the *Imam* is sufficient for him.

As for the limit of it, the Prophet ﷺ was asked about it and he said:

«مِثْلُ مُؤْخِرَةِ الرَّحْلِ»

"Such as the back of the saddle of his riding mount."[1]

But this is the highest that it may be, and anything less than it will suffice, for it has been reported in a *Hadith*:

«إِذَا صَلَّى أَحَدُكُمْ فَلْيَسْتَتِرْ وَلَوْ بِسَهْمٍ»

"If one of you is in prayer, let him put a Sutrah in front of him, even if it is an arrow."[2]

It has been reported in another *Hadith* reported by Abu Dawud with a *Hasan* chain of narrators:

«أَنَّ مَنْ لَمْ يَجِدْ فَلْيَخُطَّ خَطًّا»

"Whoever does not find anything, he should draw a line (in the dust)."[3]

Hafiz Ibn Hajar said in *Bulugh Al-Maram*: Those who claim that it is *Mudtarib*[4] are not correct, for there is no weakness in the

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[1] Reported by Muslim in the Book of Prayer, in the Chapter: The *Sutrah* of the Worshipper 1:358, *Hadith* 241 (499).

[2] Reported by Ibn Khuzaimah in the Chapters on the *Sutrah* of the Worshipper 2:12 (811) and it was reported by Ahmad 3:404 (and *Ar-Risalah* 24:57 (15340)

[3] Reported by Ibn Khuzaimah in the aforementioned location, *Hadith* (811); and it was reported by Abu Dawud in the Book of Prayer, in the Chapter: What the Worshipper May Use as a *Sutrah*; and it was reported by Ibn Majah in the Book of the *Iqamah* of the Prayer, in the Chapter: The *Sutrah* of the Worshipper (943); and refer to *Sahih Ibn Hibban* 6:125 (2361), *Hadith* (689).

[4] *Mudtarib*: A *Hadith* which is narrated in a number of contradictory forms, in such a manner that it is impossible to reconcile them and the

Hadith which would necessitate its rejection, so we say that the minimum for it is a line and the maximum is the back of a riding beast's saddle.

Q. 268. What is the ruling on passing directly in front of a worshipper in prayer in the Sacred *Masjid* (in Makkah), whether the worshipper is performing an obligatory prayer or a supererogatory one, and whether he is being led in prayer or praying alone?

A. As for passing in front of a person who is being led in prayer, there is no objection to it in the Sacred *Masjid*, nor in any other *Masjid*, because Ibn 'Abbas, may Allâh be pleased with him, came to the Prophet ﷺ when he was in Mina and he was leading the people in prayer without a wall in front of him, and he passed in front of the row while he was riding on his donkey, and no one censured him.[1]

But if the worshipper was the *Imam* or a person praying alone, then it is not permissible for anyone to pass directly in front of him, neither in the sacred *Masjid* nor in any other *Masjid*, due to the general nature of the evidences, and there is no evidence to single out Makkah or the Sacred *Masjid* and to prove that passing directly in front of a worshipper in prayer there does not harm, and that the one who does so is not guilty of sin.

Q. 269. What is the ruling on placing an electric heater in front of the worshippers during the performance of their prayers? And has any legal prohibition been reported

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chains of narrators of all of them are of equal strength, so that it is not possible to say which of them is more correct.

[1] Reported by Al-Bukhari in the Book of Knowledge, in Chapter 19: When it is Correct to Accept a Child's Report (76); and in other locations, and it was reported by Muslim in the Book of Prayer in Chapter 47: The *Sutrah* of the Worshipper in Prayer 1:361, *Hadith* 354 (504).

concerning it? May Allâh recompense you and benefit the Muslims through you and your knowledge.

A. There is no objection to placing heaters in the *Qiblah* of the *Masjid* in front of the worshippers and I know of no legal prohibition with regard to it.

Q. 270. Is it permissible for the one praying, when he reaches a Verse in his recitation in which Paradise and the Fire are mentioned, to ask Allâh for Paradise and seek refuge with Him from the Fire? Is there a difference between the one being led in prayer and the one praying alone in this matter?

A. Yes, that is permissible, and there is no difference between the one being led in prayer, and the one praying alone, except that in the case of the one being led in prayer, it is conditional upon him not being distracted from listening (to the recitation of the *Imam*) which he is commanded to do.

Q. 271. What are the reasons for making the prostrations of forgetfulness (*Sujud As-Sahw*)?

A. The reasons for making the prostrations of forgetfulness in prayer are three in total:

1. Excess: Such as when a person makes an extra *Ruku'*, *Sujud*, standing or sitting.

2. Omission: Such as when a person leaves out a pillar or one of the obligations of the prayer.

3. Doubt: That he is unsure how many *Rak'ahs* he has prayed, whether he has prayed three or four for example.

As for the excess, if a person deliberately performs an extra *Ruku'*, *Sujud*, standing or sitting, his prayer is invalidated. This is because if he exceeded therein, he has performed the prayer in a manner other than that which was commanded by Allâh,

the Most High and His Messenger ﷺ. The Prophet ﷺ said:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

"Whoever performed a deed which is not from this matter (i.e. this religion) of ours will have it rejected."[1]

But if he added something forgetfully, then his prayer is not invalidated. Instead he must perform the prostration of forgetfulness after making the *Taslim*. The evidence for this is the *Hadith* of Abu Hurairah, may Allâh be pleased with him, when the Prophet ﷺ made the *Taslim* after two *Rak'ahs* in one of his *'Ashiy*[2] prayers either the *Zuhr* prayer or the *'Asr* prayer, and when they reminded him, he performed what remained of his prayer, then he made the *Taslim*, then he performed two prostrations after the *Taslim*.[3]

The *Hadith* of Ibn Mas'ud, may Allâh be pleased with him, in which he said that the Prophet ﷺ performed five *Rak'ahs* while

[1] Reported by Muslim with this wording and by Al-Bukhari in a *Mu'allaq* form in the Book of Sales, in Chapter 60; and it was reported in *Musnad* form (i.e. with an uninterrupted chain of narrators reaching to the Prophet ﷺ) in the Book of Peacemaking, in the Chapter: If They Made Peace Based Upon an Unjust Treaty, Then it is Rejected, but with the wording: "Whoever innovated something in this matter (i.e. religion) of ours which is not a part of it will have it rejected." (2697); and by Muslim in the Book of Judgements, in the Chapter: The Invalidation of False Judgements and the Rejection of Innovations in Religious Matters, *Hadith* 18 (1718) and with the wording: "Whoever innovated..." *Hadith 17*.

[2] *'Ashiyy*: Afternoon.

[3] Reported by Al-Bukhari and Muslim: Al-Bukhari reported it in the Book of Prayers, in the Chapter: Interlocking the Fingers in the *Masjid* and in Other Places (482) in a lengthy form and in the Book of the *Athan* in a shortened form (714) and (715) and in the Chapter on Forgetfulness (1226) and in other places; and it was reported by Muslim in the Book of *Masjids*, in the Chapter: Forgetfulness in Prayer, *Hadith* 97 (573).

leading them in prayer, and when he finished, he was asked: "Has the prayer been increased?" He said:

«وَمَا ذَاكَ؟»

"And why do you ask that?"

They said: "You prayed five (*Rak'ahs*)." So, he bent his legs, faced the *Qiblah* and made two prostrations.[1]

As for omission, if a person omitted one of the pillars of the prayer, then he falls into one of the following categories:

Either he remembers it before he reaches its place in the second *Rak'ah*, in which case, he must go back and perform the pillar and what comes after it, or else he does not remember it until he reaches its place in the second *Rak'ah*, in which case, the second *Rak'ah* will replace the *Rak'ah* in which he omitted the pillar, and so he performs a *Rak'ah* in place of it. In both of these situations, he must prostrate after the *Taslim*.

An example of this would be that a man stood up after performing the first *Sajdah* in the first *Rak'ah* and he did not sit, nor did he perform the second *Sajdah*. Then when he began the recitation, he remembered that he had not prostrated, nor had he performed the sitting between the two *Sajdahs*. In that case, he must go back and sit between the two *Sajdahs*, then prostrate, then stand and perform what remains of his prayer, then make the prostration of forgetfulness after the *Taslim*.

An example is of a person who did not remember until after he reached its place in the second *Rak'ah*, that he stood up from

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[1] Reported by Al-Bukhari and Muslim: It was reported by Al-Bukhari in the Book of Prayer, in the Chapter: What Has Been Said Regarding the *Qiblah* (404) in a shortened form and (401) in a lengthy form and in the Chapter on Forgetfulness (1227) and in other places; and it was reported by Muslim in the aforementioned location, *Hadith* 91 (572).

the first *Sajdah* in the first *Rak'ah* and he did not perform the second *Sajdah*, nor did he sit between the prostrations. He did not realize this until he sat between the two prostrations in the second *Rak'ah*. In this case, the second *Rak'ah* would be the first *Rak'ah*, and he should add a *Rak'ah* to his prayer and make the *Taslim* after performing the prostration of forgetfulness.

As for omitting an obligatory act, if he omitted it and moved on from its place to the next place, such as if he forgot to say: *Subhana Rabbial A'la* (Glorified is my Lord, the Most High) and he did not remember until after he had raised his head from prostration, in that case, he has forgetfully omitted one of the obligatory acts of the prayer, so he must continue in his prayer and perform the prostration of forgetfulness before making the *Taslim*. This is because when the Prophet ﷺ omitted the first *Tashahhud*, he continued with his prayer and he did not go back, and he performed the prostration of forgetfulness before making the *Taslim*.[1]

As for doubt, it is to be in a state of uncertainty between excess and omission, such as to be uncertain whether he has prayed three *Rak'ahs* or four *Rak'ahs*; in this case, the matter must fall within two categories:

Either one of the two cases is more likely to him, excess or omission, and so he bases his action upon what is more likely to him and he completes his prayer accordingly. Then he performs the prostrations of forgetfulness after the *Taslim*. Or, neither

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[1] From the *Hadith* of 'Abdullah bin Buhainah, may Allah be pleased with him, reported by Al-Bukhari and Muslim: Al-Bukhari reported it in the Book of the *Athan*, in the Chapter: Whoever Did Not Consider That the *Tashahhud* is an Obligation (829) and in the Chapter on Forgetfulness in Prayer (1224 and 1225) and in other locations; and it was reported by Muslim in the Book of the *Masjids*, in the Chapter: Forgetfulness in Prayer, *Hadith* 85 (570).

possibility is more likely than the other to him. So, he bases his action on what is certain to him, which is the lesser amount, and he completes his prayer accordingly. Then he performs the prostrations of forgetfulness before the *Taslim*. An example of this case is if a man offers the *Zuhr* prayer and then he becomes uncertain whether he is in the third *Rak'ah* or the fourth *Rak'ah*, but it seems more likely to him that it is the third. So, he performs one *Rak'ah*, then makes the *Taslim*, then prostrates for forgetfulness.

An example of one who is unable to decide which of the two cases is more likely, is a man who offers the *Zuhr* prayer and he becomes doubtful whether this is the third *Rak'ah* or the fourth. He is unable to decide whether it is more likely that it is the third *Rak'ah* or the fourth, so he bases his actions upon what he is certain of, which is the lesser number, he makes it the third *Rak'ah*, then performs a fourth *Rak'ah* and makes the prostration for forgetfulness before the *Taslim*.

From this it is clear that the prostration of forgetfulness is before the *Taslim* in cases where one of the obligatory acts has been omitted, or if he is unsure about the number of *Rak'ahs* and he is unable to decide which of the two cases is more likely. It is after the *Taslim* in cases where he has exceeded in the prayer, or he is in doubt, and if one of the two cases seems more likely to him.

Q. 272. If the *Imam* prays an extra *Rak'ah* and I counted it when I am a latecomer, is my prayer valid? And what is the ruling if I did not count it and then added a *Rak'ah*?

A. The correct opinion is that your prayer is valid, because you offered it completely and the extra *Rak'ah* offered by the *Imam* is for himself, and he is excused for it due to his forgetfulness. As for you, if you stood and performed a *Rak'ah* after him, you would have performed an extra *Rak'ah* without excuse, and that invalidates the prayer. (Written on 25/7/1407 A. H.)

Q. 273. A man performs the night prayer and the night prayer is performed two *Rak'ahs* at a time, but he stood up forgetfully and prayed a third *Rak'ah* what should he do?

A. He would have sat down in the *Tashahhud* at the time he remembered that he has wrongly started the third *Rak'ah*, if he does not sit, it would be considered that he deliberately increased the prayer, and his prayer will be invalid; and regarding this, Imam Ahmad wrote that if he stood up in the night prayer for a third *Rak'ah*, it is the same as if he stood up to pray a third *Rak'ah* in the *Fajr* prayer. That is to say, if he did not go back, his prayer would be invalid. The exception from this rule is *Witr*, because it is permissible for a person to pray more than two *Rak'ahs*. So, if he offered *Witr* as three *Rak'ahs* then it would be permissible.

Based upon this, if a person began to pray *Witr* with the intention of offering two *Rak'ahs*, then he made the *Taslim* and then offered a third *Rak'ah*, but he forgot and stood up for the third *Rak'ah* without making the *Taslim*, then we say to him: Complete the third *Rak'ah*, because it is permissible in *Witr* to exceed two *Rak'ahs*.

Q. 274. A worshipper in prayer stood up instead of sitting for the *Tashahhud* and before he started the recitation, he remembered, should he sit down in *Tashahhud*? And when should he perform the prostration of forgetfulness in this situation, before the *Taslim*, or after it?

A. In this situation, he should not go back, because he has completely left the *Tashahhud* since he has reached the next pillar. It is therefore disliked for him to go back. Although going back does not invalidate his prayer, because he has not done anything unlawful. However, he must perform the prostration of forgetfulness and it should be before the *Taslim*.

Q. 275. What is the ruling on *Witr*, and is it something peculiar to Ramadan?

A. *Witr* is a compulsory *Sunnah* in Ramadan and at other times, so much so that Imam Ahmad and others said: Whoever abandons *Witr* then he is a bad man, and his testimony should not be accepted.

So, it is a compulsory *Sunnah*, and it is not befitting for a Muslim to abandon it neither in Ramadan, nor at any other time and *Witr* is to seal the night prayer with a single *Rak'ah*; it is not, as some of the common people think, *Qunut*. *Qunut* is one thing, and *Witr* is another: *Witr* is that one seals the night prayer with a single *Rak'ah* or three together.

In any case, *Witr* is a compulsory *Sunnah* in Ramadan and in other months, so it is not befitting for a Muslim to abandon it.

Q. 276. We request that Your Eminence describe the *Sunnah* regarding the supplication of *Qunut* and tell us if there are special supplications for it? And is it prescribed to make it long in the *Witr* prayer?

A. Included in the supplication of *Qunut* is that which was taught by the Prophet ﷺ to Hasan bin 'Ali bin Abu Talib, may Allâh be pleased with them:

«اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ»

(*Allâhummahdini Feeman Hadait, Wa 'Afini Feeman 'Afait.*)

"Oh, Allâh! Guide me among those whom You guide and pardon me among those whom You pardon."[1]

up to the end of the well known supplication; and the *Imam* says:

«اللَّهُمَّ اهْدِنَا»

[1] Reported by At-Tirmithi, in the Chapters on Prayer, Chapter: What Has Been Said Regarding *Qunut* in *Witr* (464).

Allâhummahdina (Oh, Allâh! Guide us) using the first person plural pronoun, because he is supplicating for himself and for those behind him.

If he said anything suitable, there is no sin, but it is not fitting for him to prolong the supplication to such an extent that it becomes difficult for those being led in prayer, or causing them to become bored. The Prophet ﷺ became angry with Mu'ath, may Allâh be pleased with him, when he prolonged the prayer with his people and said:

«أَفَتَّانٌ أَنْتَ يَا مُعَاذُ»

"Are you one who is a cause of trial, oh, Mu'ath?."[1]

Q. 277. Is it part of the *Sunnah* to raise the hands when making the supplication of *Qunut*, and what is the evidence for that?

A. Yes, it is part of the *Sunnah* for a person to raise his hands when he makes the supplication of *Qunut*. This has been reported from the Messenger of Allâh ﷺ in his *Qunut*, when he used to perform *Qunut* in the obligatory prayers at times of calamity. Likewise, it has been authentically reported from the Commander of the Faithful, 'Umar bin Al-Khattab, may Allâh be pleased with him, that he raised his hands in the *Qunut* of *Witr* and he was one of the righteous caliphs whom we were ordered to follow.

So, raising the hands when making the *Qunut* of *Witr* is a *Sunnah* whether it be for an *Imam* or one who is led in prayer, or a single worshipper. Therefore, whenever you make *Qunut*, raise your hands.

Q. 278. What is the ruling on *Qunut* in the obligatory prayers? And what is the ruling if the Muslims are afflicted by some calamity?

[1] Reported by Al-Bukhari in the Book of the *Athan*, in the Chapter: Whoever Complained of His *Imam* if He Prolonged the Prayer (705).

A. *Qunut* in the obligatory prayers is not legislated, and it is not desirable that it should be done. However, if the *Imam* performs *Qunut*, you should follow him, because discord is evil.

If the Muslims are afflicted by some calamity, then there is no objection in that case to their making *Qunut* in order to ask Allâh, the Most High to remove it.

Q. 279. What is the ruling on *Tarawih* and how many *Rak'ahs* is it?

A. The *Tarawih* prayer is a *Sunnah* which was prescribed by the Messenger of Allâh ﷺ and it is reported in the *Two Sahihs* on the authority of 'Aishah, may Allâh be pleased with her, that the Prophet ﷺ prayed in the *Masjid* one night and some people prayed with him. Then he prayed on the next night and the people had become numerous, then they gathered on the third night or the fourth night, but the Messenger of Allâh ﷺ did not come out. Then in the morning, he said:

«قَدْ رَأَيْتُ الَّذِي صَنَعْتُمْ، فَلَمْ يَمْنَعْنِي مِنَ الْخُرُوجِ إِلَيْكُمْ إِلَّا أَنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ»

"I saw what you did, and nothing prevented me from coming out to you except that I feared it would become an obligation upon you."[1]

As for the number of *Rak'ahs*, it is eleven *Rak'ahs* according to what has been reported in the the *Two Sahihs* on the authority of 'Aishah, may Allâh be pleased with her. She was asked how the prayer of the Prophet ﷺ was in Ramadan, and she said: "He did not pray more than eleven *Rak'ahs*, neither in Ramadan, nor in

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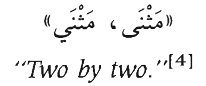
[1] Reported by Al-Bukhari in the Book of *Tahajjud*, in the Chapter: The Encouragement of the Prophet ﷺ to Offer the Night Prayer (1129); and by Muslim in the Book of the Travellers' Prayers, in the Chapter: The Encouragement of Offering the Night Prayer in Ramadan (177).

any other month."[1]

If one prayed thirteen *Rak'ahs*, then there is no objection, according to the words of Ibn 'Abbas, may Allâh be pleased with them: "The Prayer of the Prophet ﷺ was thirteen *Rak'ahs*. that is, the night prayer."[2]

Eleven *Rak'ahs* is what has been confirmed from 'Umar bin Al-Khattab, may Allâh be pleased with him, as reported in (Imam Malik's) *Al-Muwatta'* with a chain of narrators that is one of the most authentic of chains.[3]

If one prayed more than this, then there is no objection, according to the words of the Prophet ﷺ, when he was asked about the night prayer, he said:



"Two by two."[4]

He did not define a number. A number of different forms have been reported from the *Salaf*, and there is room for choosing in the matter. But it is preferable to restrict oneself to what has been reported from the Prophet ﷺ, which is eleven *Rak'ahs*, or thirteen *Rak'ahs*.

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[1] Reported by Al-Bukhari in the Book of *Tahajjud*, in the Chapter: The Night Prayer of the Prophet ﷺ (1147); and by Muslim in the Book of the Travellers' Prayers, in the Chapter: The Night Prayer (125).

[2] Reported by Al-Bukhari in the Book of *Tahajjud*, in the Chapter: The Manner of the Prophet's Prayer, *Hadith* (1138); and it was reported by Muslim in the Book of the Travellers' Prayers, in the Chapter: The Supplication in the Night Prayer, *Hadith* 194 (764).

[3] Reported by Imam Malik in the Book of Prayers, in the Chapter: What Has Been Said Regarding the Night Prayer in Ramadan 1:110 (280).

[4] Reported by Al-Bukhari in the Book of *Witr*, in the Chapter: What Has Been Said Regarding *Witr* (990); and by Muslim in the Book of Prayer, in the Chapter: The Night Prayer Two by Two (145).

It has not been authentically reported from the Prophet ﷺ that he or any of the caliphs that they prayed twenty-three; rather what is confirmed from 'Umar, may Allâh be pleased with him, is that he prayed eleven *Rak'ahs*, since he ordered Ubayy bin Ka'b and Tamim Ad-Dari, may Allâh be pleased with them, to stand for the people and pray eleven *Rak'ahs*.[1]

This is what was deemed proper by such as 'Umar, may Allâh be pleased with him, that his way in this matter be that of the Messenger of Allâh ﷺ.

We are unaware that any of the Companions, may Allâh be pleased with them, prayed more than twenty-three *Rak'ahs*; indeed it is clear that the opposite is the case. And we have already mentioned the saying of 'Aishah, may Allâh be pleased with her: "He did not pray more than eleven *Rak'ahs*, neither in Ramadan, nor in any other month."

As for the consensus of the Companions, may Allâh be pleased with them, there is no doubt that it is an evidence, because among them are the righteous caliphs whom the Prophet ﷺ ordered us to follow, and because they are the best of generations from this (Muslim) nation.

You should know that the difference of opinion regarding the number of *Rak'ahs* in *Tarawih* and the like is in a matter in which it is permissible to exercise *Ijtihad*. It is undesirable that it should be a cause of differing and schism between the people, especially since the *Salaf* differed in the matter. There is nothing in the matter to prevent the exercise of *Ijtihad*. How fine is the saying of one of the scholars, when a person differed with him in his *Ijtihad* in a matter in which it was permissible: By contradicting me, you have agreed with me, for both of us consider that it is obligatory to follow what one sees to be the

[1] Reported by Malik in the Book of Prayer, in the Chapter on the Night Prayer in Ramadan (280).

truth, since it is permissible to exercise *Ijtihad*. We ask Allâh, the Most High that He grant us all success in attaining that which He loves and is pleasing to Him.

Q. 280. What is the ruling on making the supplication for completing the recitation of the Qur'ân during the night prayer in the month of Ramadan?

A. I know of no *Sunnah* from the Prophet ﷺ regarding completing the recitation of the Qur'ân during the night prayer in the month of Ramadan, nor from his Companions, may Allâh be pleased with them. The most which has been reported in this regard is that whenever Anas bin Malik, may Allâh be pleased with him, completed the recitation of the Qur'ân, he would gather his family and supplicate, but this is not in the prayer.

Also, with regard to such completion, along with the fact that no basis has been confirmed for it in the *Sunnah*, is the fact that the people especially women gather in large numbers in this particular *Masjid* and this results in mixing of men and women at the time of leaving, which is well known to those who have witnessed it.

However, some of the scholars have said that it is recommended to complete the recitation of the Qur'ân with this supplication.

If the *Imam* supplicated the prayer of completion in the last part of the night and made it in the place of the *Qunut* of *Witr*, there would be no objection to that, since *Qunut* has been legislated.

Q. 281. Is *Lailatul-Qadr* fixed on a certain night in every year, or does it move from one night to another?

A. There is no doubt that *Lailatul-Qadr* is in Ramadan, according to the Words of Allâh, the Most High:

﴿إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةِ ٱلْقَدْرِ﴾

"Verily, We have sent it (this Qur'an) down in the Night of Al-

Qadr (Decree)."[1]

And Allâh, the Most High has made clear in another Verse that He sent down the Qur'ân in Ramadan, for He, the Almighty, the All-Powerful says:

﴿شَهْرُ رَمَضَانَ ٱلَّذِىٓ أُنزِلَ فِيهِ ٱلْقُرْءَانُ﴾

"The month of Ramadan in which was revealed the Qur'an."[2]

And the Prophet ﷺ performed *I'tikaf* in the first ten days of Ramadan, seeking *Lailatul-Qadr,* then he performed *I'tikaf* in the second ten days, then he saw it in the last ten days of Ramadan.[3] Then the visions of a number of the Companions of the Prophet ﷺ agreed that it was in the last seven nights of Ramadan, and he said:

«أَرَى رُؤْيَاكُمْ قَدْ تَوَاطَأَتْ فِي السَّبْعِ الْأَوَاخِرِ فَمَنْ كَانَ مُتَحَرِّيهَا فَلْيَتَحَرَّهَا فِي السَّبْعِ الْأَوَاخِرِ»

"I see that your visions have agreed that it is in the last seven nights, so whoever was seeking it, let him seek it in the last seven nights."[4]

This is the least thing which has been reported about it being restricted to a particular time.

If we examine the evidences reported regarding *Lailatul-Qadr,* it becomes clear to us that it moves from one night to another and that it is not on a fixed night every year. For the Prophet ﷺ was shown *Lailatul-Qadr,* in a dream, and he was prostrating in the

[1] *Al-Qadr* 97:1

[2] *Al-Baqarah* 2:185

[3] Reported by Al-Bukhari in the Book of the Virtue of *Lailatul-Qadr,* in the Chapter: Seeking *Lailatul-Qadr* (2016); and by Muslim in the Book of Fasting, in the Chapter: The Virtue of *Lailatul-Qadr*(215).

[4] Reported by Al-Bukhari in the Book of the Virtue of *Lailatul-Qadr,* in the Chapter: Seeking *Lailatul-Qadr* (2015); and by Muslim in the Book of Fasting, in the Chapter: The Virtue of *Lailatul-Qadr* (215).

morning after it in water and mud, and that night was the night of the twenty-first.[1] He ﷺ said:

«تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ»

"Search for Lailatul-Qadr in the last ten nights of Ramadan."[2]

This proves that it is not confined to a fixed night and the consensus of the evidences proves this. So a person should hope that he may encounter *Lailatul-Qadr* on every one of the last ten nights of Ramadan. The reward of *Lailatul-Qadr* is attained by the one who undertakes it with faith and hoping for the reward of it, whether he knows when it occurred or not, because the Prophet ﷺ said:

«مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَاناً وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

"Whoever stood in prayer on Lailatul-Qadr, with faith and hoping for a reward, he will be forgiven all of his previous sins."[3]

And he did not say: if he knew that he had caught it, so it is not a condition of attaining the reward of *Lailatul-Qadr* that the one who performs the night prayer on that night knows exactly which night it is. Instead, whoever performed the night prayer in all of the last ten nights of Ramadan with faith, and hoping for a reward, we can be sure that he will catch *Lailatul-Qadr*, whether it is at the beginning of the ten, in the middle of them, or at the end of them. And Allâh is the Granter of success.

[1] The reference for this *Hadith* was mentioned previously in the above location.

[2] Reported by Al-Bukhari in the Book of *Tarawih* Prayers, in the Chapter: Seeking *Lailatul-Qadr* on the Uneven Numbers of the Last Ten Nights (1913); and by Muslim in the Book of Fasting, in the Chapter: The Virtue of *Lailatul-Qadr* (1169).

[3] Reported by Al-Bukhari in the Book of Faith, in the Chapter: The Voluntary Performance of the Night Prayer in Ramadan is a Part of Faith (37); and by Muslim in the Book of the Travellers' Prayers, in the Chapter: The Encouragement to Perform the Night Prayer in Ramadan (173).

Q. 282. What is the ruling on those being led in prayer holding copies of the Qur'ân during the *Tarawih* prayers in Ramadan, for the purpose of following the *Imam*?

A. Holding a copy of the Qur'ân for this purpose is contradictory to the *Sunnah* for a number of reasons:

1. That a person is unable to place his right hand over his left hand while standing.

2. That it leads to frequent unnecessary movements, such as opening the Book and closing it, placing it under the arm, or in the pocket etc.

3. That in fact, these movements distract the worshipper (from his prayers).

4. That the worshipper is unable to look at the place of prostration and most of the scholars consider that looking at the place of prostration is a *Sunnah* and is preferred.

5. That the one who does so might forget that he is in prayer, if his heart does not call to mind that he is praying. If he were in a state of humility, placing his right hand over his left hand, with his head lowered, looking towards the place of prostration, then it is more likely that he will call to mind that he is praying, and that he is behind an *Imam*.

Q. 283. The *Imams* in some *Masjids* try to soften the hearts of the people and produce an effect on them by changing the tone of their voice at times during the *Tarawih* prayers. I have heard some people express disapproval of that; what is your view on this, may Allâh protect you?

A. I consider that if this act is within the limits of the Islamic Law, without being excessive, then there is no objection to it and there is no sin in it. Abu Musa Al-Ash'ari, may Allâh be pleased with him, said to the Prophet ﷺ: "If I had known that you were

listening to my recitation, I would have made it more elegant."[1] That is, I would have beautified it and embellished it.

So, if some people beautify their voices or recite in a manner which softens the hearts, then I do not see any objection. However, if the exaggeration is such that he does not recite a single word in the Qur'ân without doing this thing which was mentioned in the question, I consider that this is a form of excess and it is undesirable that one should do it. And Allâh knows best.

Q. 284. Some of the scholars say that the time of the *Sunan* before and after the regular prayers is from the start of the time of the obligatory prayer and ends when the time of the obligatory prayers ends. Some of them say that the time for the prayers before the obligatory prayer ends once the obligatory prayer is performed; what is the most authoritative opinion?

A. The most authoritative opinion is that the time for the *Sunnah* before the obligatory prayer, is between the start of the time of that prayer and the time of its performance. So, the time for the regular prayers before the *Zuhr* prayer begins from the *Athan* of *Zuhr*, i.e. from the time when the sun passes its zenith and it ends with the performance of the prayer, i.e. the *Zuhr* prayer.

The time for the *Sunnah* following the obligatory prayer begins with the end of that prayer and ends when the permissible time for the performance of it ends.

But if the time for the *Sunnah* before the obligatory prayer has passed without it being due to neglect on someone's part, then he may make it up after the obligatory prayer. However, if he delayed the performance of the regular *Sunnah* before the obligatory prayer without an excuse, then it will not benefit him even if he

[1] Reported by Al-Baihaqi in the Book of Testimonies, in the Chapter: Beautifying the Voice When Reciting the Qur'an 10:231; and by Abu Ya'la 13:266 (7279).

made it up. This is because the correct opinion is that every act of worship is bound to a fixed time, and if that time passes without any excuse, then it is not correct, and it is not accepted.

Q. 285. What is the ruling on making up for the *Sunnah* of *Fajr* after the *Fajr* prayer by one who was unable to perform it before the prayer? And does this contradict the prohibition of praying after the *Fajr* prayer?

A. There is no objection to a person making up for the *Sunnah* of *Fajr* after the *Fajr* prayer, according to the most authoritative opinion.

This does not contradict the *Hadith* prohibiting the offering of prayer, because what is prohibited is prayer for which there is no reason.

But if he delayed making it up until after sunrise and he did not fear that he will forget it or be too busy to pray it, then that is preferable.

Q. 286. If a person entered the *Masjid* before the *Athan* and offered the salutation to the *Masjid* prayer, then the *Mu'aththin* called the *Athan*, is it prescribed for him to offer a supererogatory prayer?

A. If the *Athan* was for the *Fajr* prayer or the *Zuhr* prayer, after the *Mu'aththin* had completed the *Athan*, he should offer the regular two *Rak'ah* prayer for *Fajr* and four *Rak'ahs* before *Zuhr*. If the *Athan* was for any of the other prayers, then it is prescribed for him to offer a supererogatory prayer also, according to the words of the Prophet ﷺ:

«بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ»

"Between every two Athans[1] *there is a prayer."*[2]

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[1] The *Athan* and the *Iqamah*.

[2] Reported by Al-Bukhari in the Book of the *Athan*, in the Chapter: Between Every Two *Athans* There is a Prayer (627); and by Muslim in

Q. 287. Should the regular *Sunnah* prayers be made up for if the time for them has expired?

A. Yes, the regular *Sunnah* prayers may be made up for if the time for them has passed due to forgetfulness or sleep, because they are included in the general meaning of the words of the Prophet ﷺ:

«مَنْ نَامَ عَنْ صَلَاةٍ أَوْ نَسِيَهَا فَلْيُصَلِّهَا إِذَا ذَكَرَهَا»

"Whoever slept through a prayer or forgot it, he must pray it when he remembers it."[1]

Also, because of the *Hadith* of Umm Salamah, may Allâh be pleased with her, in which it is stated that the Prophet ﷺ was distracted from performing two *Rak'ahs* after the *Zuhr* prayer, so he made them up after the *'Asr* prayer.[2]

But if he abandoned it willfully until the time for it had expired, then he should not make it up for, because the regular *Sunnah* prayers are acts of worship which are to be performed at fixed times, and if a person deliberately offered them outside the prescribed time, they will not be accepted from him.

Q. 288. Has any evidence been reported for a person changing his place in order to perform the prayer after the obligatory prayer?

A. Yes, it has been reported in the *Hadith* of Mu'awiyah, may

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the Book of the Travellers' Prayers, in the Chapter: Between Every Two *Athans* There is a Prayer (304).

[1] Reported by Al-Bukhari in the Book of the Times of the Prayers, in the Chapter: Whoever Forgot a Prayer, The He Must Pray it When he Remembers *Hadith* (597); and by Muslim in the Book of *Masjids*, in the Chapter: Making up for the Prayers *Hadith* 316.

[2] Reported by Al-Bukhari in the Book of Forgetfulness, in the Chapter: If He Was Spoken to While He was Praying, He Would Point With His Hand and Listen (1176); and by Muslim in the Book of the Travellers' Prayers, in the Chapter: The Two *Rak'ahs* Which He Used to Pray (834).

Allâh be pleased with him, that he said: "The Prophet ﷺ ordered us not to connect one prayer to another without speaking or going out."[1]

The scholars have understood from this that it is desirable to separate the obligatory prayer from its *Sunan* by moving from the place in which the former was offered.

Q. 289. If the *Sunnah* of *Ad-Duha*[2] is missed, can it be made up for or not?

A. If the time of *Ad-Duha* is missed, then the prayer is missed. This is because the *Sunnah* of *Ad-Duha* is restricted to this time. However the regular *Sunnah* prayers, because they follow on from the obligatory prayers, can be made up for, as can the *Witr* prayer. This is because it is confirmed in the *Sunnah* that: When the Prophet ﷺ was overcome by sleep or sickness, he would offer twelve *Rak'ahs* during the day.[3] So, *Witr* may also be made up for.

Q. 290. Is purification a condition for the acceptance of the prostration of recitation (*Sajdatut-Tilawah*)? And what is the correct thing to say in this prostration?

A. His Eminence the Shaikh answered by saying:

The prostration of recitation is a prostration legislated when a person recites a Qur'ânic Verse in which there is a mention of prostration. The prostrations in the Qur'ân are well known; and if a person wanted to prostrate, he should say: *Allâhu Akbar,* then prostrate, and say:

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[1] Reported by Muslim in the Book of the Friday Prayer, in the Chapter: Prayer After the Friday Prayer (73).

[2] The voluntary prayer that is performed after the sun has risen.

[3] Reported by Muslim in the Book of the Travellers' Prayers, in the Chapter: Combining the Night Prayers (139).

«سُبْحَانَ رَبِّيَ الأَعْلَى» «سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ، اغْفِرْلِي». «اللَّهُمَّ لَكَ سَجَدْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ. سَجَدَ وَجْهِيَ لِلَّذِي خَلَقَهُ، وَصَوَّرَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ»

(*Subhana Rabbiyal A'la, Subhanaka Allâhumma Rabbana Wa Bihamdika, Allâhummaghfirlee. Allâhumma, Laka Sajadtu, Wa Bika Amantu, Wa Laka Aslamtu, Sajada Wajhiya Lil-lathee Khalaqahu, Wa Sawwarahu, Wa Shaqqa Sam'ahu Wa Basarahu Bihawlihi Wa Quwwatihi.*)

"Glorified is my Lord, the Most High. Glory is to You, oh, Allâh, my Lord, and praise is for You. Oh, Allâh, forgive me. Oh, Allâh! I have prostrated for You, and I have believed in You, and I have submitted myself to You. My face has prostrated to the One Who created it, and fashioned it, and brought forth its hearing and seeing by His Might and Power."[1]

«اللَّهُمَّ اكْتُبْ لِي بِهَا أَجْرًا، وَحُطَّ عَنِّي بِهَا وِزْرًا، وَاجْعَلْهَا لِي عِنْدَكَ ذُخْرًا، وَتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ»

(*Allâhummaktub Lee Biha Ajran, Wa Hutta 'Anni Biha Wizran, Waj'alha Lee 'Indaka Thukhran, Wa Taqabbalha Minnee Kama Taqabbaltaha Min 'Abdika Dawud.*)

"Oh, Allâh, write for me by it a reward, and remove from me by it a sin, and make it a treasure stored with You, and accept it from me as You accepted it from Your slave, Dawud."[2]

Then he should raise his head without making *Takbir* and

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[1] Reported by Abu Dawud in the Book of Prayer, in the Chapter: What to Say if One Prostrates for Recitation (1414); and by At-Tirmithi in the Book of Prayer, in the Chapter: What to Say in the Prostration of the Qur'an *Hadith* (580) and he declared it to be authentic.

[2] Reported by Al-Bukhari in the Book of the *Athan*, in the Chapter: Completing the *Takbir* in the *Ruku'*, *Hadith* (785); and by Muslim in the Book of Prayer, in the Chapter: Confirmation of the *Takbir* in Every, *Hadith* 27 (392).

without making *Taslim*, unless the *Sajdah* is during the prayer. When the reciter reads a Verse in which there is a *Sajdah* while he is praying, in that case, it is obligatory for him to make *Takbir* when he prostrates, and he must make *Takbir* when he stands up. This is because those who have described the prayer of the Prophet ﷺ have mentioned that he made *Takbir* whenever he lowered himself or raised himself up. And this includes the *Sujud* during the prayer and the *Sujud* of recitation.

As for what some of the people do, which is to make *Takbir* when they prostrate, and not to make *Takbir* when they stand up, and the *Sujud* is in the same prayer, I know of no basis for it in the *Sunnah*, nor in the sayings of the scholars.

As for the saying of the questioner: Is purification a condition for the acceptance of the prostration of recitation (*Sajdatut-Tilawah*)? this is a subject of dispute among the scholars: There are those among them who say that he must be in a state of ritual purification and there are those among them who say that it is not a condition and Ibn 'Umar, may Allâh be pleased with him, used to prostrate when he was not in a state of ritual purity.

But it is my considered opinion that it is more prudent not to prostrate except when one has performed ablution.

Q. 291. When should one perform the prostration of thanks to Allâh (*Sajdatush-Shukr*)? And what is the manner of it? And is it a condition that one make ablution?

A. The prostration of thankfulness is made when some catastrophe is averted or some blessing is given to a person. Like the prostration of recitation, it is outside prayer. Some of the scholars consider that it requires ablution and *Takbir*, while others hold that it requires the first *Takbir* only, then he should fall down in prostration and supplicate after his words: *Subhana Rabbiyal-A'la* (Glorified is my Lord, the Most High).

Q. 292. What is the ruling on *Istikharah* prayer? And should the supplication of *Istikharah* be said when a person offers the salutation to the *Masjid* or the regular *Sunnah* prayers?

A. *Istikharah* is a *Sunnah* when a person is concerned about something, and it is not clear to him whether it is better to do it or to leave it.

As for something about which it is clear to him whether doing it or leaving it is better, it is not prescribed to perform *Istikharah* for it, which is why the Prophet ﷺ would do many things, and he would not do them until after he had decided for sure to do them, and it has not been reported from him that he used to offer *Istikharah* prayer concerning them. So, if a man intended to pray, or pay *Zakah*, or to abandon unlawful deeds or the like, or he intended to eat or drink or sleep, it is not prescribed for him to offer *Istikharah* prayer.

The supplication of *Istikharah* should not be said when a person offers the prayer of salutation to the *Masjid*, or the regular *Sunnah* prayers, if he did not make the intention for it previously. This is because the *Hadith* clearly requires offering two *Rak'ahs* for the performance of *Istikharah*, so if he prayed them without this intention, compliance would not have been achieved.

But if he made the intention to perform *Istikharah* when he offered the prayer of salutation to the *Masjid*, or the regular *Sunnah* prayers, then made the supplication of *Istikharah*, then it is clear from the *Hadith* that it will be counted for him, because he ﷺ said:

«فَلْيَرْكَعْ رَكْعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ»

"...then he should offer two Rak'ahs which are not from the obligatory prayers."[1]

[1] Reported by Al-Bukhari in the Book of Supplications, in the Chapter: The Supplication When Performing *Istikharah* (6382).

He did not make an exception for any prayer but the obligatory. It is possible that they will not be counted for him, because he said:

«إِذَا هَمَّ فَلْيَرْكَعْ»

> *"If anyone of you intends to do something, then he should offer two Rak'ahs."*

which proves that there is no reason for these two *Rak'ahs* except *Istikharah*, so what I consider more fitting, is that he offer two independent *Rak'ahs*, because this possibility exists, and it is possible that what is meant by singling out the obligatory prayers for exception is that he offers two voluntary *Rak'ahs*, as if he had said: Let him offer two voluntary *Rak'ahs*, and Allâh knows best.

Q. 293. What is *Tasbih* prayer?

A. *Tasbih* prayer has not been authentically reported from the Prophet ﷺ; Imam Ahmad, may Allâh have mercy on him, said: Regarding the *Hadith* about it, it is not authentic. Shaikhul-Islam Ibn Taimiyyah, may Allâh have mercy on him, said: It is a lie, and Ahmad and the Imams of his *Mathhab* have said that it is hated, and not a single Imam said that it was recommended. As for Abu Hanifah, Malik and Ash-Shafi'i, none of them had heard of it.

These are the words of Shaikhul-Islam Ibn Taimiyyah, may Allâh have mercy on him, and they are true. If this prayer were truly from the Prophet ﷺ, the Imams would have transmitted it in a manner which left no doubt about it, due to the great benefit of it, and because it is different from the rest of the types of prayers, indeed the types of worship. For we know of no act of worship in which a person is free to choose in this manner whether he does it every day or once a week or once a month or once a year or once in a lifetime. If something is unlike

anything else of its kind, the people would have been careful to transmit it, and it would be common knowledge among them, due to its unusual nature. Since this is not the case, then it is known that this prayer is not legislated, which is why none of the Imams recommended it.

Q. 294. What is the ruling on performing two *Rak'ahs* on the wedding night before having sexual intercourse with the wife?

A. Some of the Companions, may Allâh be pleased with them, used to offer a two-*Rak'ah* prayer on the first night before having sexual intercourse with their wives,[1] however, I know of no authentic *Sunnah* from the Messenger of Allâh ﷺ in this regard.

It is prescribed to take the woman by the forelock and to ask Allâh for the good in her and in the disposition which He has given her, and he should seek refuge with Allâh from the evil in her and the evil which might come to him from her.[2] If he fears at this time that the woman will flee from him, he should take her by her forelock, as though he wishes to get close to her and supplicate using these words, quietly, so that she does not hear them, because some women might misunderstand if the husband said: I seek refuge with You from the evil which is in her and the evil which might come to me from her, and say: Is there evil in me?

Q. 295. What are the times when it is prohibited to offer prayer? And regarding the prayer of salutation to the *Masjid* before the *Maghrib* prayer, is it before the *Athan* or after it? Advise us, and may Allâh reward you with goodness.

[1] See *Al-Musannaf* by 'Abdur-Razzaq 6:191 and *Al-Majma'* by Al-Haithami 4:291.

[2] Reported by Abu Dawud in the Book of Wedlock, in the Chapter: Regarding Sexual Intercourse in Marriage, *Hadith* (2160).

A. The times when it is prohibited to offer prayer are:

1. From after the *Fajr* prayer until the sun rises casting a shadow as long as a spear, i.e. until between a quarter of an hour and twenty minutes after sunrise.

2. About ten minutes before the sun reaches its zenith, and that is about ten minutes before the start of the time for the *Zuhr* prayer.

3. From after the *'Asr* prayer until the sun has completely set. These are the times when it is prohibited to offer prayer.

As for the prayer of salutation to the *Masjid*, it is legislated at all times, so whenever you enter the *Masjid*, do not sit until you have offered two *Rak'ahs*, even at the times when prayer is prohibited.

It should be known that the most authoritative opinion among the views held by the scholars, is that there is no prohibition regarding any of the supererogatory prayers for which there is a reason. In fact, they should be performed even at the times when prayer is prohibited.

Therefore, if you entered the *Masjid* after the *Fajr* prayer, you should offer two *Rak'ahs* and if you entered it after the *'Asr* prayer, you should offer two *Rak'ahs* and if you entered the *Masjid* just before the sun reached its zenith, then you should offer two *Rak'ahs* and if you entered it at any time of the day or night, you should not sit until you have offered two *Rak'ahs*.

Q. 296. What is the ruling on the congregational prayer?

A. The scholars are in agreement that it is one of the greatest acts of obedience, one of the most confirmed of them, and one of the best of them. Allâh, the Most High has mentioned it in His Book, and commanded it even in times of fear, for He, the Most High says:

﴿وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ ٱلصَّلَوٰةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُم مَّعَكَ
وَلْيَأْخُذُوٓا۟ أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا۟ فَلْيَكُونُوا۟ مِن وَرَآئِكُمْ وَلْتَأْتِ طَآئِفَةٌ

أُخْرَىٰ لَمْ يُصَلُّوا۟ فَلْيُصَلُّوا۟ مَعَكَ وَلْيَأْخُذُوا۟ حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۗ وَدَّ ٱلَّذِينَ كَفَرُوا۟ لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُم مَّيْلَةً وَٰحِدَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنتُم مَّرْضَىٰٓ أَن تَضَعُوٓا۟ أَسْلِحَتَكُمْ ۖ وَخُذُوا۟ حِذْرَكُمْ ۗ إِنَّ ٱللَّهَ أَعَدَّ لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا﴾

"When you (O Messenger Muhammad ﷺ) are among them, and lead them in As-Salat (the prayer), let one party of them stand up [in Salat (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allah has prepared a humiliating torment for the disbelievers."[1]

In the *Sunnah* of the Messenger of Allâh ﷺ, among the numerous *Ahadith* which prove the obligation to offer the prayers in congregation, is the saying of the Prophet ﷺ:

«لَقَدْ هَمَمْتُ أَنْ آمُرَ بِالصَّلَاةِ فَتُقَامَ، ثُمَّ آمُرَ رَجُلًا فَيُصَلِّيَ بِالنَّاسِ، ثُمَّ أَنْطَلِقَ بِرِجَالٍ مَعَهُمْ حُزَمٌ مِنْ حَطَبٍ إِلَى قَوْمٍ لَا يَشْهَدُونَ الصَّلَاةَ فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ بِالنَّارِ»

"I intended to order someone to pronounce the Iqamah for the prayer, then order someone to lead the people in prayer, then I intended to order some men with bundles of fire-wood to go to those people who did not attend the (compulsory, congregational) prayer and burn their houses over them."[2]

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[1] *An-Nisa 4:102.*

[2] Reported by Al-Bukhari in the Book of the *Athan*, in the Chapter: The Obligation of the Congregational Prayers, *Hadith* (644); and by Muslim

And his words:

«مَنْ سَمِعَ النِّدَاءَ فَلَمْ يُجِبْ فَلَا صَلَاةَ لَهُ إِلَّا مِنْ عُذْرٍ»

"Whoever heard the call (to prayer) and did not answer it, there is no prayer for him, unless he has an excuse."[1]

And the words of the Prophet ﷺ to the blind man who sought permission from him to pray in his house:

«أَتَسْمَعُ النِّدَاءَ؟»

"Do you hear the call (to prayer)?"

He replied: "Yes." The Prophet ﷺ said:

«فَأَجِبْ»

"Then respond to it."[2]

Ibn Mas'ud, may Allâh be pleased with him, said: "You have seen us (i.e. the Companions) with the Messenger of Allâh ﷺ. No one keeps himself from it (i.e. the congregational prayer) except the hypocrite whose hypocrisy is well known, or the invalid. A man would be brought supported between two men to make him stand in the line."[3]

The correct view necessitates its obligation, because the Muslim community is one community, and unity will not be achieved without them gathering to perform their acts of worship, and

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in the Book of *Masjids*, in the Chapter: The Virtue of Praying in Congregation, *Hadith* 251 (651) and it is explained in the next answer.

[1] Reported by Ibn Majah in the Book of *Masjids*, in the Chapter: The Stern Treatment for Absenting Oneself From the Congregational Prayers, *Hadith* (793).

[2] Reported by Muslim in the Book of *Masjids*, in Chapter 43: It is an Obligation Upon One Who Hears the Call (to Prayer) to go to the *Masjid*, *Hadith* 255 (653).

[3] Reported by Muslim in the above-mentioned location (654).

the greatest of acts of worship, the best of them and the most confirmed of them is prayer. Therefore it is an obligation upon the Islamic community to congregate for this prayer.

The scholars, may Allâh have mercy on them, have differed, after agreeing that it is the most confirmed of the acts of worship, and the greatest act of obedience, as to whether it is a condition for the validity of the prayer, or whether the prayer is valid without it, even though it be a sin; and there are other differences of opinion.

The correct opinion is that it is an obligation in prayer, and not a condition for its validity. But that whoever abandons it is a sinner, unless there is some legal excuse for him. The evidence that it is not a condition for the validity of the prayer is that the Messenger ﷺ declared prayer in congregation to be better than prayer alone,[1] and prayer in congregation being better than prayer alone is an evidence that there is virtue in prayer alone, and this would not be so unless the prayer is valid.

In any case, it is an obligation upon every rational, adult, male Muslim to attend the congregational prayers, whether he is on a journey or at home.

Q. 297. A number of people live in one place; is it permissible for them to form a congregation in that dwelling, or are they obliged to go out to the *Masjid*?

A. It is an obligation upon those people who are in a dwelling to pray in the *Masjids*. For every person who is near a *Masjid* is obliged to pray in the *Masjid*. It is not permissible for an individual or for a group to pray in the house. Some people have claimed regarding this matter, based upon the saying of some of the scholars, may Allâh have mercy on them, that what is meant by congregational prayer is that the people gather for

[1] Reported by Muslim in the above-mentioned location, in Chapter 44, *Hadith* 256 (654).

prayer, even if it be in some place other than a *Masjid*, and that if the people pray in congregation, even if it be in their houses that they have fulfilled the obligation.

But the correct view is that the congregational prayers must be in the *Masjids*, according to the words of the Prophet ﷺ:

«لَقَدْ هَمَمْتُ أَنْ آمُرَ بِالصَّلَاةِ فَتُقَامَ، ثُمَّ آمُرَ رَجُلًا فَيُصَلِّيَ بِالنَّاسِ، ثُمَّ أَنْطَلِقَ بِرِجَالٍ مَعَهُمْ حُزَمٌ مِنْ حَطَبٍ إِلَى قَوْمٍ لَا يَشْهَدُونَ الصَّلَاةَ فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ بِالنَّارِ»

"I intended to order someone to pronounce the Iqamah for the prayer, then order someone to lead the people in prayer, then I intended to order some men with bundles of fire-wood to go to those people who did not attend the (compulsory, congregational) prayer and burn their houses over them."[1]

This was in spite of the fact that those people might have prayed in their own place.

So, it is an obligation on this group to pray with the congregation in the *Masjid*, unless they are far away and it would be difficult for them.

Q. 298. Is it preferable for an employee to go quickly to prayer upon hearing the *Athan*, or should he wait until he has completed some tasks? And what is the ruling on performing supererogatory prayers aside from the regular *Sunnah* prayers after it?

A. It is better for all of the Muslims to go early to prayer when they hear the *Athan*, because the *Mu'aththin* says: 'Hurry to prayer,' and being slow in responding to the *Athan* may result in the prayer being missed.

As for performing supererogatory prayers other than the

[1] The reference for this *Hadith* was mentioned in the previous answer.

regular *Sunnah* prayers, it is not permissible, because his time is the right of someone else, according to his contract of hire or employment. But as for the regular *Sunnah* prayers, there is no objection, because it is customary for those in charge to permit it. And Allâh is the Granter of success.

Q. 299. If the first *Rak'ah*, or the second was missed with the congregation, should the one making up for his prayer recite another *Surah* with *Surat Al-Fatihah*, since he is making up for what he had missed, or should he confine himself to reciting *Surat Al-Fatihah*?

A. The correct view is that what the one being led in prayer is making up after the *Taslim* of the *Imam* is the end of his prayer. So, based upon this, he should not recite anything except *Surat Al-Fatihah* in it, if what was missed was two *Rak'ahs* or one *Rak'ah* from the four *Rak'ah* prayers, or one *Rak'ah* from the *Maghrib* prayer. But as for the *Fajr* prayer, he should recite *Surat Al-Fatihah* and another *Surah*, because *Surat Al-Fatihah* and another *Surah* are recited in both *Rak'ahs*.

Q. 300. A worshipper entered while the *Imam* was in the second *Tashahhud*; should he join the congregation, or wait for another congregation? Deliver a verdict for us, and may Allâh reward you with goodness.

A. If a person enters while the *Imam* is in the second *Tashahhud*, if he expects that there will be a second congregation, he should not join with him, but if he does not expect that there will be a second congregation, he should join with him. This is because the most authoritative opinion is that the congregational prayer is not attained except by catching at least one *Rak'ah* of it, according to the general meaning of the statement of the Prophet ﷺ:

«مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلَاةِ فَقَدْ أَدْرَكَ الصَّلَاةَ»

> *"Whoever caught a Rak'ah of the prayer has caught the prayer."*[1]

Just as the Friday prayer is not caught except by catching at least one *Rak'ah*, so is the case with the congregational prayer. If one catches the *Imam* in the last *Tashahhud*, he will not have attained the congregational prayer, and so he should wait and pray it with the congregation which he is expecting. But if he is not expecting a second congregation, then joining with the *Imam* in order to catch what remains of the *Tashahhud* is better than leaving it.

Q. 301. What should be done if the *Iqamah* for the obligatory prayer is called, and the worshipper has started to offer the supererogatory prayer?

A. If the obligatory prayer begins and you have started to offer a supererogatory prayer, there are some scholars who say that you must discontinue it immediately, even if you are in the final *Tashahhud*.

And there are some scholars who say that it should not be discontinued unless you fear that the *Imam* will make the *Taslim* before you are able to make the opening *Takbir* and pray with him.

These are two opposing views:

1. That if the prayer begins, you should stop the supererogatory prayer, even if you were in the final *Tashahhud*.

2. That you should not stop it unless nothing remains of the prayer with the *Imam* except the equivalent of the time it would take to make the opening *Takbir*, in that case you should stop it. That is, you should continue with the prayer and not stop it, unless you feared that the *Imam* will make the *Taslim* before you

[1] Reported by Al-Bukhari and Muslim; and the reference for it was mentioned under no. 209.

are able to make the opening *Takbir* and catch the prayer with him.

These two opinions are contradictory; that is to say, according to the second view, you should continue with your prayer, even if you missed all of the *Rak'ahs*. So, as long as you make the opening *Takbir* before the *Imam* makes the *Taslim*, continue with this supererogatory prayer.

In my opinion, the middle way is better, that if the prayer begins while you are in the second *Rak'ah*, then complete it quickly, but if the prayer begins while you are in the first *Rak'ah*, then stop it, in accordance with the saying of the Prophet ﷺ:

«مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلَاةِ فَقَدْ أَدْرَكَ الصَّلَاةَ»

"Whoever caught a Rak'ah of the prayer has caught the prayer."

So, if you have already prayed one *Rak'ah* before the start of the prayer, then you have caught one *Rak'ah* before the interdiction and prohibition began.

And if you caught one *Rak'ah* before the interdiction and prohibition began, then you have caught the prayer and all of the prayer becomes permissible, and so you should complete it, but quickly, because catching a portion of the obligatory prayer is better than catching a portion of the voluntary prayer.

But if you were in the first *Rak'ah*, you have not caught anything of the time in which the prayer is caught, because the Prophet ﷺ said:

«مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلَاةِ فَقَدْ أَدْرَكَ الصَّلَاةَ»

"Whoever caught a Rak'ah of the prayer has caught the prayer."[1]

So, based upon this, you should stop it, because the Prophet ﷺ said:

[1] Reported by Al-Bukhari and Muslim; and the reference for it was mentioned under no. 209.

«إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةُ»

"When the prayer begins, there is no prayer except the obligatory prayer."[1]

Q. 302. A person being led in prayer joined the prayer after the opening *Takbir* of the *Imam* and his recitation of *Surat Al-Fatihah*. Then he began to recite *Surat Al-Fatihah*, but the *Imam* had already bowed; should the one being led in prayer bow with him, or complete his recitation of *Surat Al-Fatihah*?

A. If a person being led in prayer joins the prayer, and the *Imam* wants to bow, and the one being led is not able to recite *Surat Al-Fatihah* if only a Verse or so remains so that it is possible for him to complete it and to catch the *Imam* in the *Ruku'*, then that is better. But if a lot remained, so that if he recited it, he would not catch the *Imam* in *Ruku'*, then he should bow with the *Imam*, even if he had not completed the recitation of *Surat Al-Fatihah*.

Q. 303. If a person being led in prayer caught the *Imam* in *Sujud*, should he wait until he stands up, or prostrate with him?

A. It is preferable to join with the *Imam* in whatever position he finds him and not to wait, according to the general meaning of the words of the Prophet ﷺ:

«فَمَا أَدْرَكْتُمْ فَصَلُّوا»

"Whatever you catch, pray it."[2]

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[1] Reported by Muslim in the Book of the Travellers' Prayers, in the Chapter: The Dislike of Beginning a Voluntary Prayer After the *Mu'aththin* Starts.

[2] The reference for this *Hadith* was mentioned previously under no. 224.

Q. 304. His Eminence, the Shaikh was asked: If a worshipper in the silent prayers finished reciting *Surat Al-Fatihah* and another *Surah* before the *Imam* made *Ruku'*, should he be silent?

A. His Eminence answered: The one being led in prayer should not be silent if he finishes reciting *Surat Al-Fatihah* and another *Surah* before the Imam bows. Instead, he should recite until the *Imam* bows, even if it be in the two *Rak'ahs* which are after the first *Tashahhud* and he has completed *Surat Al-Fatihah* and the *Imam* has not bowed. Rather he should recite another *Surah* until the *Imam* bows, because there is no silence legislated in the prayer except when the one being led in prayer is listening to the recitation of his *Imam*.

Q. 305. What is the ruling on moving before the *Imam*?

A. Moving before the *Imam* is unlawful, according to the words of the Prophet ﷺ:

«أَمَا يَخْشَى الَّذِي يَرْفَعُ رَأْسَهُ قَبْلَ الْإِمَامِ أَنْ يُحَوِّلَ اللهُ رَأْسَهُ رَأْسَ حِمَارٍ، أَوْ يَجْعَلَ صُورَتَهُ صُورَةَ حِمَارٍ»

"Does not the one who raises his head before the Imam fear that Allâh will change his head into the head of a donkey, or that He will change his form into that of a donkey."[1]

It has been confirmed from him ﷺ that he said:

«إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَلَا تُكَبِّرُوا حَتَّى يُكَبِّرَ، وَإِذَا رَكَعَ فَارْكَعُوا، وَلَا تَرْكَعُوا حَتَّى يَرْكَعَ»

"The Imam was placed only that he may be followed, so if he says

[1] Reported by Al-Bukhari in the Book of the *Athan*, in the Chapter: The Sin of One Who Raises His Head Before the *Imam*, *Hadith* (691); and by Muslim in the Book of Prayer, in the Chapter: The Prohibition of Anticipating the *Imam*, *Hadith* 114 (427).

'Allâhu Akbar,' then you say 'Allâh Akbar,' and do not make the Takbir until he makes the Takbir; and if he bows, then you bow, and do not bow until he bows."[1]

I would like to take this opportunity to say that the person led in prayer by his *Imam* falls into four categories:

1. Anticipation.
2. Conformity.
3. Following.
4. Delay.

Anticipation: That he begins to do something before his *Imam* and this is unlawful. If this occurs with the opening *Takbir*, the prayer will not be valid under any circumstances and he must repeat the prayer from the beginning.

Conformity: That he conforms with the *Imam*, bowing when he bows, prostrating when he prostrates and straightening up when he straightens up. it is apparent from the evidences that this is unlawful as well, according to the words of the Prophet ﷺ:

«لَا تَرْكَعُوا حَتَّى يَرْكَعَ»

"Do not bow until he bows."

Some of the scholars consider it disliked and not unlawful, except in the opening *Takbir*, because if he performs it simultaneously with his *Imam*, his prayer will not be counted and he must repeat it.

Following: That he performs the actions of the prayer after his *Imam* without delay, and this is what is prescribed.

Delay: That he lags behind his *Imam* so much that he is not considered to be following him, and this contradicts what is prescribed.

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[1] Reported by Al-Bukhari in the Book of Shortening the Prayers, in the Chapter: The Prayer of the Sitting Person (1114).

Q. 306. Is prayer behind a sinner valid?

A. Prayer behind a Muslim even if he commits some sins is permissible and valid, according to the most authoritative opinion, but prayer behind one who is righteous is preferable without doubt.

However, if the person does things which remove him from the pale of Islam, then it is not permissible to pray behind him. This is because his prayer is not valid, for the prayer of anyone who is not a Muslim is invalid, and if the prayer of the *Imam* is invalid, then it is not possible to follow him, because you are following one who is not an *Imam*, and you are making the intention of Imamate without an *Imam*.

Q. 307. Is it permissible for one who is offering an obligatory prayer to do so behind one who is offering a voluntary prayer and for the one who is offering a voluntary to do so behind one who is offering an obligatory prayer?

A. It is permissible to do that, just as it is permissible to offer the *Zuhr* prayer behind an *Imam* who is offering the *'Asr* prayer, and to offer the *'Asr* prayer behind an *Imam* who is offering the *Zuhr* prayer. This is because every person shall have what he intended, which is why Imam Ahmad said: If you entered while the *Imam* is performing the *Tarawih* prayer and you have not offered the *'Isha'* prayer, then pray behind him, for it will be an obligatory prayer for you and a voluntary prayer for him.

Q. 308. A discussion occurred between a group of worshippers, regarding the case of a man who entered the *Masjid* late and found that the prayer had already begun. The row was full and there was no place for him in the row, is it permissible for him to pull a man from that complete row, in order to be able to offer his prayer?

Or should he pray behind the row by himself? Or what should he do?

A. This question has three possible modes of action: If a person comes and finds that the row has been completed:

Either he prays alone behind the row, or he pulls a person from the row and prays with him, or he goes forward and prays on the right side of the *Imam*. These three possible modes of action are if he joins the prayer, or he might leave the prayer with this congregation. So, which of these four things should be chosen?

We say: What should be chosen from these four things is that he forms a row by himself behind the row and prays with the *Imam*. This is because what is obligatory is prayer with the congregation and in the row. These are both obligations, and if he was unable to do one of them, and that is standing in the row, the other remains an obligation – and that is prayer in congregation. In that case, we say: Pray with the congregation behind the row in order to attain the virtue of the prayer in congregation, and standing in the row is not an obligation upon you in this case, because you are unable to do it, and Allâh, the Most Glorified, the Most High says:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

"So keep your duty to Allah and fear Him as much as you can."[1]

What supports this, is the fact that a woman stands alone behind the row if there are no women with her, and this is because there is no lawful place for her in the men's row. So, because it is impossible for her to pray lawfully in the men's row, she prays alone.

Regarding this man who came to the *Masjid* and found that the row had been completed and that there was no possible way for

[1] *At-Taghabun* 64:16

him to pray in the row, the obligation to do so in these circumstances is removed from him, and he is obliged to pray in congregation; so he must pray behind the row.

As for pulling someone from the row to pray with him, this should not be done, because it entails three sins:

1. Opening up a gap in the row, and this contradicts what was ordered by the Prophet ﷺ, which is to stand close together, and close the gaps in the rows.

2. Moving this person from a superior place in the row to an inferior place, and this is a form of offence against him.

3. Disturbing him in his prayers, because if this worshipper is pulled out, it must cause some disturbance in his heart, and this is also an offence against him.

The third mode of action is that he stand with the *Imam*, and this is not right for him, because the *Imam* must stand out from those who are being led in prayer by his position, just as he stands out from them by his leading them in speech and action. He makes the *Takbir* before them, he bows before them, and he prostrates before them, and so it is necessary that he should stand out from them by his position. This is the guidance of the Prophet ﷺ, that the *Imam* should stand in front those being led in prayer, and this is clearly appropriate to distinguish him from them that he stands alone in his place; so if some of the worshippers stood with him, this special characteristic which should be the *Imam's* alone in prayer will be removed from him.

As for the fourth possible mode of action, which is that he leaves the congregation, this is not an option for him either, because praying in congregation is an obligation and standing in the row is an obligation. If he was unable to do either one of them, the obligation to do the other is not removed from him, since he is unable to do the first.

Q. 309. There is a *Masjid* which has two floors and those who pray on the upper floor cannot see what is below them; is their prayer valid or not? Advise us, may Allâh bless you.

A. As long as the *Masjid* is one, then it is not a condition that they see each other, if they can hear the *Takbir* of the *Imam*. Written by Muhammad Salih Al-'Uthaimain on 25/8/1410 A.H.

Q. 310. Is it permissible for a Muslim to pray with the prayer which is transmitted via the television or the radio, without being able to see the *Imam*, especially for women?

A. It is not permissible for a person to follow an *Imam* by means of the radio or by means of the television. This is because praying in congregation means congregating together, so it is necessary to be in one place, or for the rows to be connected to each other, so it is not permissible to pray by means of such things. This is because the aim of congregational prayer has not been achieved by this, and if we were to permit this, it would be possible for every person to offer the five prayers in his house, indeed the Friday prayer also, and that would negate the legislation of the Friday prayer and the congregational prayers. So, based upon this, it is not permissible for women or others that they pray behind a radio or behind a television. And Allâh is the Granter of success.

Chapter

His Eminence, the Shaikh, may Allâh reward him for his services to Islam and the Muslims with the best reward, said:

In the Name of Allâh, the Most Gracious, the Most Merciful.

How Should the Invalid Pray?

1. It is incumbent upon the invalid to offer the obligatory prayers standing, even if he is leaning or supporting himself against the wall or on a stick if he requires such to support himself.

2. If he is unable to stand, he may pray sitting and it is better for him to sit cross-legged in the place of standing and bowing.

3. If he is unable to pray sitting, he should pray on his side, facing towards the *Qiblah* and the right side is better. But if he is unable to face the *Qiblah*, he may pray in whatever direction he is facing, and his prayer will be valid, and he is not required to repeat it.

4. If he is unable to pray lying on his side, then he may pray lying down, with his feet facing towards the *Qiblah*. It is better to lift his head slightly in order to face towards the *Qiblah*, but if it is not possible for his feet to face the *Qiblah*, he may pray wherever they may be facing, and it is not necessary for him to repeat it.

5. It is incumbent upon the invalid to bow and prostrate in his prayer, but if he is unable to do so, he may incline his head towards them, making the *Sujud* lower than the *Ruku'*. And if he is able to bow, but not to prostrate, he may bow at the place of *Ruku'* and indicate the *Sujud*. And if he is able to prostrate, but not to bow, he may prostrate at the place of *Sujud* and indicate the *Ruku'*.

6. If he is unable to incline his head in the *Ruku'* and the *Sujud*, he may indicate with his eyes, closing them slightly for the *Ruku'* and closing them more for the *Sujud*. As for indicating with the finger as some invalids do, it is not correct, and I know

of no basis for it in the Book (of Allâh) or the *Sunnah* or the sayings of the scholars.

7. If he is unable to incline his head, or to indicate with his eyes, then he may pray in his heart, making the *Takbir* and reciting, and making the intention of bowing, prostrating, standing and sitting in his heart (in accordance with the *Hadith*:)

«وَلِكُلِّ امْرِىءٍ مَانَوَى»

"and every person shall have what he intended."

8. It is incumbent upon the invalid to offer every prayer at its stated time and do all of the obligations that are incumbent upon him to the best of his ability. But if it is difficult for him to perform each of the prayers at its stated time, he may combine the *Zuhr* and the *'Asr* prayers and the *Maghrib* and *'Isha'* prayers either by advancing the second prayer, such as by advancing the *'Asr* prayer to the time of the *Zuhr* prayer and advancing the *'Isha'* prayer to the time of the *'Maghrib'* prayer, or by delaying the first, such as by delaying the *Zuhr* prayer to the time of the *'Asr* prayer and delaying the *Maghrib* prayer until the time of the *'Isha'* prayer whichever is easier for him. As for the *Fajr* prayer, it may not be combined with the prayer before it, nor with the prayer after it.

9. If the invalid is a traveller who is being treated abroad, then he may shorten the four *Rak'ah* prayers, offering the *Zuhr, 'Asr* and *'Isha'* prayers as two *Rak'ahs* each, until he returns to his country – whether the time period is long or short.

And Allâh is the Granter of success.

Q. 311. When is prayer in an airplane obligatory? And what is the manner of performing the obligatory prayer in an airplane? And what is the manner of performing the voluntary prayer in an airplane?

A. Prayer in an airplane is obligatory if the time for it begins. But if a person is unable to perform the prayer in an airplane as

he would perform it on the ground, then he should not offer the obligatory prayer in the airplane if it was possible that the airplane will land before the expiry of the time for the prayer or the expiry of the time for the prayer which comes after it in the case of prayers which may be joined.

So, for example, if the airplane took off from Jeddah just before sunset, and then the sun set while he was in the air, he should not offer the *Maghrib* prayer until the airplane lands in the airport, and he disembarks from it. If he fears that the time for it will expire, then he should make the intention to combine it with the *'Isha'* prayer, delaying it until the time of *'Isha'* and then pray them both when he lands. But if the flight continues so that he is afraid that the time for the *'Isha'* prayer will expire and that is at midnight, then he should pray them before the time ends in the airplane.

The manner of performing the obligatory prayer in an airplane is to stand facing the *Qiblah* and make the *Takbir*, then recite *Surat Al-Fatihah*, and whatever it is prescribed to recite before it, such as the opening supplication and after it from the Qur'ân. Then he should bow, then straighten up from the *Ruku'*, then prostrate. If he is unable to prostrate, he should sit and indicate the *Sujud* (by inclining his head) in a sitting position and he should do likewise until the end of the prayer and through all of this, he should remain facing the *Qiblah*.

As for the manner of performing the voluntary prayer in an airplane, he should pray it sitting in his seat and incline his head for *Ruku'* and *Sujud*, making the *Sujud* lower than the *Ruku'*. And Allâh is the Granter of success. Written on 22/4/1409 A.H.

Q. 312. What is the distance which must be travelled in order that one may shorten his prayer? And is it permissible to combine the prayers without shortening them?

A. The distance in which it is permissible to shorten one's prayers has been defined by some of the scholars as eighty-three kilometers and some of them have said that it is according to common acceptance of what constitutes a journey, even if it does not amount to eighty kilometers and that which the people say is not a journey, it is not a journey, even if it amounts to a hundred kilometers.

This latter opinion is the preferred view of Shaikhul-Islam Ibn Taimiyyah, may Allâh have mercy on him, and this is because Allâh, the Most High has not defined a specific distance for the license to shorten the prayers, and likewise, the Prophet ﷺ did not define any specific distance.

Anas bin Malik, may Allâh be pleased with him, said:

> *"When the Prophet ﷺ travelled three miles or Farsakhs*[1] *he would shorten his prayers and offer two Rak'ahs.*[2]

The opinion of Shaikhul-Islam Ibn Taimiyyah, may Allâh have mercy on him, is the most correct.

There is no sin, in cases where there exists a difference of opinion regarding what constitutes a journey, for a person to act upon the opinion that there is a minimum distance. Because this has been said by some of the scholars of *Ijtihad* and there is no sin upon them for that, Allâh Willing. But as long as the matter is determined, the correct thing is to refer to what is commonly accepted.

As for the question of whether it is permissible to combine the prayers if it is permissible to shorten them, we say: Combining the prayers is not linked to shortening them; combining the

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[1] *Farsakh*: A measure of distance equivalent to approximately three miles.

[2] Reported by Muslim in the Book of the Travellers' Prayers, in the Chapter: The Travellers' Prayers (691).

prayers is linked to need, so when a person needs to combine his prayers, whether he is travelling or at home, he should combine them, which is why, when rainfall occurs which makes it difficult for the people to go to the *Masjids*, they combine the prayers.

The people combine the prayers if there is a cold, strong wind during the days of winter, which would make it difficult for them to go out to the *Masjids*. A person may combine the prayers if he fears loss of his property or harm to it, or some such thing. It is reported in *Sahih Muslim* on the authority of 'Abdullah bin 'Abbas, may Allâh be pleased with them, that he said: "The Prophet ﷺ combined the *Zuhr* and the *'Asr* prayers, and the *Maghrib* and the *'Isha'* prayers without being in a state of fear or rainfall."[1] They said: "And what did he intend (thereby)?" He said: "He intended that his people should not be put in difficulties." That is, that they not be placed in difficulties by not combining the prayers.

This is the criterion, whenever difficulty is caused to a person by not combining the prayers, it is permissible for him to combine them. And if there is no difficulty for him, then he may not combine them. But difficulty is expected if one does not combine the prayers when travelling, so based upon this, it is permissible for the traveller to combine his prayers whether he is actually travelling or he has stopped en route; however, if he is actually travelling, then it is better to combine the prayers, and if he is staying somewhere en route, then it is better not to combine them.

An exception to this, is the case of a person who is staying in a town where the congregational prayers are held, for it is an obligation upon him to attend the congregational prayers, and in that case, he may not combine them, nor may he shorten them. But if he missed a congregational prayer, then he may

[1] Reported by Muslim in the Book of the Travellers' Prayers, in the Chapter: Combining Two Prayers When One is Resident (705).

shorten it without combining it, unless he needs to combine it.

Q. 313. A man travels to Riyadh to study and he goes there on Friday evening and returns on Monday afternoon. Does he take on the ruling of a traveller in prayers and other matters?

A. There is no doubt that he is a traveller, because he has not taken the town in which he studies as a home, and he did not intend to stay there indefinitely; rather his stay there is for a purpose. But if he is staying in a town in which the congregational prayers are held, it is an obligation upon him to attend the prayer in congregation. As for what has become widely accepted among some of the common people, that the traveller is not required to pray in congregation or to attend the Friday prayer, there is no basis for it, for the congregational prayers are an obligation upon the traveller, even if he is in battle, as explained in the Words of Allâh, the Most High:

﴿وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ ٱلصَّلَوٰةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُم مَّعَكَ﴾

"When you (O Messenger Muhammad ﷺ) are among them, and lead them in As-Salat (the prayer), let one party of them stand up (in salat) with you."[1]

And the Friday prayer is an obligation upon everyone who hears the call to prayer, according to the Words of Allâh, the Most High:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْاْ إِلَىٰ ذِكْرِ ٱللَّهِ﴾

"O you who believe (Muslims)! When the call is proclaimed for the Salat (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allah [Jumu'ah religious talk (Khutbah) and Salat (prayer)]."[2]

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[1] *An-Nisa'* 4:102

[2] *Al-Jumu'ah* 62:9

But if you missed the prayer there, or you were in a place far from the *Masjids*, you may offer the four *Rak'ah* prayers as two *Rak'ahs*.

Q. 314. What is the ruling on combining the *'Asr* prayer with the Friday prayer? And is it permissible for one who is outside his hometown to combine the prayers?

A. The *'Asr* prayer and the Friday prayer may not be combined, due to the fact that this has not been reported in the *Sunnah*, nor is it correct to make an analogy between the Friday prayer and the *Zuhr* prayer, as there are many differences between the Friday prayer and the *Zuhr* prayer. And the basic principle is that it is obligatory to offer every prayer at its stated time, unless there is some evidence which makes it permissible to combine one prayer with another.

It is permissible for those who are outside their hometown to combine the prayers, if they stay for two or three days, because they are travellers. But if they are in the vicinity of a nearby town, so that they are not considered travellers, then it is not permissible for them to combine their prayers. This is with regard to combining the *Zuhr* and *'Asr* prayers and the *Maghrib* and *'Isha'* prayers, not the Friday prayer and the *'Asr* prayer, which is not permissible under any circumstances.

A Letter

To: His Eminence, Shaikh Muhammad bin Salih Al-'Uthaimaeen may Allâh preserve him and protect him.

May the Peace, Mercy and Blessings of Allâh be upon you.

We have observed many people combining their prayers in recent days and they have become careless regarding it; do you consider this cold weather to be a valid excuse for combining the prayers, may Allâh reward you?

The Reply

In the Name of Allâh, the Most Gracious, the Most Merciful.

A. And may the Peace, Mercy and Blessings of Allâh be upon you.

It is not permissible for people to be careless regarding the matter of combining prayers, because Allâh, the Most High says:

﴿إِنَّ ٱلصَّلَوٰةَ كَانَتْ عَلَى ٱلْمُؤْمِنِينَ كِتَـٰبًا مَّوْقُوتًا﴾

"Verily, As-Salat (the prayer) is enjoined on the believers at fixed hours."[1]

And He, the Most High says:

﴿أَقِمِ ٱلصَّلَوٰةَ لِدُلُوكِ ٱلشَّمْسِ إِلَىٰ غَسَقِ ٱلَّيْلِ وَقُرْءَانَ ٱلْفَجْرِ ۖ إِنَّ قُرْءَانَ ٱلْفَجْرِ كَانَ مَشْهُودًا﴾

"Perform As-Salat (Iqamat-as-Salat) from mid day till the darkness of the night (i.e. the Zuhr, 'Asr, Maghrib, and 'Isha' prayers), and recite the Qur'an in the early dawn (i.e. the morning — Fajr prayer). Verily, the recitation of the Qur'an in the early dawn (i.e., the morning — Fajr prayer) is ever witnessed (attended

[1] *An-Nisa'* 4:103

by the angels in charge of mankind of the day and the night)."[1]

So, if the prayer is obligatory, and is to be offered at fixed times. Then it is necessary that the obligatory prayers be offered at their stated times, which is summed up in the Words of Allâh, the Most High:

﴿أَقِمِ ٱلصَّلَوٰةَ لِدُلُوكِ ٱلشَّمْسِ﴾

"Perform As-Salah from midday."

up to the end of the Verse. And the Prophet ﷺ has explained this in detail, saying:

«وَقْتُ الظُّهْرِ إِذَا زَالَتِ الشَّمْسُ، وَكَانَ ظِلُّ الرَّجُلِ كَطُولِهِ مَا لَمْ يَحْضُرْ وَقْتُ الْعَصْرِ، وَوَقْتُ الْعَصْرِ مَا لَم تَصْفَرَّ الشَّمْسُ، وَوَقْتُ الْمَغْرِبِ مَا لَم يَغِبِ الشَّفَقُ، وَوَقْتُ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ»

"The time for the Zuhr prayer is when the sun passes the zenith and a man's shadow is the same (length) as his height, (and it lasts) as long as the time for the 'Asr prayer has not come. The time for the 'Asr prayer is as long as the sun has not become pale; the time of the Maghrib prayer is as long as the twilight has not ended, and the time of the 'Isha' prayer is up to the middle of the night."[2]

Since the Prophet ﷺ has defined the times of the prayers in precise detail, then performing the prayers at times other than their stated times is a transgression of the limits imposed by Allâh:

﴿وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ﴾

"And whoever transgresses the limits ordained by Allah, then such are the Zalimun (wrongdoers)."[3]

So, one who knowingly, and intentionally offered a prayer

[1] *Al-Isra'* 17:78

[2] Reported by Muslim in the Book of *Masjids*, in the Chapter: The Times of the Five Prayers, *Hadith* 174 (612).

[3] *Al-Baqarah* 2:229

before its stated time, then he is a sinner and he must repeat it. But if he did not do it knowingly and intentionally, then he is not a sinner, but he must repeat it. This occurs when a prayer is brought forward and combined with the earlier prayer (e.g. *'Asr* with *Zuhr*) without a valid legal cause. In that case, the prayer brought forward is not valid and he must repeat it.

Whoever knowingly and deliberately delayed a prayer from its stated time, he is a sinner and his prayer is not accepted, according to the most authoritative opinion. This occurs when a prayer is delayed without a valid legal cause, because a prayer which is delayed is not accepted according to the most authoritative opinion.

Therefore, it is an obligation upon the Muslim to fear Allâh, the Most High and not to be careless in this important and weighty matter.

As for the *Hadith* which is confirmed in *Sahih Muslim*, on the authority of Ibn 'Abbas, may Allâh be pleased with them, in which it is stated: "The Prophet ﷺ combined the *Zuhr* and the *'Asr* prayers and the *Maghrib* and the *'Isha'* prayers without being in a state of fear or rainfall."

There is no evidence in this for being careless in this matter. Ibn 'Abbas, may Allâh be pleased with them, was asked: "What did he (i.e. the Prophet ﷺ) intend by this?" He said: "He intended that his people should not be put in difficulties."[1]

This is evidence that the reason for permitting combining of prayers is difficulty in performing every prayer at its stated time. So, if a Muslim encountered difficulty in performing every prayer at its stated time, it is permissible for him to combine them, or it is legislated for him to do so. But if he does not find any difficulty, then it is an obligation on him to offer each of the prayers at its stated time.

Based upon this, mere cold does not permit the combining of

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[1] The reference for this *Hadith* was mentioned previously under no. 312.

prayers, unless it is accompanied by a wind which would harm the people if they went out to the *Masjids*, or it is accompanied by snowfall which would harm people.

So, my advice to my Muslim brothers, especially the *Imams*, is to fear Allâh in this matter, and seek help from Allâh, the Most High in performing these obligatory prayers in the manner which pleases Him. Written by Muhammad As-Sahih Al-'Uthaimeen on 8/7/1413 A.H.

Q. 315. What are the licenses granted to the traveller?

A. The licenses granted to the traveler are four:

1. That the four *Rak'ah* prayers may be reduced to two *Rak'ahs*.

2. That he may break his fast during Ramadan and make it up for at a later date.

3. That he may wipe over his socks for three days and three nights starting from the first time he wipes over them (when performing ablution for prayer).

4. That he is not required to offer the regular *Sunnah* prayers of *Zuhr, Maghrib* and *'Isha'*. As for the regular *Sunnah* of *Fajr* and the other voluntary prayers, they remain allowed and preferred.

So, a traveller should offer the night prayer, the *Sunnah* of *Fajr*, the two *Rak'ahs* of *Ad-Duha*, the *Sunnah* of ablution, the two *Rak'ahs* upon entering the *Masjid*, the two *Rak'ahs* performed when arriving from a journey – for it is a part of the *Sunnah* for a person when he arrives from a journey, to begin by praying two *Rak'ahs* in the *Masjid* before entering his house.[1]

[1] This was reported in the long *Hadith* of Ka'b bin Malik, may Allah be pleased with him, in the story of his repentance, and the wording of it is: "When he returned from a journey, he would go first to the *Masjid* and perform two *Rak'ahs* therein." Reported by Al-Bukhari in the Book of Battles, in the Chapter: The *Hadith* of Ka'b bin Malik (4418); and by Muslim in the Book of Repentance, in the Chapter: The *Hadith* of the Repentance of Ka'b bin Malik, *Hadith* 53 (2769).

Likewise the remainder of the voluntary prayers remain allowed for the traveller (rather than recommended), except those which I have mentioned previously the regular *Sunnah* of *Zuhr*, the regular *Sunnah* of *Maghrib* and the regular *Sunnah* of *'Isha'*, because the Prophet ﷺ did not perform these three regular *Sunnah* prayers (while travelling).

Q. 316. When does the first hour of the Friday prayer begin?

A. The hours which the Messenger ﷺ has mentioned are five in number; he said:

«مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ، ثُمَّ رَاحَ فِي السَّاعَةِ الْأُولَى فَكَأَنَّمَا قَرَّبَ بَدَنَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقَرَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ فَكَأَنَّمَا قَرَّبَ كَبْشًا، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ فَكَأَنَّمَا قَرَّبَ دَجَاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ فَكَأَنَّمَا قَرَّبَ بَيْضَةً»

"Whoever bathed on Friday, performing the Ghusl of major ritual impurity (Janabah), then went (to the Masjid) in the first hour, he is like one who offers a camel as a sacrifice, and he who comes at the second hour is like one who offers a cow, and he who comes at the third hour is like one who offers a ram with horns, and he who comes at the fourth hour is like one who offers a hen, and he who comes at the fifth hour is like one who offers an egg."[1]

So, he has divided the time from sunrise until the arrival of the *Imam* into five parts. Each part might be equivalent to the well known hour (i.e. 60 minutes), or the hour might be more or less, because the time changes, so the hours are five between

[1] Reported by Al-Bukhari in the Book of the Friday Prayer, in the Chapter: The Virtue of the Friday Prayer (881); and by Muslim in the Book of the Friday Prayer, in the Chapter: Perfume and *Siwak* on Friday (850).

the sunrise and the arrival of the *Imam* for the prayer. It begins from sunrise, although it has been said that it is from the start of *Fajr,* but the former is more likely, because before sunrise is the time for the *Fajr* prayer.

Q. 317. Is it permissible for a Muslim to offer the Friday prayer in his house, if he is able to hear the voice of the *Imam*?

A. It is not permissible for him to perform the Friday prayer except with the Muslims in the *Masjid*. If the *Masjid* is full and the rows reach into the streets, then there is no sin in praying in the streets due to necessity.

As for a person praying in his house or in his shop, that is not permissible, nor is it lawful for him to do so, because the purpose of the Friday prayer, and the congregational prayers, is for the Muslims to gather together, and for them to be a single community, and for harmony and love to exist between them, and so that the ignorant ones among them may learn from the knowledgeable ones.

If we were to open up the door for every person and we said to them: Pray with the radio, or pray with the loudspeaker while you are in your house, there would be no benefit in building *Masjids* and the attendance of the worshippers.

And also (it is forbidden) because it would really lead to the abandonment of the Friday prayer and prayer in congregation if this door were opened.

Q. 318. How many *Rak'ahs* should a woman offer in the Friday prayer?

A. If a woman offers the Friday prayer with the *Imam,* then she should pray as the *Imam* prays, but if she offers it in her house, she should offer the *Zuhr* prayer of four *Rak'ahs*.

Q. 319. If a person has performed the Friday prayer, should he perform the *Zuhr* prayer?

A. If a person has performed the Friday prayer, then this Friday prayer is the obligatory prayer for the time, i.e. *Zuhr* time. Accordingly, he should not offer the *Zuhr* prayer, and performing the *Zuhr* prayer after the Friday prayer is an innovation. This is because it has not been mentioned in the Book of Allâh, nor in the *Sunnah* of His Messenger ﷺ so it must be prohibited, even if the Friday prayers are performed in a number of *Masjids*. Because it is not legislated for a person to pray *Zuhr* after the Friday prayer; indeed, it is a detestable innovation, because Allâh, the Most High did not order people to offer more than one prayer at the same time, and that is the Friday prayer, and he has already performed it.

As for the reasoning of those who argued this by saying that offering the Friday prayer in a number of *Masjids* is not permissible, and that if it is offered in a number of *Masjids*, then the Friday prayer is for the *Masjid* which begins first, and that here the first *Masjid* is unknown, and that this leads to the invalidity of all of the Friday prayers, and the the *Zuhr* prayer should be perfromed after it, we say to these people: How can you state this as an evidence, or as a justification? Is it based upon a foundation from the *Sunnah* or any correct opinion? The answer is: No.

Indeed, we say that if the Friday prayer was performed in many locations for some need, then each Friday prayer is valid, according to the Words of Allâh, the Most High:

﴿فَٱتَّقُوا۟ ٱللَّهَ مَا ٱسْتَطَعْتُمْ﴾

"So keep your duty to Allah and fear Him as much as you can."[1]

[1] *At-Taghabun* 64:16

If the corners of this town are far from each other, or the *Masjids* are insufficient and the Friday prayers are repeated according to need, then these people have feared Allâh as much as they are able, and whoever fears Allâh as much as he is able, then he has done what is incumbent upon him. So, how can it be said that his action is invalid and that he must perform another prayer in its place, which is the *Zuhr* prayer instead of the Friday prayer?

But if the Friday prayers are performed in a number of different places without need, then there is no doubt that this contradicts the *Sunnah*, and the practice of the Prophet ﷺ and his righteous caliphs, and it is unlawful, according to the majority of scholars. In spite of this, we do not say that the act of worship is not valid, because the responsibility here is not upon the general populace, but upon those in authority, who have permitted numerous Friday prayers to be performed without need.

So, on this basis, we say: It is incumbent upon the authorities who are responsible for the affairs of the *Masjids* not to allow numerous Friday prayers unless there is a need for it. This is because the Lawgiver (Allâh) holds in high regard the gathering of the people for the purpose of performing acts of worship, that it may result in harmony, affection, the teaching of the ignorant and numerous other great benefits.

The legislated gatherings are either weekly, or yearly or daily, as is well known. The daily gatherings take place in the communities, in the *Masjids* of every locality, because if the Lawgiver had enjoined upon the people that they gather five times a day in one place, this would be a burden on them; for this reason, He has lightened the burden on them, and their gatherings have been made in their *Masjids*, each community in its own *Masjid*.

As for the weekly gathering, it is on Friday, for the people gather every week, which is why the *Sunnah* necessitates that they be in one *Masjid*, not in a number of *Masjids*, because this weekly

gathering does not harm them if they undertake it, nor is it burdensome for them.

There is also a great benefit in it, for the people gather around one *Imam* and one *Khatib*[1] who guides them with a single guidance, so that they leave having received one admonition and having offered one prayer.

As for the annual gathering, it is such as the *'Eid* prayers; this is an annual gathering, and it is also for the whole town, which is why it is not permissible for the *'Eid* prayer to be performed in a number of *Masjids*, unless there is a need for it, as in the case of the *Masjids* of the Friday prayers.

Q. 320. The time for the Friday prayer came upon us while we were working at sea, and half an hour after the time for the *Zuhr* prayer, we left it (i.e. the boat). Is it correct for us to call the *Athan* and perform the Friday prayer?

A. The Friday prayer is not valid except in the *Masjids* in the towns or in the villages, and it is not valid for a group who are working in the countryside or at sea.

It was not from the guidance of the Messenger ﷺ that the Friday prayer be performed except in the towns and the villages, for he, peace be upon him, would travel for many days and he would not perform the Friday prayer. You are now at sea, not settled, but moving from place to place, so what is incumbent upon you is only to perform the *Zuhr* prayer and not the Friday prayer; and you may shorten the four *Rak'ah* prayers if you are travelling.

Q. 321. What should the one who is led in prayer do on Friday if he comes to the prayer and the *Imam* is in the final *Tashahhud*, should he make up four *Rak'ahs*, or offer two?

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[1] *Khatib*: The one who delivers the *Khutbah* (sermon).

A. If a person comes to the *Masjid* and finds the *Imam* in the final *Tashahhud* on Friday, then he has missed the Friday prayer. He should join with the *Imam* and offer the *Zuhr* prayer, according to the words of the Prophet ﷺ:

«مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلَاةِ فَقَدْ أَدْرَكَ الصَّلَاةَ»

"Whoever caught a Rak'ah of the prayer has caught the prayer."[1]

So, what is understood from this is that whoever caught less than this, he has not caught the prayer. It has been narrated from the Prophet ﷺ that he said:

«مَنْ أَدْرَكَ رَكْعَةً مِنَ الْجُمُعَةِ فَقَدْ أَدْرَكَ»

"Whoever caught a Rak'ah of the Friday prayer has caught (it)."[2]

That is, he has caught the Friday prayer if he stands and offers the second *Rak'ah* (after the *Imam* makes the *Taslim*).

Q. 322. Is the saying *Ameen*, when the *Imam* supplicates after the sermon during the Friday prayers, a form of innovation?

A. Saying *Ameen* after the supplication of the *Khatib* in the sermon is not an innovation. If he begins to supplicate for the Muslims, it is recommended to say *Ameen* after his supplication. But it should not be said in unison and in a loud voice; rather each person should say *Ameen* by himself and in a low voice, so that there is no disturbance or raised voices. Every person should say *Ameen* after the supplication of the *Khatib* quietly and separately from the other worshippers.

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[1] The reference for this *Hadith* was mentioned under no. 209.

[2] Reported by An-Nasa'i in the Book of the Friday Prayer, in the Chapter: Whoever Caught a *Rak'ah* of the Friday Prayer 3:92; and by Ibn Majah in the Book of Establishing the Prayer, in the Chapter: What Has Been Said Regarding One Who Catches a *Rak'ah* of the Friday Prayer 1:356.

Q. 323. What is the ruling on raising the hands when the *Imam* is delivering the sermon during the Friday prayer?

A. Raising the hands when the *Imam* is delivering the sermon on Friday is also not legislated; and the Companions, may Allâh be pleased with them, rebuked Bishr bin Marwan when he raised his hands during the Friday sermon. However, the supplication during the prayer for rain is an exception from this, because it has been confirmed from the Prophet ﷺ that he raised his hands and asked Allâh, the Most High for rain, and that was during the Friday sermon, and the people raised their hands with him. But other than this, it is not proper to raise the hands at the time of supplication during the Friday sermon.

Q. 324. What is the ruling on delivering the sermon in a language other than Arabic?

A. The correct opinion in this matter is that it is not permissible for the one who delivers the Friday sermon to do so in a language which those present do not understand. So, if the people are not Arabs, and they do not know the Arabic language, then he should deliver the sermon in their language, because this is the means of communicating the message to them, and the point of the sermon is to explain the limits set by Allâh, the Most Glorified, the Most High to the worshippers, and to admonish and guide them. However, the Qur'ânic Verses must be recited in the Arabic language and then explained in the language of the people.

Evidence that he should deliver the sermon in the language of the people is in the Words of Allâh, the Most High:

﴿وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِۦ لِيُبَيِّنَ لَهُمْ﴾

"And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them."[1]

[1] *Ibrahim* 14:4

So Allâh, the Most High has made clear that the means of explanation must only be in a language which those being addressed can understand.

Q. 325. Is performing *Ghusl* and adorning oneself on Friday a duty incumbent upon both men and women? And what is the ruling on bathing a day or two before it?

A. These rulings are applicable only to men, since it is he who attends the Friday prayer, and it is he who is required to adorn himself before leaving the house. As for women, this is not legislated for them. But every person is required to remove dirt if he finds it on his person, for that is a praiseworthy act which no one should fail to do.

As for performing *Ghusl* for the Friday prayer one or two days before, that is of no benefit, because the *Ahadith* which have been reported mention Friday specifically, and that is between the start of *Fajr* until the time for the Friday prayer. This is the time for the bathing that should be done; as for doing it a day or two before, there is no benefit in it and it does not count as the *Ghusl* of the Friday prayers.

Q. 326. If a person enters the *Masjid* on Friday while the *Mu'aththin* is calling the second *Athan*, should he offer the prayer of salutation to the *Masjid* or follow the *Mu'aththin* (i.e. repeat the *Athan* after him)?

A. The scholars have said that when a man enters the *Masjid* on Friday and he hears the second *Athan*, he should offer the prayer of salutation to the *Masjid* and not occupy himself with following the *Mu'aththin* and answering him, in order that he be free to listen to the sermon. This is because listening to the sermon is an obligation, while answering the *Mu'aththin* is a *Sunnah*, and a *Sunnah* does not take precedence over an obligation.

Q. 327. What is the opinion of your Eminence regarding those who step over the rows during the Friday prayer?

A. Those passing between the rows should be made to sit during the Friday sermon without speaking, but by pulling on his garment or pointing. It is preferable for the *Khatib* to take responsibility for this, as the Messenger ﷺ did when he saw a man stepping over the people's necks during the Friday prayer and he said to him:

«اجْلِسْ فَقَدْ آذَيْتَ»

"Sit down, for you have caused harm."[1]

Q. 328. What is the ruling on greeting someone by saying *As-Salamu 'Alaikum* (may the Peace of Allâh be upon you) while the *Imam* is delivering the sermon? And what is the ruling on answering it also?

A. If a person arrives while the *Imam* is delivering the sermon, he should offer two short *Rak'ahs* and sit and he should not greet anyone, because greeting people in these circumstances is unlawful. The Prophet ﷺ said:

«إِذَا قُلْتَ لِصَاحِبِكَ: أَنْصِتْ، يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ فَقَدْ لَغَوْتَ»

"If you said to your neighbor: 'Be silent,' during the Friday prayers while the Imam is delivering the sermon, you have committed Laghw."[2]

And he also said:

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[1] Reported by Ibn Majah in the Book of Establishing the Prayer, in the Chapter: What Has Been Said Regarding the Prohibition of Stepping Over the People During the Friday Prayers; and by Imam Ahmad 4:188.

[2] Reported by Al-Bukhari in the Book of the Friday Prayers, in the Chapter: Being Silent on Friday While the *Imam* is Delivering the Sermon (934); and by Muslim in the Book of the Friday Prayers, in the Chapter Regarding Silence During the Sermon on Fridays (851).

«مَنْ مَسَّ الْحَصَى فَقَدْ لَغَا»

"Whoever (so much as) touched the gravel has committed Laghw."

The meaning of one who commits *Laghw* is one who does some vain deed, and that vain thing which he does might cause him to lose the reward of the Friday prayer. This is why it was said in the *Hadith*:

«وَمَنْ لَغَا فَلَا جُمُعَةَ لَهُ»

"And whoever commits Laghw, there is no Friday prayer for him."

If someone greets you, do not reply to him in words; do not say *Wa 'Alaik As-Salam* (And upon you be the Peace of Allâh), even if he said it in words, do not say *Wa 'Alaik As-Salam*. As for shaking hands with him, there is no objection to that, although it is preferable not to shake hands either; and even though some of the scholars have said that he may return the greeting, the correct view is that he may not return the greeting, because the obligation to listen takes precedence over the obligation to reply to the salutation.

Also, the Muslim in this situation does not have the right to give greetings of peace, because this distracts the people from listening to something which is obligatory for them to hear. Therefore, the correct opinion is that he should not reply to the salutation, nor should he initiate it while the *Imam* is delivering the sermon.

Q. 329. What is the ruling on congratulating people on the occasion of *'Eid*? And is there a specific wording for it?

A. Congratulating people on the occasion of *'Eid* is permissible and there is no specific wording for it; whatever is customary for the people is permissible, so long as there is nothing sinful in it.

Q. 330. What is the ruling on the *'Eid* prayer?

A. I consider the *'Eid* prayer to be an obligation upon every individual (*Fardh 'Ain*) and that it is not permissible for men to leave it. Rather it is an obligation upon them to attend it, because the Prophet ﷺ commanded it; in fact, he commanded the young, veiled women to go out to the *'Eid* prayer. Indeed, he commanded the menstruating women to go out to the *'Eid* prayer, but to keep away from the prayer place. All of this proves the obligation of it; and this opinion which I have mentioned is the most authoritative opinion, and it was the chosen view of Shaikh Al-Islam, Ibn Taimiyyah, may Allâh have mercy on him.

But it is like the Friday prayer, in that if it is missed, it is not made up for, as there is no evidence that it is necessary to make it up, and no prayer need be offered in place of it, because if the Friday prayer is missed, it is necessary for a person to offer the *Zuhr* prayer in its place, because the time of it is *Zuhr* time, whereas if the *'Eid* prayer is missed, it is not made up for.

My advice to my Muslim brothers is to fear Allâh, the Almighty, the All-Powerful and to perform this prayer which consists of goodness, supplication, meeting the people, and fostering harmony and love between them. If the people were invited to a gathering for the purpose of vain pursuits, you would see those who attend rushing to it. Why is this so, when the Messenger ﷺ has invited them to this prayer by which they attain a reward from Allâh, the Most Glorified, the Most High which is their right according to His Promise?

But it is incumbent upon the women when they go out to this prayer to stay clear of the place of the men, and to be in a corner of the *Masjid* which is far from the men and not to go out beautifully adorned and smelling of perfume or displaying their beauty.

This is why, when the Prophet ﷺ ordered the women to go out to it, they asked him: "Oh, Messenger of Allâh! If one of us does not have a *Jilbab*?" He said:

«لِتُلْبِسْهَا أُخْتُهَا مِنْ جِلْبَابِهَا»

"Her sister should cover her with her Jilbab."[1]

The *Jilbab* is a sheet or something resembling an *'Aba'ah*.[2]

This proves that a woman must go out covered in a *Jilbab*, because the Messenger ﷺ said:

«لِتُلْبِسْهَا أُخْتُهَا مِنْ جِلْبَابِهَا»

"Her sister should cover her with her Jilbab."

It is incumbent upon the *Imam*, I mean the *Imam* of the *'Eid* prayer, when he delivers the sermon to the men, to deliver a special sermon to the women if they cannot hear the men's sermon. But if they can hear the men's sermon, then it is sufficient.

However, it is preferred for him to end the sermon with mention of rulings particular to women, admonishing them and reminding them (of Allâh) as the Prophet ﷺ used to do when he addressed the men during the *'Eid* prayers turning to the women, he would admonish them and remind them (of Allâh).

Q. 331. What is the ruling on a number of *'Eid* prayers being held in the same town? Advise us, and may you be rewarded.

A. If there is a need for it, then there is no objection, as is the case if there is a need to do so for the Friday prayer, because Allâh, the Most High says:

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[1] Reported by Al-Bukhari in the Book of Menstruation, in the Chapter: The Attendance of the Menstruating Woman at the *'Eid* Prayers and the Supplication of the Muslims (324); and by Muslim in the Book of the *'Eid* Prayers, in the Chapter: The Permissibility of the Women Going Out to the *'Eid* Prayers (890).

[2] *'Aba'ah*: A cloak worn by women that covers the head and the rest of the body.

﴿وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ﴾

"and has not laid upon you in religion any hardship."[1]

If we did not allow a number of prayers to be held, it would necessitate preventing some of the people from attending the Friday prayer and the *'Eid* prayer.

An instance of need for the *'Eid* prayer to be held would be that the town is large, and the coming of people from one side to another would be burdensome. But if there is no need for a number of prayers to be held, then they should not be held except in one place.

Q. 332. What is the correct manner of performing the two *'Eid* prayers?

A. The correct manner of performing the two *'Eid* prayers is for the *Imam* to attend and lead the people in a two-*Rak'ah* prayer, making the opening *Takbir* in the first, then making the *Takbir* six times after it. Then he recites *Surat Al-Fatihah* and *Surat Qaf* in the first *Rak'ah*. In the second *Rak'ah*, when he stands up, he will stand up making the *Takbir*, and once he has completed his standing, he will make the *Takbir* five times. Then he recites *Surat Al-Fatihah* and *Surat Al-Qamar*. The Prophet ﷺ used to recite these two *Surahs* in the *'Eid* prayers.[2]

If he wished, he would recite *Surat Al-A'la* in the first, and in the second, he would recite *Surat Al-Ghashiyah*.[3]

You should know that the Friday prayers and the *'Eid* prayers share two *Surahs* and they differ in two *Surahs*: The *Surahs* which they share are *Surat Al-A'la* and *Surat Al-Ghashiyah*, while

[1] *Al-Hajj* 22:78

[2] Reported by Muslim in the Book of the *'Eid* Prayers, in the Chapter: What is Recited During the *'Eid* Prayers (607).

[3] Reported by Muslim in the Book of the Friday Prayers, in the Chapter: What is Recited During the Friday Prayers (598).

the *Surahs* in which they differ which are in the *'Eid* prayers are *Surah Qaf* and *Surat Al-Qamar*, and in the Friday prayers, *Surat Al-Jumu'ah* and *Surat Al-Munafiqun*.

It is incumbent upon the *Imam* to revive the *Sunnah* by reciting these *Surahs*, so that the Muslims may know them and not be surprised when they hear them. After this, he should deliver the sermon, and it is desirable that he dedicate a part of the sermon to the women and order them to do what they should do and prohibit them from doing what they should avoid, as the Prophet ﷺ used to do.

Q. 333. In some towns, before the prayer on *'Eid* day, the *Imam* makes *Takbir* through the loudspeaker and the worshippers make *Takbir* with him; what is the ruling on this action?

A. This action described by the questioner has not been reported from the Prophet ﷺ or his Companions, may Allâh be pleased with them and the *Sunnah* is for each person to make the *Takbir* individually.

Q. 334. When does the *Takbir* for *'Eid* begin? And how should it be performed?

A. The *Takbir* on *'Eid* day begins from sunset on the last day of Ramadan and continues until the *Imam* arrives for the *'Eid* prayer.

The manner of it is that one says: *Allâhu Akbar, Allâhu Akbar, La Ilaha Illallah, Wallahu Akbar, Allâhu Akbar Wa Lillahil-hamd,* (Allâh is Most Great, Allâh is Most Great, none has the right to be worshipped except Allâh and Allâh is Most Great, Allâh is Most Great, and to Allâh is due all praise); or he should say: *Allâhu Akbar, Allâhu Akbar, Allâhu Akbar, La Ilaha Illallah, Wallahu Akbar, Allâhu Akbar, Allâhu Akbar Wa Lillahil-hamd,* (Allâh is Most Great, Allâh is Most Great, Allâh is Most Great, none has the

right to be worshipped except Allâh, and Allâh is Most Great, Allâh is Most Great, Allâh is Most Great and to Allâh is due all praise).

That is, he may say the *Takbir* three times or twice, both are permissible. But it is desirable that this action be apparent, so the men should do it aloud in the markets, the *Masjids* and the homes. But as for the women, it is better for them to do it quietly.

Q. 335. What is the ruling on the solar eclipse and the lunar eclipse prayers?

A. The solar and lunar eclipse prayers are a highly recommended *Sunnah*, according to the majority of scholars and they are not obligatory; and there is no doubt that the Prophet ﷺ ordered it and he used to seek refuge by praying it, and he performed a great prayer which differs from all other prayers.

Some of the scholars said that it is obligatory, either upon every individual (*Fard 'Ain*) or upon a sufficient number to relieve the others of the obligation (*Fard Kifayah*). As evidence, they cited the order of the Prophet ﷺ to do it, and the fact that the basic principle with regard to commands is obligation, and this is supported by the evidences which prove its importance. Because it (i.e. an eclipse) is a warning from Allâh, the Almighty, the All-Powerful of a punishment the causes of which have taken place, and so it is incumbent upon the worshippers to beseech Allâh, the Almighty, the All-Powerful due to this punishment the cause of which has taken place and for Which Allâh has delivered a warning.

There is no doubt that this opinion is a strong one in its evidence from the *Ahadith* and from reason. The least that may be said of it is that it is *Fard Kifayah*. This is our opinion with regard to it, but as for the majority, they have no evidence that it is not an obligation except the statement of the Prophet ﷺ to

the man who asked him: "Is there anything other than them (i.e. the five daily prayers) incumbent upon me?" He said:

«لَا ، إِلَّا أَنْ تَطَوَّعَ»

"No, unless you wish to do so voluntarily."[1]

But this does not negate the possibility of prayers other than the five daily prayers being obligatory, if some reason for their being so exists, (in that case) the meaning of the negation in the statement of the Prophet ﷺ: "No," would be a negation of the obligation of the regular (*Sunnah*) prayers which are repeated night and day. But as for the prayers which are tied to some cause, this *Hadith* does not negate them from being obligatory.

In short, we consider that the eclipse prayer is obligatory, either upon every individual or upon a number sufficient to lift the obligation from the others.

Q. 336. If someone missed a *Rak'ah* of the eclipse prayer, how should he make it up for?

A. If a person missed a *Rak'ah* of the eclipse prayer, it has been confirmed from the Prophet ﷺ that he said:

«إِذَا سَمِعْتُمُ الْإِقَامَةَ فَامْشُوا إِلَى الصَّلَاةِ وَعَلَيْكُمُ السَّكِينَةَ وَالْوَقَارَ، وَلَا تُسْرِعُوا، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا»

"When you hear the Iqamah, proceed to the prayer with calmness and solemnity and do not make haste. And pray whatever you are able to pray and complete (whatever you have missed)."[2]

So, this person who has missed a *Rak'ah* of the eclipse prayer must complete it in accordance with the manner in which the

[1] Reported by Al-Bukhari in the Book of Faith, in the Chapter: *Zakah* is a Part of Islam (46); and by Muslim in the Book of Faith, in the Chapter: Explanation of the Prayers, Which are One of the Pillars of Islam (11).

[2] Reported by Al-Bukhari in the Book of the *Athan*, in the Chapter: Do not Hurry to the Prayer (636); and by Muslim in the Book of the

Imam has prayed, based upon the generality of the words of the Prophet ﷺ:

«فَأَتِمُّوا»

"...and complete (whatever you have missed)."

A ramification of this question is another question which causes more confusion to many people, and it concerns one who missed the first *Ruku'* in the *Rak'ah*.

One who missed the first *Ruku'* in the *Rak'ah* has missed the *Rak'ah*, so after the *Imam* has made the *Taslim*, he should make up the whole of the *Rak'ah* in which he missed the first *Ruku'*, according to the generality of the words of the Prophet ﷺ:

«وَمَا فَاتَكُمْ فَأَتِمُّوا»

"...and complete (whatever you have missed)."

Q. 337. Should the reversal of the *Rida'* (upper wrap) during the supplication of the rain prayer be when one stands for the supplication, or should it be in the house before leaving? And what is the wisdom behind reversing it? Advise us, and may Allâh bless you.

A. Reversing the *Rida'* during the rain prayer is done during the sermon as the scholars have said, and the wisdom behind it is the achievement of three benefits:

1. Following the example of the Prophet ﷺ.

2. Optimism in Allâh, the Almighty, the All-Powerful that He will transform the drought into fertility and abundance.

3. That it is an indication from a person that he will change his circumstances, from turning away from Allâh, the Almighty, the All-Powerful and committing acts of disobedience, to turning

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Masjids, in the Chapter: The Recommendation of Coming to the Prayer With Solemnity and Calmness (602).

towards Allâh, the Almighty, the All-Powerful and becoming committed to His obedience. Because fear of Allâh is a spiritual garment and the *Rida'* and its like are physical garments. So it is as if by inverting his physical garment, he is taking upon himself the reversal of the spiritual *Rida'* and this is a good analogy.

Q. 338. Some people say: Even if you did not seek help (from Allâh), the rain will fall. What is your opinion regarding this?

A. I say that I fear a great danger for the person who says this, because Allâh, the Almighty, the All-Powerful says:

﴿وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾

"And your Lord said: 'Invoke Me [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything] I will respond to your (invocation).'"[1]

And Allâh, the Most High is Full of Wisdom, so He might delay His Bounty so that the people understand the intensity of their need for Him, and that there is no refuge from Allâh except with Him, and that He makes the cause of the rainfall the supplication of the people. If the people supplicated to Him and the rain did not come to them, Allâh, the Most High has some Wisdom in that, and He, the Most Glorified, the Most High knows better and is Wiser and more Compassionate towards his creatures than they are towards themselves.

Often a person may ask for something and he does not receive it, then he asks again but he does not receive it, then he asks again but he does not receive it. The Prophet ﷺ said:

«يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ، يَقُولُ: دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي»

"Any of you will have his supplication answered so long as he is not impatient and says: I supplicated, but I was not

[1] *Ghafir* 40:60

answered."[1]

At this point, he becomes aggrieved and abandons supplication, may Allâh protect us from that, in spite of the fact that a person does not supplicate to Allâh by a single word, except that he is rewarded for it. This is because supplication is a form of worship, and so a person who supplicates to Allâh in all circumstances benefits.

In fact it has been narrated in a *Hadith* from the Prophet ﷺ that when a person supplicates to Allâh, one of three things will happen to him: Either his supplication will be answered, or some greater evil will be removed from him or it will be reserved for him on the Day of Resurrection.[2]

I advise the brother who said these words to turn to Allâh, the Almighty, the All-Powerful in repentance, for it is a grave sin which contradicts the Command of Allâh, the Most High to supplicate to Him, and it is a transgression of the limits set by Allâh.

Q. 339. What is your opinion regarding a person who specifies in his will that after his death, he be buried in such and such a place, should such a bequest be fulfilled?

A. First of all, he must be asked why he has chosen this place. It might be that he has chosen it in order to be next to a false grave, or to be next to a grave which is taken as an object of worship besides Allâh, or for some other unlawful reason. In that case, it is not permissible to implement his bequest and he

[1] Reported by Al-Bukhari in the Book of Supplications, in the Chapter: The Slave Will be Answered so Long as He is not Impatient (6340); and by Muslim in the Book of Remembrance and Supplication, in the Chapter: Clarification That the Supplication Will be Answered so Long as the Supplicator is not Impatient (2735).

[2] Reported by At-Tirmithi in the Book of Supplications, in the Chapter: Concerning Waiting for Relief and Other Things (3573).

should be buried with the Muslims – if he is a Muslim.

However, if he requested this for some other reason, for example, that he be sent to the country in which he lived, there is no sin in that case, in fulfilling his bequest, so long as it does not invlove a waste of money. If it invloves a waste of money, meaning that he cannot be transported except through heavy expenditure of money, then in that case, his bequest should not be implemented. And Allâh's earth is all the same, so long as it is the land of the Muslims.

Q. 340. What is the time of *At-Talqin*?

A. *At-Talqin* is made just before death: (It means that) the one who is dying should be instructed to say *La Ilaha Illallah* (none has the right to be worshipped except Allâh), as the Prophet , peace be upon him, did when his uncle, Abu Talib was dying. He came to him and said:

«يَا عَمِّ، قُلْ: لَا إِلَهَ إِلَّا اللهُ كَلِمَةً أُحَاجُّ لَكَ بِهَا عِنْدَ اللهِ»

"Oh, my uncle! Say: La Ilaha Illallah, a sentence with which I may argue your case before Allâh."

But his uncle, Abu Talib, may Allâh protect us from that, did not say it, and so he died a polytheist.[1]

As for *At-Talqin* after burial, it is an innovation, since it has not been confirmed in any *Hadith* that the Prophet ﷺ did so.

But it is desirable that we should do what was reported by Abu Dawud, which is that when the Prophet ﷺ had finished burying a deceased person, he stood at the graveside and said:

«اسْتَغْفِرُوا لِأَخِيكُمْ وَاسْأَلُوا لَهُ التَّثْبِيتَ، فَإِنَّهُ الآنَ يُسْأَلُ»

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[1] Reported by Al-Bukhari in the Book of Funeral Prayers, in the Chapter: If the Polytheist Said at the Time of Death: *La Ilaha Illallah* 1360; and by Muslim in the Book of Faith, in the Chapter: Evidence of the Validity of the Islam of a Person for Whom Death is Near 24.

"Seek forgiveness for your brother, and ask stability for him, for he is now being asked."[1]

But as for reciting at the graveside or instructing him to pronounce the *Shahadah* while he is in the grave, it is an innovation without any basis.

Q. 341. What is your opinion regarding one who delays the burial of the deceased so that some of his relatives may arrive from far away places?

A. What is prescribed regarding the deceased is that he be prepared early and quickly, in accordance with the statement of the Prophet ﷺ:

«أَسْرِعُوا بِالْجَنَازَةِ، فَإِنْ تَكُ صَالِحَةً فَخَيْرٌ تُقَدِّمُونَهَا إِلَيْهِ، وَإِنْ تَكُ سِوَى ذَلِكَ فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ»

"Make haste with the funeral, for if it is a righteous soul, you are forwarding it to goodness; and if it was otherwise, then you are removing an evil thing from your necks."[2]

So, it is not desirable that the burial of the deceased be delayed so that some of his family may attend, except for a few hours. Other than that, preparing him early is better. Then if some of the family arrive, they may pray over his grave as the Prophet ﷺ did when he prayed over the grave of a woman who used to sweep the *Masjid* and they did not inform him that she had died. He said:

«دُلُّونِي عَلَى قَبْرِهَا»

"Direct me to her grave."

[1] Reported by Abu Dawud in the Book of Funeral Prayers, in the Chapter: Seeking Forgiveness at the Graveside for the Deceased at the Time of Parting (3221).

[2] Reported by Al-Bukhari in the Book of Funeral Prayers, in the Chapter: Making Haste in Funerals (1315); and by Muslim in the Book of Funeral Prayers, in the Chapter: Hastening the Funeral (944).

They directed him to it and he prayed over her.[1]

Q. 342. Is informing the relatives and friends of the demise of a person in order that they may gather to pray over him included in the kind of announcement of death which is forbidden, or is it permissible?

A. This kind of announcement is permissible, which is why the Prophet ﷺ announced the death of An-Najashi on the day he died.[2]

He said about the woman who used to sweep the *Masjid*, and who was buried by the Companions, may Allâh be pleased with them, without them informing him of it ﷺ:

«هَلَّا كُنْتُمْ آذَنْتُمُونِي . . .»

"Did you not think to inform me?"

So, there is no objection to informing people of someone's death in order that many people may pray over him, because that is something the like of which has been reported in the *Sunnah*. Similarly, there is no sin in informing his family and his companions who would like to gather in order to pray over him.

Q. 343. What is the correct manner reported from *Al-Mustafa* (the Chosen One, i.e. Muhammad ﷺ) of washing the deceased?

A. The legislated manner of washing the deceased is for the

[1] Reported by Al-Bukhari in the Book of Funeral Prayers, in the Chapter: Praying Over the Grave After the Deceased Has Been Buried (1337); and by Muslim in the Book of Funeral Prayers, in the Chapter: Praying Over the Grave (956).

[2] Reported by Al-Bukhari in the Book of Funeral Prayers, in the Chapter: A Man Expressing Condolences to the Family of the Deceased (1245); and by Muslim in the Book of Funeral Prayers, in the Chapter: Making *Takbir* Over the Deceased (951).

person to wash the private parts of the deceased, then he should start washing him. He begins with the limbs that are washed during ablution, making ablution for him, except that he does not put water in his mouth or his nose. Instead, he should simply wet a cloth and clean his nose and his mouth, then he should wash the rest of his body, and he should do it with *Sidr* (and *Sidr* is well known).

It is crushed and then it is put in water, then it is beaten by hand until it produces a foam and that foam is used to wash the head and the beard. Then the rest of the body is washed with the remainder of the *Sidr*, because it cleans it well. Then in the final wash, he should put camphor, and camphor is a well known perfume; the scholars say that one of its benefits is that it strengthens the body and drives away pests.

If the body is very dirty, then he should wash it more, according to the words of the Prophet ﷺ to the women who washed his daughter:

«اغْسِلْنَهَا ثَلَاثًا، أَوْ خَمْسًا، أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُنَّ ذَلِكَ»

> *"Wash her three times, or five times, or more than that if you consider it necessary."*[1]

After that, he should dry him and put him in his shroud.

Q. 344. Sometimes in car accidents, fires or destruction of buildings, people's limbs are broken or lost. Sometimes there are only small pieces of the hand or the head; is it prescribed to pray over these limbs? And should they be washed?

A. If small pieces such as the hand and foot are found and their owner has already been prayed over, then they should not be prayed over. For example, if we prayed over a person and

[1] Reported by Al-Bukhari in the Book of the Funeral Prayers, in the Chapter: Washing the Deceased (1253).

buried him, but he had a leg missing and after that, we found his leg, it should be buried and it should not be prayed over, because the deceased has already been prayed over.

But if the whole body of the deceased is not present and only one of the limbs is found, such as his head, his foot or his hand and the remainder of his body is missing, then what is present should be prayed over after washing and shrouding and then he should be buried.

Q. 345. A woman miscarried during her pregnancy and the age of this miscarried child was six months. She was doing difficult and tiring work, but in spite of this, she was fasting the month of Ramadan, and she fears that the death of this miscarried child in her womb before its delivery may have been caused by this hard work. In spite of this, he was buried and he was not prayed over. What is the ruling on leaving the prayer over him? And what action is incumbent upon the woman in order to allay these doubts which are assailing her regarding the death of the miscarried child? Benefit us (with advice) and may Allâh benefit you (with a reward).

A. If miscarriage occurs after four months, then the child must be washed, buried and prayed over. This is because if he reaches four months, the spirit has been breathed into him, as proven by the *Hadith* of 'Abdullah bin Mas'ud, may Allâh be pleased with him, who said: The Messenger of Allâh ﷺ informed us and he is the truthful one who is believed:

«إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُبْعَثُ إِلَيْهِ الْمَلَكَ فَيَنْفُخُ فِيهِ الرُّوحَ»

"The creation of anyone of you is gathered for forty days in his mother's womb in the form of a Nutfah, after which it becomes

an 'Alaqah (a piece of thick, coagulated blood) for a similar period (of forty days), then it becomes a Mudhghah (a lump of flesh) for a similar period (of forty days), then the angel is sent to it and breathes the spirit into it..."[1]

That adds up to a hundred and twenty days, i.e. four months, so if the child was miscarried, he should be washed, shrouded and prayed over, and he will be gathered with the people on the Day of Resurrection.

But if it is less than four months, then it is not washed, nor is it shrouded, nor is it prayed over, and it may be buried in any place, because it is a piece of flesh, not a person.

This miscarried child referred to in the question has reached six months, so it is an obligation to wash him, shroud him and pray over him. Based upon what was mentioned in the question, that they did not pray over him, it is incumbent upon them to pray over him at his grave now, if they know where it is. If not, they should perform the prayer of the absent for him, and the prayer of one is sufficient for him.

As for his mother's doubts as to whether the child was miscarried because of her, there is no effect from these doubts, and she should pay no heed to them, for many children die in the wombs of their mothers and there is no sin upon them, so she should cease these doubts and whisperings which are disturbing her peace of mind. And Allâh knows better.

Q. 346. What is the correct manner of performing the funeral prayer?

A. Regarding the man, the manner of it is that he be placed in front of the *Imam*, and the *Imam* should stand at his head, whether he is old or young. He makes the first *Takbir*, then

[1] Reported by Al-Bukhari in the Book of the Beginning of Creation (3208); and by Muslim in the Book of *Qadar* (2643)

recites *Surat Al-Fatihah* and if he recited another short *Surah* with it, there is no objection indeed, some of the scholars hold that it is a part of the *Sunnah* to do so.

Then he should make the second *Takbir* and send prayers on the Prophet ﷺ, saying:

«اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ»

(*Allâhumma Salli 'Ala Muhammadin Wa 'Ala Aali Muhammadin Kama Sallayta 'Ala Ibraheem Wa 'Ala Aali Ibraheema Innaka Hameedun Majeed; Allâhumma Barik 'Ala Muhammadin Wa 'Ala Aali Muhammadin Kama Barakta 'Ala Ibraheem Wa 'Ala Aali Ibraheema Innaka Hameedun Majeed.*)

"Oh, Allâh! Send prayers on Muhammad and on the family of Muhammad, as You sent prayers on Abraham and the family of Abraham. Truly You are Worthy of praise, Full of glory. Oh, Allâh! Send blessings on Muhammad and on the family of Muhammad, as You sent blessings on Abraham and the family of Abraham. Truly, You are Worthy of praise, Full of glory."

Then he should make the third *Takbir* and supplicate by the words reported from the Prophet ﷺ:

«اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا، وَشَاهِدِنَا وَغَائِبِنَا، وَصَغِيرِنَا وَكَبِيرِنَا، وَذَكَرِنَا وَأُنْثَانَا. اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ، وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ. اللَّهُمَّ اغْفِرْ لَهُ، وَارْحَمْهُ، وَعَافِهِ، وَاعْفُ عَنْهُ، وَأَكْرِمْ نُزُلَهُ، وَوَسِّعْ مُدْخَلَهُ، وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ. اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ، وَلَا تُضِلَّنَا بَعْدَهُ، وَاغْفِرْ لَنَا وَلَهُ»

(Allâhummaghfir Lihayyina Wa Mayyitina, Wa Shahidina Wa Gha'ibina, Wa Sagheerina Wa Kabeerina, Wa Thakarina Wa Unthana. Allâhumma Man Ahyaitahu Minna Fa'ahyihi 'Alal-Islam, Wa Man Tawaffaitahu Minna Fatawaffahu 'Alal-Eeman. Allâhummaghfir Lahu, Warhamhu, Wa 'Afihi, Wa'fu 'Anhu, Wa Akrim Nuzulahu, Wa Wassi' Mudkhalahu, Waghsilhu Bil-Ma'i Wath-Thalji Wal-Baradi, Wa Naqqihi Minal-Khataya Kama Yunaqqath-Thawbul-Abyadhu Minad-Danas. Allâhumma La Tahrimna Ajrahu, Wa La Tudhillana Ba'dahu, Waghfir Lana Wa Lahu.)

"Oh, Allâh! Forgive our living and forgive our dead, and those of us who are present and those of us who are absent, and the young and the old among us, and the males and the females among us. Oh, Allâh! Whomsoever among us You bring to life, bring him to life as a Muslim, and whomsoever among us You take unto You, take him as a believer. Oh, Allâh! Forgive him, have mercy upon him, give him peace and absolve him. Receive him with honor and make his grave spacious; wash him with water, snow and hail. Cleanse him from faults as a white garment is cleansed from impurity. Oh, Allâh! Do not withhold from us the reward (of praying for) him and do not send us astray after his death and forgive us and him."[1]

He may chose wordings other than this, which have been reported from the Prophet ﷺ.

Then he should make the fourth *Takbir* and some of the scholars have said that he should say after it:

«رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ»

Rabbana Atina Fid-Dunya Hasanatan Wa Fil-Akhirati Hasanatan Wa Qina 'Athaban-Nar.

[1] Reported by Muslim in the Book of Funeral Prayers; by Abu Dawud in the Book of Funeral Prayers; by Ibn Majah in the Book: What Has Been Said Regarding the Funeral Prayers; by Imam Ahmad in 'The Remainder of the *Musnad* of the *Ansar*'; and by Malik in his *Muwatta'*, in the Book of Funeral Prayers.

"Our Lord! Give us in this world that which is good and in the Hereafter that which is good and save us from the torment of the Fire."

And if he makes a fifth *Takbir* after that, there is no objection, because it has been confirmed from the Prophet ﷺ; indeed, it is desirable that it should be done sometimes, i.e. that a fifth *Takbir* be made, since it has been confirmed from the Prophet ﷺ that he did so.[1]

It is desirable for a person to do whatever has been confirmed from him in the manner in which it was reported, so he should do this one time and that another time, even if his practice on most occasions was to make four *Takbirs*, then to make one *Taslim* to his right.

However, if the deceased is female, he should stand at her middle and the manner of the prayer over her is the same as that for a man.

If a number of funerals take place, then it is desirable that they are organized, so that those who are nearest to the *Imam* are the adult males, then the male children, then the adult females, then the young girls this is how they are organized. As for their heads, the head of every male is placed at the middle of the woman, so that the *Imam* will be standing in the prescribed place.

Here there is an important point, which is that many of the common folk think that it is preferable for the people who brought the deceased to stand with the *Imam*, indeed, some of them think that it is necessary that one or more stand with the *Imam* and this is a mistake, because the *Sunnah* regarding the

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[1] In the *Hadith* of Zaid bin Arqam, may Allah be pleased with him, it is reported that he made a fifth *Takbir* in a funeral prayer and he said: The Prophet ﷺ used to make this (fifth) *Takbir*. Reported by Muslim in the Book of Funeral Prayers, in the Chapter: Praying Over the Grave 2:659.

Imam is that he be alone. And if those who bring the deceased do not find any place in the row, they should form a row between the *Imam* and the first row.

Q. 347. What is the ruling on praying over the deceased if he was one who abandoned the prayer, or there is doubt as to whether he abandoned it, or his situation is unknown? And is it permissible for the person responsible for him to present him to be prayed over?

A. As for a person of whom it is known that he died as one who did not pray, then it is not permissible to pray over him, nor is it lawful for his family to present him to the Muslims in order for them to pray over him. This is because he is a disbeliever and an apostate from Islam. A hole should be dug for him in some place other than the graveyard, and he should be thrown into it, and he should not be prayed over, because there is no respect due to him since he will be gathered on the Day of Resurrection with Fir'awn, Haman, Qarun and Ubayy bin Khalaf.

As for a person from among the Muslims whose circumstances are unknown, or one about whom there is some doubt, he should be prayed over, because the basic principle is that he is a Muslim, until it becomes clear to us that he is not a Muslim. But there is no objection if there is some doubt regarding this deceased person to be excepted at the time of supplication, so that it is said: *Allâhumma In Kana Mu'minan Faghfir Lahu Warhamhu* (Oh, Allâh! If he was a believer, then forgive him and have mercy on him), because exception in supplication has been reported regarding those who accuse their spouses of committing adultery, and do not bring four witnesses. If a man swears an accusation of his wife's adultery, he should say in the fifth (swearing): *Wa Anna La'natallahi 'Alaihi In Kana Minal-Kathibeen* (And Allâh's Curse be upon him if he is one of the liars) and she should say in the fifth (swearing): *Wa Anna Ghadhaballahi 'Alayha In Kana Minas-Sadiqeen* (And that Allâh's

Anger be upon her if he is one of the truthful ones).

Q. 348. Is there a fixed time for the funeral prayer? And is it permissible to bury the deceased at night? And is there a fixed number of worshippers for it? And is it permissible to pray in the graveyards and at the gravesides?

A. There is no fixed time for the funeral prayer, because there is no fixed time for death. So, whenever a person dies, he should be washed and shrouded and prayed over at any time of the day or night, and buried at any time of the day or night. The exception for this is the three times, for it is not permissible to perform a burial at these times, and they are: From sunrise, until the sun has risen such that it casts a shadow on a spear equivalent to its length; when it is at its zenith, until it begins to decline, that is, about ten minutes before it passes its zenith; and from the time when the sun starts to set in the west, until after sunset. And its lowering in the west is when there remains about a spear's length between it and its setting. At these three times, it is not lawful to perform a burial. And the prohibition of burial at these times is one of absolute forbiddance, according to the *Hadith* of 'Uqbah bin 'Amir, may Allâh be pleased with him, who said: The Messenger of Allâh ﷺ prohibited us from praying and burying our dead at three times.[1]

There is no fixed number of worshippers; in fact, if only one person prayed over the deceased, that would be sufficient.

It is permissible to pray in the graveyard, which is why the scholars have excepted this from the prohibition of praying in the graveyards. Similarly, it is permissible to pray over the grave, for it has been authentically reported from the Prophet ﷺ that he prayed over the grave of the woman who used to sweep the *Masjid*

[1] Reported by Muslim in the Book of the Traveller's Prayers, in the Chapter: The Times at Which it is Prohibited to Pray (1:568).

and she died one night, and the Companions, may Allâh be pleased with them, buried her, then the Messenger of Allâh ﷺ said:

«دُلُّونِي عَلَى قَبْرِهَا»

"Direct me to her grave."

So, they directed him and he prayed over her.[1]

Q. 349. Is it lawful to pray for a deceased person who is absent in all circumstances, or are there specific conditions for it?

A. The most authoritative opinion from among the sayings of the scholars is that it is not lawful to perform funeral prayers except for a person who has not been prayed over, such as if a person died in a disbelieving country and no one prayed over him, or he was drowned at sea or in a river or a ravine and his body was not found. In that case, it is an obligation to pray for him.

But as for one who has been prayed over, the correct opinion is that praying for him (again) is not lawful, because that has not been reported in the *Sunnah* except in the story of An-Najashi, over whom none had prayed in his country, which is why the Prophet ﷺ prayed for him in Al-Madinah.[2]

Powerful men and leaders died during the life of the Prophet ﷺ, and it has not been transmitted that he prayed over them; and some of the scholars said: If there was anyone who benefitted the people by his wealth, his deeds or his knowledge, then the funeral prayer should be performed for him in absentia, but whoever was not one of these, he should not be prayed for. And some of the scholars said: The absent person may be prayed for in all circumstances, but this is the weakest opinion.

[1] The reference for this *Hadith* was mentioned previously under no. 341.

[2] Reported by Al-Bukhari in the Book of the Virtues of the *Ansar*, in the Chapter: The Death of An-Najashi 5:65; and by Muslim in the Book of Funeral Prayers, in the Chapter: Making *Takbir* Over the Deceased 2:656.

Q. 350. In some countries, they bury the deceased lying on his back with his hands on his stomach, what is the correct thing to do when burying the dead?

A. His Eminence, the Shaikh replied saying: The correct procedure is for the deceased to be buried on his right side, facing the *Qiblah*, for the Ka'bah is the *Qiblah* of the people both in life and in death and just as the sleeper lies on his right side, as ordered by the Prophet ﷺ. So, the deceased is made to lie on his right side, because both sleep and death are described as the taking of the soul, as Allâh, the Most High says:

﴿ٱللَّهُ يَتَوَفَّى ٱلْأَنفُسَ حِينَ مَوْتِهَا وَٱلَّتِى لَمْ تَمُتْ فِى مَنَامِهَا فَيُمْسِكُ ٱلَّتِى قَضَىٰ عَلَيْهَا ٱلْمَوْتَ وَيُرْسِلُ ٱلْأُخْرَىٰٓ إِلَىٰٓ أَجَلٍ مُّسَمًّى إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ﴾

"It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply."[1]

And He, the Most High says:

﴿وَهُوَ ٱلَّذِى يَتَوَفَّىٰكُم بِٱلَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِٱلنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰٓ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ﴾

"It is He Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed (your life period) be fulfilled, then (in the end) unto Him will be your return. Then He will inform you of that which you used to do."[2]

So, what is prescribed regarding the deceased is that he be made to lie on his right side, facing the *Qiblah*.

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[1] *Az-Zumar* 39:42

[2] *Al-An'am* 6:60

Possibly what the questioner has seen is the result of the ignorance of those who do this; otherwise, I have not heard any scholar saying that the deceased should be made to lie on his back with his hands on his stomach.

Q. 351. What is the ruling on reciting the Qur'ân over the graves, supplicating for the deceased at the graveside, and a person supplicating for himself at the graveside?

A. Reciting the Qur'ân over the graves is an innovation which has not been reported from the Prophet ﷺ, nor from his Companions, may Allâh be pleased with them, so it is not desirable for us that we should commit this innovation of our own accord. In a narration which has been authentically reported, the Prophet ﷺ said:

«كُلُّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ»

"Every newly-invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the Fire."[1]

It is an obligation on the Muslims to follow the example of the *Salaf* among the Companions, and those who followed them faithfully, so that they may be following goodness and guidance. This is in accordance with the narration which has been confirmed from the Prophet ﷺ in which he said:

«خَيْرُ الْكَلَامِ كَلَامُ اللهِ، وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ»

"The best speech is the Speech of Allâh, and the best guidance is the guidance of Muhammad ﷺ."[2]

As for supplicating for the deceased at the graveside, there is no objection to it: A person should stand by the grave and

[1] Reported by Muslim in the Book of the Friday Prayer, the Chapter: Making the Prayer Light, and the Sermon (867) (43).

[2] See the previous reference.

supplicate for him using whatever supplication is easy for him, such as by saying:

«اللَّهُمَّ اغْفِرْ لَهُ» «اللَّهُمَّ ارْحَمْهُ» «اللَّهُمَّ أَدْخِلْهُ الْجَنَّةَ» «اللَّهُمَّ افْسَحْ لَهُ فِي قَبْرِهِ»

(Allâhummaghfir Lahu, Allâhumarhamhu, Allâhumma Adkhilhul-Jannata, Allâhummafsah Lahu Fee Qabrihi)

"Oh, Allâh! Forgive him. Oh, Allâh! Have mercy on him. Oh, Allâh! Admit him to Paradise. Oh, Allâh! Make his grave wide."

–and other such supplications.

But as for a person supplicating for himself at the graveside, if he does it intentionally (i.e. intentionally chooses this place), then it is a form of innovation, because no place may be singled out for supplication unless some evidence has been reported for it. And if there is no evidence for it, and it was not mentioned in the *Sunnah*, then it (I mean singling out a place for supplication) wherever that place may be, is an innovation.

Q. 352. What is the ruling on visiting the graveyards, reciting *Surat Al-Fatihah,* and the visiting of graveyards by women?

A. Visiting the graves is a *Sunnah* which was ordered by the Prophet ﷺ after he had previously prohibited it, as confirmed by him ﷺ in his words:

«كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ، أَلَا فَزُورُوهَا فَإِنَّهَا تُذَكِّرُكُمُ الْآخِرَةَ»

"I had previously prohibited you from visiting the graves, but you may now visit them, for they will remind you of the Hereafter."[1]

So, visiting the graves for the purpose of reminding (oneself of the Hereafter) and taking warning is a *Sunnah*. When a person visits those dead people in their graves and those people were

[1] Reported by Muslim in the Book of Funeral Prayers, in the Chapter: The Prophet's Seeking Permission From His Lord, the Almighty, the All-powerful to Visit the Grave of His Mother (977).

with him yesterday (i.e. in the recent past) on the face of the earth, eating as he eats, drinking as he drinks and enjoying their life in this world, and now they have become dependent upon their deeds: If they were good, then his situation will be good, and if they were evil, then it will be evil. So, he must feel warned and his heart must be softened, and he must turn to Allâh, the Almighty, the All-Powerful, renouncing disobedience to Him in favor of obedience to Him.

It is desirable for one who visits the graveyard to supplicate using the words which the Prophet ﷺ used and which he taught to his people:

«السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، وَإِنَّا إِنْ شَاءَ اللهُ بِكُمْ لَاحِقُونَ، يَرْحَمُ اللهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ، نَسْأَلُ اللهَ لَنَا وَلَكُمُ الْعَافِيَةَ. اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُمْ، وَلَا تَفْتِنَّا بَعْدَهُمْ، وَاغْفِرْلَنَا وَلَهُمْ»

(*As-Salamu 'Alaykum Dara Qawmin Mu'mineen, Wa Inna In Sha' Allâhu Bikum Lahiqoon. Yarhamullahul-Mustaqdimeena Minna Wal-Musta'khireen. Nas'alullaha Lana Wa Lakumul-'Afiyata. Allâhumma La Tahrimna Ajrahum, Wa La Taftinna Ba'dahum, Waghfir Lana Wa Lahum.*)

"May the Peace of Allâh be upon you, abode of the believing people, and we, Allâh Willing, will follow you. May Allâh have mercy on those of us who die earlier and those who die later. We ask Allâh, for ourselves and for you, that He pardon us. Oh, Allâh! Do not prevent us from their reward and do not put us to trial after them and forgive us and them."[1]

It has not been reported from the Prophet ﷺ that he would recite *Surat Al-Fatihah* when visiting the graves, and therefore the recitation of *Surat Al-Fatihah* at the gravesides contradicts what was legislated by the Prophet ﷺ.

[1] See *Sahih Muslim*, the Book of Funeral Prayers, in the Chapter: What is Said When Entering the Graveyard.

As for women visiting the graves, that is unlawful, because the Prophet ﷺ cursed women who visit the graves and those who take them as places of worship and illuminate them.[1]

So, it is not lawful for a woman to visit the graveyard; this if she goes out of her house with the intention of visiting the graves. But if she passed by the graveyard without intending to visit it, then there is no sin upon her to stand and send salutations of peace to the inhabitants of the graveyard, using the supplications which the Prophet ﷺ taught to his community.

So, there is a difference regarding women, between one who goes out from her house with the intention of visiting the graves, and one who passed by the graveyard without intending to, and stands and sends salutations of peace: The first, who went out from her house to visit the graves has done something unlawful and exposed herself to Allâh, the Almighty, the All-Powerful's Curse, whereas regarding the second, there is no sin upon her.

Q. 353. There is a custom in some countries that when a person dies, they raise their voices in recitation of the Qur'ân, and play it using tape recorders in the house of the deceased. What is the ruling on this practice?

A. The answer is, that we say; this practice is an innovation without a doubt. It did not exist during the time of the Prophet ﷺ or the time of the Companions, may Allâh be pleased with them. When a person recites the Qur'ân to himself, it lessens

[1] Reported by Abu Dawud in the Book of Funeral Prayers, in the Chapter: Women Visiting the Graves (3236); by At-Tirmithi in the Book of Prayer, in the Chapter: What Has Been Said Regarding the Hatefulness of Taking the Grave as a *Masjid* (320); by An-Nasa'i in the Book of Funeral Prayers, in the Chapter: The Severity of Erecting Lights Over the Graves (2042); and by Ibn Majah in the Book of Funeral Prayers, in the Chapter: What Has Been Said About the Prohibition of Women Visiting the Graves (1575).

his sadness, as opposed to when it is played via loudspeakers which every person hears, even those who are frittering away their time with vain talk, even those who are listening to music and musical instruments, you find them listening to the Qur'ân while they are listening to these musical instruments. So, it is as if they are considering the recitation of the Qur'ân in vain, and making a mockery of it. Likewise, for the deceased's family to gather, in order to receive those expressing their condolences, this is also something that was unknown during the time of the Prophet ﷺ. Indeed, some of the scholars have said that it is an innovation. For this reason, we do not think that the family of the deceased should gather in order to receive those expressing their condolences.

Instead, they should close their doors, and if they should meet anyone in the market, or if someone they know came without them preparing anything for this meeting, and without them opening the door to every person, then there is no objection to this.

But as for them gathering and opening the doors and receiving the people, this is something which was unknown in the time of the Prophet ﷺ, so much so that the Companions, may Allâh be pleased with them, used to consider gathering in the house of the deceased and preparing food to be a form of lamenting. Lamenting, as is well known, is a major sin, because the Prophet ﷺ cursed the wailing woman and the one who listens to her, saying:

«النَّائِحَةُ إِذَا لَمْ تَتُبْ قَبْلَ مَوْتِهَا تُقَامُ يَوْمَ الْقِيَامَةِ وَعَلَيْهَا سِرْبَالٌ مِنْ قَطِرَانٍ، وَدِرْعٌ مِنْ جَرَبٍ»

"If the wailing woman does not repent before her death, she will be brought forth on the Day of Resurrection wearing a garment of pitch and a shirt of mange."[1]

[1] Reported by Muslim in the Book of Funeral Prayers, in the Chapter: The Warning Against Wailing (934).

We ask Allâh's Protection from that.

So, my advice to my Muslim brothers is to abandon these innovated things, because that is preferable for them, according to Allâh. It is also preferable for the deceased, because the Prophet ﷺ informed us that the deceased suffers from torment because of the crying of his family over him, and because of their wailing over him.[1] The meaning of his suffering torment, is that he feels pain due to this crying and wailing, even though he may not be punished with the punishment of the one who does it, because Allâh, the Most High says:

﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾

"...and no bearer of burdens shall bear the burden of another."[2]

And it is not necessary that torment be a punishment; have you not observed the words of the Prophet ﷺ:

«السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ»

"Travel is a portion from punishment."[3]

Suffering is not (actually) a punishment; in fact, pain, worry and the like are considered (linguistically) a punishment. Among the sayings of the people is: 'My conscience punished me', if he is seized by great worry and sadness.

In short, I advise my Muslim brothers against such customs as these, which only increase them in distance from Allâh and increase their dead in naught but punishment.

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[1] Reported by Al-Bukhari in the Book of Funeral Prayers; by Muslim in the Book of Funeral Prayers; by Abu Dawud in the Book of Funeral Prayers; by At-Tirmithi in the Book of Funeral Prayers; by An-Nasa'i in the Book of Funeral Prayers; and by Ahmad in a number of places in his *Musnad*.

[2] *Al-An'am* 6:164

[3] Reported by Al-Bukhari in the Book of *'Umrah*, in the Chapter: Travel is a Form of Punishment.

فتاوى الزكاة

Fatawa on Zakah

Q. 354. What are the conditions for the obligation of *Zakah*?

A. The conditions for the obligation of *Zakah* are: Islam, freedom, possession of the *Nisab*[1] its continuance, and the passing of the *Hawl*,[2] except in the case of *Al-Mu'ashsharat*.[3]

As for Islam: It is because the disbeliever is not obliged to pay *Zakah*, nor would it be accepted from him if he paid it in the name of *Zakah*. This is according to the Words of Allâh, the Most High:

﴿وَمَا مَنَعَهُمْ أَن تُقْبَلَ مِنْهُمْ نَفَقَٰتُهُمْ إِلَّآ أَنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَبِرَسُولِهِۦ وَلَا يَأْتُونَ ٱلصَّلَوٰةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنفِقُونَ إِلَّا وَهُمْ كَٰرِهُونَ﴾

"And nothing prevents their contributions from being accepted from them except that they disbelieved in Allah and in His Messenger (Muhammad ﷺ), and that they came not to As-Salat (the prayer) except in a lazy state, and that they offer not contributions but unwillingly."[4]

But our saying that it is not incumbent upon the disbeliever and that it is not valid from him does not mean that he will be pardoned for it in the Hereafter; indeed, he will be punished for it, according to the Words of Allâh, the Most High:

﴿كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾ إِلَّآ أَصْحَٰبَ ٱلْيَمِينِ ﴿٣٩﴾ فِى جَنَّٰتٍ يَتَسَآءَلُونَ ﴿٤٠﴾ عَنِ ٱلْمُجْرِمِينَ ﴿٤١﴾ مَا سَلَكَكُمْ فِى سَقَرَ ﴿٤٢﴾ قَالُوا۟ لَمْ نَكُ مِنَ ٱلْمُصَلِّينَ ﴿٤٣﴾ وَلَمْ نَكُ نُطْعِمُ ٱلْمِسْكِينَ ﴿٤٤﴾ وَكُنَّا نَخُوضُ مَعَ ٱلْخَآئِضِينَ ﴿٤٥﴾ وَكُنَّا نُكَذِّبُ بِيَوْمِ ٱلدِّينِ ﴿٤٦﴾ حَتَّىٰٓ أَتَىٰنَا ٱلْيَقِينُ﴾

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[1] *Nisab*: The minimum amount of property liable to payment of *Zakah*.

[2] *Hawl*: The time period after which the payment of *Zakah* becomes due on something.

[3] *Al-Mu'ashsharat*: The produce of the earth on which one-tenth of its value must be paid as *Zakah*.

[4] *At-Tawbah* 9:54

"Every person is a pledge for what he has earned, except those on the Right (i.e. the pious true believers of Islamic Monotheism). In Gardens (Paradise) they will ask one another, about Al-Mujrimun (polytheists, criminals, disbelievers) (and they will say to them): 'What has caused you to enter Hell?' They will say: 'we were not of those who used to offer the Salat (prayers), nor we used to feed Al-Miskin (the poor); and we used to talk falsehood (all that which Allah hated) with vain talkers. And we used to deny the Day of Recompense, Until there came to us (the death) that is certain.'"[1]

This proves that the disbelievers will be punished for their transgression of the Islamic *Furu'*[2] and it is so.

As for Freedom: This is because the slave has no property, since his property belongs to his master, according to the words of the Prophet ﷺ:

«مَنْ بَاعَ عَبْدًا لَهُ مَالٌ فَمَالُهُ لِبَائِعِهِ إِلَّا أَنْ يَشْتَرِطَهُ الْمُبْتَاعُ»

"Whoever sold a slave who has property, his property belongs to the seller, unless the purchaser makes it a condition."[3]

He is not the owner of property so that *Zakah* might be incumbent upon him. If it happened that a slave owned something through acquisition, then his property in the end will revert to his master, because his master has the right to take what is in his hands. Based upon this, there is something lacking in his ownership, it is not permanent like the ownership of free men.

As for Possession of the *Nisab*: It means that a person has property which amounts to the minimum liable to the payment

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[1] *Al-Muddaththir* 74:38-47.

[2] *Furu'*: The branches of Islamic Jurisprudence, rather than the fundamental issues. Here he means that they will suffer not only for denying the basics of faith, but the practical applications of it as well.

[3] Reported by Ahmad in his *Musnad*.

of *Zakah* which has been determined by the Islamic Law. This differs according to the type of property. If a person does not have a *Nisab*, then there is no *Zakah* incumbent upon him, because his wealth is little and it is not possible that he may help others.

The *Nisab* on livestock has a minimum and a maximum (according to the number) and in other wealth (such as money) there is a minimum (and no maximum).

As for the Passing of the *Hawl*: It is because the obligation of *Zakah* in a period of less than a year would cause injustice against the rich. Making it an obligation in a period greater than a year would cause harm to those who are entitled to receive *Zakah*. So, it is from the wisdom of the Islamic Law that a certain period of time has been fixed for paying it, and that is a year. By making it dependent upon a year, there is also a balance between the rights of the rich and the rights of those who are entitled to receive *Zakah*.

Based upon this, if a person died for example, or his wealth was lost before the passing of a whole year, he would not be liable to pay *Zakah*. However, there are three things that are excluded from the completion of a year:

1. The profit on trade,

2. The offspring of grazing livestock,

3. *Al-Mu'ashsharat*.

As for the profit on trade, the *Hawl* is the same as that of its origin, and as for the offspring of livestock, the *Hawl* of the young is the *Hawl* of their mothers, while the *Hawl* of *Al-Mu'asharat* is the time of their harvesting; and *Al-Mu'ashsharat* are grains and crops.

Q. 355. How should one take out the *Zakah* on monthly salaries?

A. The best thing in this matter is that if the *Hawl* of the first salary which he received is completed, then he should pay the *Zakah* of all that he has. So, that which its *Hawl* is complete, its *Zakah* will be paid in that *Hawl*, and that which its *Hawl* is not complete, its *Zakah* may be paid in advance. There is no problem in paying *Zakah* in advance; and this is easier for him than taking account separately each month. But if he expends each monthly salary before the salary of the next month arrives, then there is no *Zakah* due upon it, because one of the conditions of the obligation of *Zakah* on wealth is that the *Hawl* is completed on it.

Q. 356. Is it obligatory to pay *Zakah* on the wealth of a child and an insane person?

A. This question is a subject of disagreement among the scholars: Some of them say that *Zakah* on the wealth of a child and an insane person is not obligatory, bearing in mind the requirement of legal capacity; and it is well known that the child and the insane person are not legally capable, so there is no *Zakah* due upon their wealth.

Others among them say that, on the contrary, *Zakah* is incumbent on their wealth, and that is the correct opinion, because *Zakah* is one of the rights upon property, and no regard is paid to owner, according to the Words of Allâh, the Most High:

﴿خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً﴾

"Take Sadaqah (alms) from their wealth."[1]

So, He has declared the objection of obligation to be the wealth; and according to the words of the Prophet ﷺ to Mu'ath bin Jabal, may Allâh be pleased with him, when he sent him to Yemen:

[1] *At-Tawbah* 9:103

«أَعْلِمْهُمْ أَنَّ اللهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ، تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتُرَدُّ عَلَى فُقَرَائِهِمْ»

"Inform them that Allâh has made incumbent upon them the payment of Zakah on their wealth; it is taken from the wealthy among them and distributed among their poor."[1]

Based upon this, *Zakah* is obligatory on the wealth of the child and the insane, and the responsibility for paying it rests with their legal guardian.

Q. 357. What is the ruling on the *Zakah* of a debt?

A. The payment of *Zakah* is not obligatory on one who is owed a debt by a person before it is in his possession, because it is not in his hands. But if the debt is owed to a wealthy person, then that person is obliged to pay the *Zakah* of it every year. If he paid it along with the *Zakah* on his wealth, then he has fulfilled his obligation, but if he did not pay it along with the *Zakah* on his wealth, once he receives it, he is obliged to pay the *Zakah* on it for all of the previous years. This is because the rich man could request its payment, but he left it to the choice of the debtor. However, if the debt was owed to a poor person, or a rich man who was unable to demand its payment, then the one owed is not obliged to pay *Zakah* on it for every year. This is because it is not possible for him to acquire it, and Allâh, the Most High says:

﴿وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ﴾

"And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay."[2]

So it is not possible for him to receive this money, and benefit

[1] Reported by Al-Bukhari in the Book of *Zakah*, in the Chapter: The Obligation of *Zakah* (1395); and by Muslim in the Book of Faith, in the Chapter: Calling to the *Shahadatan* and the Laws of Islam (19).

[2] *Al-Baqarah* 2:280

from it, therefore, there is no *Zakah* upon it.

However, if he received it, there are those among the scholars who say that he should begin a new *Hawl*, while others say that he should pay *Zakah* for one year, and if a year passes, he should pay *Zakah* for that too, and this is more prudent. And Allâh knows better.

Q. 358. Should a deceased person's debt be paid if he has not left any *Zakah*?

A. Ibn 'Abdul-Barr and Abu 'Ubaid said that the debt of a dead person may not be paid from *Zakah*, according to the consensus of the scholars. But the fact is that the matter is a subject of disagreement among the scholars, although the majority of the scholars say: A debt upon the deceased may not be paid from it, because the deceased has gone on to the Hereafter and the ignominy and humiliation of the debt which he owes do not follow him, as they do the living. And, because the Prophet ﷺ did not pay the debts of the dead from *Zakah*; instead, he ﷺ would pay them from the wealth of the war booty when Allâh granted him victory. This proves that it is not correct to pay the debt of the deceased from *Zakah*.

It is also said that if the deceased used to take the wealth of the people, and he intended to return it, then Allâh will pay it for him by His Grace and Generosity. But if he took it intending to waste it, then he has committed an offence against himself, and the debt remains upon him, and it will be exacted on the Day of Resurrection. In my view, the most correct opinion is that a debt upon a deceased person may be paid from it. It might be said that there is a difference between the case when the living are in need of the *Zakah* due to poverty, *Jihad*, a debt or some other thing and the case when the living are not in need of it. In the case in which the living are in need of it, the living take precedence over the dead, while in the case in which

the living are not in need of it, there is no sin on it being used to pay the debts of the deceased who died without leaving any money. And it may be that this opinion is a middle way between the two (aforementioned) opinions.

Q. 359. Is it correct for a person who is in debt to give charity? And what legal obligations are lifted from the debtor?

A. Charity is a form of spending which is commanded by the Islamic Law, and it is a form of *Ihsan* towards Allâh's worshippers, if it is given where it is needed. A person will be rewarded for his charity, and every man will be in the shade of his charity on the Day of Resurrection and it is accepted whether a person is in debt or not, as long as the conditions for its acceptance are met. These conditions are that it is given purely and sincerely for Allâh, the Almighty, the All-Powerful's sake, that it is from honest earnings, and it is given where it is needed. If these conditions are fulfilled, then the charity is accepted, according to the legal evidences; and it is not a condition that a person be free of debt. But if the debt covers all that he has, then it is not wise, nor is it logical that he should give charity while charity is recommended, not obligatory and that he should leave the debt which is an obligation on him. He should begin first with the obligation, then give charity. Scholars have disagreed regarding the situation if a person gives charity when he has a debt covering all of his wealth: Some of them say that it is not permissible because it harms his creditor, and it causes this obligatory debt to remain unpaid.

Some of them say that it is permissible, but that it contradicts what is more worthy.

In any case, it is not fitting for a person whose debt covers all that he has, to give charity until he has settled his debt, because an obligation takes precedence over a voluntary act of worship.

As for the legal obligations that are lifted from one who is indebted until such time as he pays it, they include *Hajj*, because *Hajj* is not incumbent upon a person who is in debt until he has paid it.

As for *Zakah*, scholars have differed regarding whether its obligation is lifted from the debtor until such time as he pays the debt or not. Among the scholars are those who say that the obligation of *Zakah* is lifted on the amount which is equivalent to the debt, whether the wealth is evident or not.

Among them are those who say that the obligation to pay *Zakah* is not lifted on the amount which is equivalent to the debt; rather he must pay *Zakah* on the whole amount which he possesses. If there is a debt incumbent on him, the *Nisab* is decreased.

There are those among them who discriminate, saying that if the wealth is concealed, wealth which is not seen and is not perceptible, such as money and trading merchandise, then the obligation to pay *Zakah* is lifted on the amount which is equivalent to the debt, while if the wealth is in the form of perceptible things, such livestock and the produce of the earth, then the obligation to pay *Zakah* is not lifted.

The correct view in my opinion is that the obligation to pay it is not lifted, regardless of whether the wealth is perceptible or not, and that every person who has wealth in his hand upon which *Zakah* is payable must pay his *Zakah*, even if he is in debt. This is because *Zakah* is incumbent upon wealth, according to the Words of Allâh, the Most High:

﴿خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَوٰتَكَ سَكَنٌ لَّهُمْ وَٱللَّهُ سَمِيعٌ عَلِيمٌ﴾

"Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily, your

invocations are a source of security for them; and Allah is All-Hearer, All-Knower."[1]

And the words of the Prophet ﷺ to Mu'ath bin Jabal, may Allâh be pleased with him, when he sent him to Yemen:

«أَعْلِمْهُمْ أَنَّ اللهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ وَتُرَدُّ عَلَى فُقَرَائِهِمْ»

"*Inform them that Allâh has made incumbent upon them the payment of Zakah on their wealth; it is taken from the wealthy among them and distributed among their poor.*"[2]

The *Hadith* is in *Sahih Al-Bukhari* with this wording. By this evidence from the Book (of Allâh) and the *Sunnah*, the two things are separate, and there is no conflict between *Zakah* and a debt, because a debt remains an obligation and *Zakah* is incumbent upon wealth. So, each of them is incumbent in a place wherein the other is not incumbent, so there is no conflict between them, and no contradiction, and thus a debt remains the responsibility of its owner and *Zakah* remains incumbent on wealth, and he must pay it from the wealth in all circumstances.

Q. 360. A person did not pay *Zakah* for four years; what is incumbent upon him?

A. This person has sinned by delaying the payment of his *Zakah*, because it is incumbent upon a person to pay *Zakah* as soon as it becomes obligatory, and not to delay it, because the basic principle regarding obligations is that they be fulfilled immediately. Therefore, this person should repent to Allâh, the Almighty, the All-Powerful for this act of disobedience and he must pay the *Zakah* for all the previous years, and nothing is omitted from that *Zakah*; rather he must repent and pay it quickly, so that he does not increase his sin by delaying further.

[1] *At-Tawbah* 9:103

[2] The reference for this *Hadith* was mentioned previously under no. 356.

Q. 361. Is there any *Zakah* on livestock which are fed for half of the year?

A. There is no *Zakah* on livestock which is fed for half a year in total, because *Zakah* on livestock is not obligatory unless they are *Sa'imah*. *Sa'imah* are animals which are reared on what Allâh produces from the earth for a complete year, or more than a year. As for animals fed for part of a year, or half of the year, there is no *Zakah* incumbent upon them, unless they are prepared for sale, for these carry the ruling of *Zakah* on merchandise. If the matter is thus, then there is *Zakah* incumbent upon them, which is calculated every year according to their worth, then a quarter of one tenth of their value should be extracted, i.e. 2.5% of their value.

Q. 362. Three years ago, I bought a house and with it, all praise and thanks are to Allâh, were three fruit bearing date-palms of two different types, and they produced a high yield. Am I obliged to pay *Zakah* in these circumstances? If the answer is in the affirmative – and most of the people are very ignorant of this – then I would like to ask some questions regarding this: How can I know when the *Nisab* has been reached or it has not been reached when I gather them (for household consumption)?

Secondly: How is the *Zakah* calculated? And is it paid from every one according to its type, or are they added together and the *Zakah* extracted from one type? And is it permissible for me to pay in money? And what should I do about the previous years?

A. What the questioner has mentioned regarding the ruling on these date-palms being unknown to many people is correct: Many people have seven, ten or more or less date-palms and their yield reaches the *Nisab*, but they do not know that there is any *Zakah* due on them. They think that *Zakah* is only due on

plantations, when in fact, *Zakah* is payable on the yield of date-palms regardless of whether they are in a plantation or in homes.

Accordingly, the owner should bring a person who is experienced and let him determine the yield of these date-palms to see whether it amounts to the *Nisab* or not. If it amounts to the *Nisab*, he must pay *Zakah* for them, but how can he pay the *Zakah* when he gathers them, as the questioner asked?

My view is that in circumstances such as these, the value of the date-palms should be estimated and then half of one tenth of their value should be extracted, because that is easier for the owner, and more beneficial for the one who is in need, that is, giving money is more beneficial for one who is in need and calculating it in money is easier for the owner. And the amount of the *Zakah* is 5% , while the *Zakah* on wealth is 2.5%. But there is 5% on this, because its *Zakah* is that of fruits, not that of trading.

As for the years that passed when he did not pay *Zakah* due to ignorance, he should estimate himself now how much he thinks the past harvests were, and pay the *Zakah* now. And there is no sin upon him for his past delay in paying the *Zakah*, because he was ignorant of it, but he must pay the *Zakah* for what has passed.

Q. 363. What is the *Nisab* of gold and silver? And what is the equivalent of the *Sa'* of the Prophet ﷺ in kilograms?

A. The *Nisab* of gold is twenty *Mithqals* and that is equivalent in grams to eighty-five grams.

As for the *Nisab* of silver, it is a hundred and forty *Mithqals* and that is equivalent in Saudi silver *Dirhams* to fifty-six Riyals.

As for the equivalent of the *Sa'* of the Prophet ﷺ in kilograms, it is two kilograms and forty grams of good quality wheat.

Q. 364. A man has daughters and he gave them jewelry, and all of the jewelry amounted to the *Nisab*, but the jewelry of each of them did not amount to the *Nisab*. Is all

of the jewelry combined and *Zakah* paid on it?

A. If he gave them this jewelry as a loan, then the jewelry is his property, and he must total it all and if it amounts to the *Nisab*, he must pay its *Zakah*. But if he gave his daughters this jewelry on the understanding that it was their property, then it is not incumbent upon him to combine the jewelry of each one of them with the jewelry of the others, because each of them owns it independently of the others. Based upon this, if the jewelry of one of them amounts to the *Nisab*, she must pay *Zakah* for it, and if it does not, then she does not have to.

Q. 365. If a man gave his *Zakah* to one who deserves it, then the one who took it gave it to him as a gift, should he accept it?

A. If the man gave his *Zakah* to one who deserved it, then he gave it to him as a gift, then there is no objection to that, if there was no agreement between them, but it is more prudent that he should not accept it.

Q. 366. Is it permissible for a person to pay something other than money as *Zakah* on his wealth, such as clothing and the like?

A. That is not permissible.

Q. 367. If there were diamonds and the like with the gold, how can the *Zakah* be assessed?

A. It is assessed by those with experience. It should be taken to the gold merchants or the manufacturers so that they can see if the gold amounts to the *Nisab* or not. If it does not amount to the *Nisab*, then there is no *Zakah* payable on it, unless she possesses (other) gold by which the *Nisab* is completed, and the value of the gold that has diamonds is assessed, and the *Zakah* which is a quarter of one-tenth is paid.

Q. 368. What is the ruling on spending *Zakah* on the building of *Masjids*? And who is the *Faqir*?

A. It is not permissible to spend *Zakah* except on the eight categories whom Allâh has mentioned, because Allâh has mentioned that with a restriction through the use of the Arabic word *Innama* (only), for He says:

﴿إِنَّمَا ٱلصَّدَقَٰتُ لِلْفُقَرَآءِ وَٱلْمَسَٰكِينِ وَٱلْعَٰمِلِينَ عَلَيْهَا وَٱلْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِى ٱلرِّقَابِ وَٱلْغَٰرِمِينَ وَفِى سَبِيلِ ٱللَّهِ وَٱبْنِ ٱلسَّبِيلِ فَرِيضَةً مِّنَ ٱللَّهِ وَٱللَّهُ عَلِيمٌ حَكِيمٌ﴾

"As-Sadaqat (here it means Zakat) are only for the Fuqara' (poor), and Al-Masakin (the needy) and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's Cause (i.e. for Mujahidun — those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allah. And Allah is All-Knower, All-Wise."[1]

So, it is not permissible to spend it on building *Masjids*, teaching knowledge and the like. But as for recommended (voluntary) charities, it is better for them to be in things that are most beneficial.

As for the *Faqir* who has a right to receive *Zakah*, he is one who does not have what is sufficient for himself and his family for a year, according to the time and place. For it could be that a thousand Riyals in one time and place is considered wealth, while in another time and place, it is not considered wealth, due to the cost of living and such like.

Q. 369. Is *Zakah* incumbent upon cars which are used as taxis and private cars?

[1] *At-Tawbah* 9:60

A. Cars that are hired out by a person for transportation, or private cars which he uses for himself, all of these are not liable for *Zakah*. The *Zakah* is only on the rent (i.e. the money earned) from them if it reaches the *Nisab* by itself, or if it is added to other money which he has, and the *Hawl* is completed upon it. Likewise, properties that he rents out are not liable for *Zakah*, the *Zakah* is only payable on the rent earned from them.

Q. 370. What is the ruling on the *Zakah* of a rented house?

A. If a rented house is rented out for profit, then there is no *Zakah* payable on the value of the house. The *Zakah* is only payable on the income that is generated from it if the *Hawl* is completed upon it from the time of the rental agreement. If the *Hawl* has not been completed upon it from the time of the rental agreement, then there is no *Zakah* payable upon it either.

For example, if he rented out the house for ten thousand Riyals, of which he receives five thousand at the time of the agreement which he spends. Then he receives five thousand in the middle of the year which he spends before the end of the year, there is no *Zakah* upon him in that case. This is because the *Hawl* has not been completed upon this money. However, if he prepared the house for sale and he waited to receive the profit from it, but he said: Since it has not been sold, I will rent it out, then in this case, he must pay *Zakah* for the value of the house, because he has prepared it for sale; he did not want to keep it and profit from it. And everything which is intended for the purpose of trade and profit is liable for *Zakah*, according to the words of the Prophet ﷺ:

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِىءٍ مَانَوَى»

"Deeds are according to intentions and every person shall have what he intended."[1]

[1] Reported by Al-Bukhari in the Book of the Beginning of the Revelation, in the Chapter: How the Revelation to the Messenger of

This person who has wealth from which he intends to profit, intended only its value, not the property itself, and its value is in money, and it is necessary to pay *Zakah* upon money. So based upon this, a person who intended to trade and profit from this house must pay *Zakah* on the value of the house and upon its income from rent if the *Hawl* is completed upon it from the time of the rental agreement.

Q. 371. A person bought some land intending to live on it, and after three years passed, he made the intention to use it for trade. Is there any *Zakah* due on the past years?

A. There is no *Zakah* incumbent upon it because in the years that passed, he only intended to live on it. But from the time when he made the intention to trade and profit from it, the *Hawl* comes into effect. If the *Hawl* is completed after that, he must pay *Zakah*.

Q. 372. What is the ruling on paying *Zakatul-Fitr*[1] during the first ten days of Ramadan?

A. *Zakatul-Fitr* is connected to *Al-Fitr* (the breaking of the fast), because *Al-Fitr* is the reason for it. So, if the breaking of the fast of Ramadan is the reason for this expiation, then it is dependent upon it, and it should not precede it. This is why the best time to pay it is on the day of *'Eid*, prior to the prayer. However, it is permissible to pay it one or two days before *'Eid*, as this makes things easier for the giver and the recipient. Before that, according to the most authoritative opinion of the

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Allah ﷻ Began; and by Muslim in the Book of Government, in the Chapter: The Words of the Prophet ﷺ: Deeds are Purely According to Intentions. (1907).

[1] *Zakatul-Fitr*: A charity which must be paid by every Muslim, young, old, male and female, free and slave at the end of the month of Ramadan.

scholars, it is not permissible; and according to this there are two times for it: the permissible time, which is one or two days before the *'Eid* and the preferred time, which is on the day of *'Eid* prior to the prayer.

As for delaying it until after the prayer, that is unlawful and it will not be counted as *Zakatul-Fitr*, according to the *Hadith* of Ibn 'Abbas, may Allâh be pleased with him (that the Prophet ﷺ said):

«مَنْ أَدَّاهَا قَبْلَ الصَّلَاةِ فَهِيَ زَكَاةٌ مَقْبُولَةٌ، وَمَنْ أَدَّاهَا بَعْدَ الصَّلَاةِ فَهِيَ صَدَقَةٌ مِنَ الصَّدَقَاتِ»

"Whoever paid it before the prayer, it is an accepted Zakah, and whoever paid it after the prayer, then it is just a voluntary charity."[1]

Unless the person was ignorant of the day of *'Eid*, such as if he was out in the desert and he did not know until it was too late, and such like. In that case, there is no sin upon him in paying it after the *'Eid* prayer and it will be counted as *Zakatul-Fitr*.

Q. 373. Is it permissible to increase the *Zakatul-Fitr* payment with the intention of giving a voluntary charity?

A. Yes, it is permissible for a person to increase the *Zakatul-Fitr* payment and make the intention that what was in excess of the obligatory amount be considered a voluntary charity. Included in this is the practice of some people nowadays who have *Zakatul-Fitr* for ten persons to distribute for example, so they buy a bag of rice which holds more than the *Zakatul-Fitr* for ten persons, and he gives all of it as payment for themselves and for their families. This is permissible if they are certain that this bag

[1] Reported by Abu Dawud in the Book of *Zakah*, in the Chapter: *Zakatul-Fitr* (1609); and by Ibn Majah in the Book of *Zakah*, in the Chapter: *Sadaqatul-Fitr* (1827).

holds what is incumbent upon them, or more, because measuring the amount of *Zakatul-Fitr* is not obligatory, except to know if it is sufficient, so if we know that the amount is sufficient in this bag and we pay it to the poor person, then there is no sin in this.

Q. 374. Some scholars say that it is not permissible to give *Zakatul-Fitr* in the form of rice since the types of food reported (in the *Ahadith*) are available. What is Your Eminence's view?

A. Some scholars say that if the five types of food are available and they are: wheat, dates, barley, raisins and cottage cheese then *Zakatul-Fitr* will not be fulfilled by giving something other than these. This view completely contradicts the view of those who say that it is permissible to pay *Zakatul-Fitr* with any of these things and others, even with money. So, there are two conflicting opinions.

The correct view is that paying it with any human food will be counted, because Abu Sa'id Al-Khudri, may Allâh be pleased with him, said, as confirmed in *Sahih Al-Bukhari*: "We used to pay it during the time of the Prophet ﷺ with a *Sa'* of food; and our food consisted of dates, barley, raisins and cottage cheese."[1]

He did not mention wheat either, and I do not know of any clear, authentic *Hadith* in which wheat is mentioned as being given as *Zakatul-Fitr*, but there is no doubt that wheat is valid.

Then there is the *Hadith* of Ibn 'Abbas, may Allâh be pleased with them, in which he said: The Messenger of Allâh ﷺ enjoined the payment of *Zakatul-Fitr* as a purification for the fasting person from vain talk, obscenity and in order to feed the destitute.[2]

[1] Reported by Al-Bukhari in the Book of *Zakah*, in the Chapter: *Sadaqatul-Fitr* is One *Sa'* of Food (1506).

[2] A portion of the *Hadith* of Ibn 'Abbas, may Allah be pleased with him, mentioned previously on page 433.

Therefore, the correct view is that any human food is valid for the payment of *Zakatul-Fitr*, even if it is not one of the five types which have been reported by the scholars of Islamic Jurisprudence, because four of these types, as indicated earlier, were the food of the people during the time of the Prophet ﷺ.

Based upon this, it is permissible to pay *Zakatul-Fitr* in the form of rice; indeed, I hold the view that rice is better than anything else in the present time, because it is the least trouble and the most desireable to people. But having said this, cases differ, so it could be that in the countryside, a group of people might prefer dates and so a person might offer it as dates, while in another place, raisins are preferred by them, and so a person might offer it as raisins. Similarly, cottage cheese or something else (might be preferred), so the best thing for each people is what is most beneficial for them.

Q. 375. His Eminence, the Shaikh was asked: If a person had a one third share of a deceased person's will, and Dirhams belonging to orphans, is there *Zakah* due on them?

A. His Eminence, the Shaikh answered: As for the third which is for the deceased, there is no *Zakah* upon it, because it has no owner, it is only considered to be for charitable purposes. As for the Dirhams which are for the orphans, *Zakah* is incumbent upon them, and their guardian must pay it for them, because the correct opinion among the sayings of the scholars is that it is not a condition of *Zakah* that one be of age, or of sound mind, because *Zakah* is incumbent upon wealth.

Q. 376. Is there *Zakah* payable on private cars?

A. There is no *Zakah* payable on it. Everything a person uses for himself, except gold and silver jewelry does not require *Zakah* to be paid on it, whether it be a car, a camel, a farm machine or anything else, according to the words of the Prophet ﷺ:

«لَيْسَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ وَلَا فَرَسِهِ صَدَقَةٌ»

"There is no Zakah payable by a Muslim on his slave, nor on his horse."[1]

Q. 377. If a person gave his *Zakah* to one who has a right to it, should he inform him that it is *Zakah*?

A. If a person gave his *Zakah* to one who has a right to it, if this person who has a right to it refuses the *Zakah* and will not accept it, then it is an obligation upon the owner of the *Zakah* to inform him that it is *Zakah*, so that he may be informed about the matter and then if he wishes, he may refuse it, and if he wishes, he may accept it. If it is his custom to accept *Zakah*, then it is desirable that he may not be informed, because in informing him that it is *Zakah*, it may be a way of reminding him of your generosity and Allâh, the Most High has said:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُبْطِلُوا۟ صَدَقَـٰتِكُم بِٱلْمَنِّ وَٱلْأَذَىٰ﴾

"O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury."[2]

Q. 378. What is the ruling on transferring *Zakah* from the place of its obligation?

A. It is permissible for a person to transfer his *Zakah* from his country to another country, if there is some benefit in that. If a person has relatives who have the right to receive *Zakah* in a country other than his country, and he sends it to them, there is no objection to that. Similarly, if the standard of living in the country is high and a person sends it to the country of his

[1] Reported by Al-Bukhari in the Book of *Zakah*, in the Chapter: No *Sadaqah* is Payable by the Muslim for His Slave (1464); and by Muslim in the Book of *Zakah*, in the Chapter: There is no *Zakah* Incumbent Upon the Muslim for His Slave or His Horse (982).

[2] *Al-Baqarah* 2:264

family which is poorer, there is no objection to that either. But if there is no benefit in transferring his *Zakah* from one country to another, then it should not be transferred.

Q. 379. If someone is in Makkah and his family lives in Riyadh, may he pay *Zakatul-Fitr* for them in Makkah?

A. It is permissible for a person to pay *Zakatul-Fitr* for his family if they are not in the city or country with him. If he was in Makkah and they were in Riyadh, it is permissible to pay *Zakatul-Fitr* for them in Makkah, but it is better for a person to pay *Zakatul-Fitr* in the place in which the time for its payment overtakes him, so if it overtakes him when he is in Makkah, he should pay it in Makkah and if he is in Riyadh, then he should pay it in Riyadh. If some of his family members are in Makkah and some of them in Riyadh, then those in Riyadh should pay it in Riyadh and those in Makkah should pay it in Makkah, because *Zakatul-Fitr* is due from each person.

Q. 380. Is it better for the debtor to be given *Zakah* in order to pay his debts or should the one giving the *Zakah* go to the creditor and pay it for him?

A. That depends: If this indebted man is conscientious about paying his debts and fulfilling his obligations, and he can be trusted to utilize what he is given to discharge the debt, then we would give him the money himself. In this way, he may pay his debt, because this is more discreet for him and less likely to embarrass him in front of the people who are seeking him (to repay his debts).

But if the debtor is a man who is a spendthrift who would squander the money if we gave it to him to pay his debt, buying unnecessary things with it, then we should not give it to him; instead, we should go to his creditor and ask him: What is the debt of so-and-so to you? Then we should give him this debt or a part of it, according to what is easy.

Q. 381. Is every person who extends his hand for *Zakah* deserving of it?

A. Not every person who extends his hand for *Zakah* is deserving of it, because there are those among mankind who extend their hands for money while they are wealthy. This type of person will come on the Day of Resurrection while his face will not have a bit of flesh on it,[1] may Allâh protect us from that. He will come on the Day of Resurrection, on the Day when the witnesses will stand and the bones of his face will be visible, may Allâh protect us from that, and the Prophet ﷺ said:

«مَنْ سَأَلَ النَّاسَ أَمْوَالَهُمْ تَكَثُّرًا فَإِنَّمَا يَسْأَلُ جَمْرًا فَلْيَسْتَقْلِلْ أَوْ لِيَسْتَكْثِرْ»

"He who begs the riches of others to increase his own wealth is asking only for burning coals (in the Hereafter), so let him ask a little or much."[2]

I would like to take this opportunity to warn those people who ask people in an importune manner when they are in possession of wealth. Indeed, I warn everyone who accepts *Zakah* when he is not entitled to receive it. I say to him: If you took *Zakah* to which you are not entitled, you are only consuming ill-gotten gains, may Allâh protect us from that, and a person should fear Allâh, for the Prophet ﷺ said:

«مَنْ يَسْتَغْنِ يُغْنِهِ اللهُ، وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللهُ»

"Whoever tries to make himself self-sufficient, Allâh will make him self-sufficient; and whoever abstains from asking others, Allâh will make him content."[3]

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[1] Reported by Muslim in the Book of *Zakah*, in the Chapter: The Disapproval of Begging From the People (1040)

[2] Reported by Muslim in the Book of *Zakah*, in the Chapter: The Disapproval of Begging From the People (1041).

[3] Reported by Al-Bukhari in the Book of *Zakah*, in the Chapter: There is

But if a man extends his hand to you, and you believe it is most likely that he is entitled to it, and you gave him, then the *Zakah* will be counted, and you will have discharged your obligation, even if it became apparent after that that he was not entitled to it. There is no need to think that you have to pay the *Zakah* again (to someone else).

The evidence for this is the story of the man who gave money in charity, and he gave charity first to a prostitute and the people began to talk, saying: "Have you given money tonight to a prostitute?" He said: "All praise and thanks are to Allâh." Then he gave charity on the second night and it fell into the hands of a thief and the people began to talk, saying: "Have you given money tonight to a thief?" Then he gave charity on the third night to a rich man and the people began to talk, saying: "Have you given money tonight to a rich man?" He said: "All praise and thanks are to Allâh for the prostitute, the thief and the rich man." Then it was said to him (by an angel): "Your charity has been accepted; as for the prostitute, haply she may content herself with what you have given her and it may prevent her from committing illegal sexual intercourse, while as for the thief, haply he may content himself with what you have given him and he may refrain from stealing, while as for the rich man, haply, he may reflect and give charity."[1]

So, my brother, look at the honest intention, what is its effect: Therefore, if you gave the person who asked you, and then it

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no Obligation to Give Charity Except Upon One Who is Wealthy (1427); and by Muslim in the Book of *Zakah*, in the Chapter: The Virtue of Contentment and Patience (1053).

[1] Reported by Al-Bukhari in the Book of *Zakah*, in the Chapter: If One Unwittingly Gave Charity to a Rich Person (1421); and by Muslim in the Book of *Zakah*, in the Chapter: Confirmation of the Reward of One Who Gives Charity, Even if the Charity Fell into the Hands of One Who is not Entitled to it (1022).

became apparent that he was wealthy and you had given him something, believing that he was poor, it is not necessary for you to repay the *Zakah*.

Q. 382. A rich man sent his *Zakah* to a person and said to him: Distribute it as you think best. Is this authorized representative considered to be one of those who are employed to collect *Zakah* and is he thus entitled to be paid from it?

A. This authorized representative is not one of those who are employed to collect *Zakah*, and he is not entitled to anything of it. This person is a private representative for a particular individual. This is the underlying meaning, and Allâh knows better, of the Qur'ânic expression:



"and those employed to collect (the funds)."[1]

The word *'Ala* conveys a form of legal guardianship, as if the word *'Amileen* includes the meaning of those who assume responsibility, which is why one who undertakes the distribution of *Zakah* for a particular individual is not considered one of those who are employed to collect and distribute it.

Q. 383. Should a person who is weak in faith be given *Zakah* in order to strengthen his faith, even though he is not one of the leaders of his people?

A. This matter is a subject of disagreement among the scholars. The most authoritative opinion in my view is that there is no objection to him being given something in order to attract his heart towards Islam by strengthening his faith, even if it was given personally by someone, and he is not a leader among his people, according to the Words of Allâh, the Most High:

[1] *At-Tawbah* 9:60

﴿وَٱلْمُؤَلَّفَةِ قُلُوبُهُمْ﴾

"...and to attract the hearts of those who have been inclined. (towards Islam)."

Because if it is permissible for us to give the poor person due to his physical need, then giving it to this person of weak faith in order to strengthen his faith is more worthy, because strengthening faith is more important for a person than feeding his body.

Q. 384. What is the ruling on giving *Zakah* to a person seeking knowledge?

A. It is permissible to give *Zakah* to a seeker of knowledge who is engaged in acquiring Islamic knowledge, even though he may be capable of earning. This is because seeking Islamic knowledge is a form of *Jihad* in Allâh's Cause and Allâh, the Most Blessed, the Most High has declared *Jihad* in His Cause to be an area deserving of *Zakah* in His Words:

﴿إِنَّمَا ٱلصَّدَقَٰتُ لِلْفُقَرَآءِ وَٱلْمَسَٰكِينِ وَٱلْعَٰمِلِينَ عَلَيْهَا وَٱلْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِى ٱلرِّقَابِ وَٱلْغَٰرِمِينَ وَفِى سَبِيلِ ٱللَّهِ وَٱبْنِ ٱلسَّبِيلِ فَرِيضَةً مِّنَ ٱللَّهِ وَٱللَّهُ عَلِيمٌ حَكِيمٌ﴾

"As-Sadaqat (here it means Zakat) are only for the Fuqara' (poor), and Al-Masakin (the needy) and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's Cause (i.e. for Mujahidun — those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allah. And Allah is All-Knower, All-Wise."[1]

But if the student is engaged in acquiring temporal knowledge, then he should not be given *Zakah* and we say to him: You are

[1] *At-Tawbah* 9:60

now working for the life of this world and it is possible that you may profit from this world by obtaining employment, so we will not give you from the *Zakah* money.

If we found a person who was able to earn enough for food, drink and accommodation, but he needed to marry and he did not have the means to marry, is it permissible to marry him (to someone) using *Zakah* funds? The answer is: Yes, it is permissible to marry him using *Zakah* funds, and to give him the dowry in full.

If it was said: What cause is there for saying that marrying a poor man from the *Zakah* funds is permissible, even if the sum which he is given from the *Zakah* funds is large? We say: This is because a person's need to marry is intense; in some cases, it might be as great as his need to eat and drink, which is why the scholars say: It is incumbent upon one who is obliged to provide for a person to get him married, if his wealth is sufficient for that. So it is an obligation upon the father to marry his son, if his son needs to get married, and he does not have the wealth to marry. But I have heard of some fathers who have forgotten how it was when they were young men, when their sons ask them to marry them, they say to them: Marry by the sweat of your brow. This is not permissible, and it is unlawful for him, if he is able to get him married, and his son will quarrel with him on the Day of Resurrection, if he does not marry him when he is able to do so.

Here a question arises: If a man has a number of sons and among them are some who have reached the age of marriage and he marries them, and there are young sons among them, is it permissible for this man to bequeath something of his wealth (in his will) as a dowry for the young sons, because he gave to his older sons? The answer is that it is not permissible for this man, if he married his older sons, to bequeath the dowry for his younger sons. But it is incumbent upon him, if any of them

reaches the age of marriage, to marry him as he married the others. As for bequeathing him something after his death, that is unlawful; and the evidence for this is the saying of the Prophet ﷺ:

«إِنَّ اللهَ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ، فَلَا وَصِيَّةَ لِوَارِثٍ»

"Verily, Allâh has given every person his right, so there is no bequest for an heir."[1]

Q. 385. Is it permissible to pay one's *Zakah* to the *Mujahidin*?

A. His Eminence, the Shaikh replied: Verily, Allâh has declared that among the lawful beneficiaries of *Zakah* are those who undertake *Jihad* in Allâh's Cause, so it is permissible for us to give *Zakah* to those who undertake *Jihad* in Allâh's Cause.

But who is the *Mujahid* in Allâh's Cause? The *Mujahid* in Allâh's Cause was defined by the Messenger of Allâh ﷺ, when he was asked about a man who fights out of bravery, one who fights out of rage or fanaticism, and one who fights in order be seen in his place (i.e. to be seen fighting *Jihad*).

The Prophet ﷺ gave him a just and valuable measure (of what a *Mujahid* is); he said:

«مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللهِ»

"Whoever fights in order that Allâh's Word (i.e. Islam) should be superior, fights in Allâh's Cause."[2]

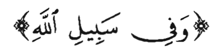
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[1] Reported by Abu Dawud in the Book of Sales, in the Chapter: What Has Been Said Regarding a Bequest to an Heir; and by At-Tirmithi in the Chapters on Bequests, in the Chapter: What Has Been Said Regarding the Fact That There is no Bequest for an Heir.

[2] Reported by Al-Bukhari in the Book of *Jihad* and Military Expeditions, in the Chapter: Whoever Fights in Order That Allah's Word be Superior (2810).

So, whoever fights for this goal, to proclaim Allâh's Word and to implement the Law of Allâh and to establish Allâh's religion in the lands of the disbelievers, then he is in Allâh's Cause, and he may be given money from the *Zakah* funds: Either he may be given money which he may use in the cause of *Jihad*, or the equipment for the preparation of the warriors.

Q. 386. Do the Words of Allâh, the Most High regarding those who are entitled to receive *Zakah*:



"...and for Allah's Cause."[1]

apply to the spending of *Zakah* on the building of *Masjids*?

A. The building of *Masjids* is not included in the Words of Allâh, the Most High:

﴿وَفِي سَبِيلِ ٱللَّهِ﴾

"for Allah's Cause."

because it has been explained by the scholars of *Tafsir* that the meaning of: for Allâh's Cause is: *Jihad* in Allâh's Cause, and because, if we said that the meaning of 'for Allâh's Cause' includes all types of good works, there would be no point in the limitation in Allâh's Words:

﴿إِنَّمَا ٱلصَّدَقَٰتُ لِلۡفُقَرَآءِ﴾

"As-Sadaqat (i.e. Zakah) are only for the Fuqara' (the poor who do not beg)."

Limitation, as is well known, confirms the ruling on what is mentioned, and negates it for anything else. So if we say that:

﴿وَفِي سَبِيلِ ٱللَّهِ﴾

"for Allah's Cause."

[1] *At-Tawbah* 9:60

means all forms of good works, then the Verse remains without any benefit with regard to its beginning including the particle: *Innama* (only), which proves limitation.

Also, permitting the expenditure of *Zakah* on the building of *Masjids* and other types of good works will adversely affect charity, because many people are stingy, and if they saw that it was possible for *Zakah* to be transferred to the building of *Masjids* and other types of good works, they would transfer their *Zakah* to them, and the poor and the destitute would remain in constant need.

Q. 387. What is the ruling on paying *Zakah* to one's close relatives?

A. The rule on this is that it is not permissible for the one who pays *Zakah* to give it to any close relative whom he is obliged to provide for, if that will result in him removing his financial support from him. But if the relative is one whom he is not obliged to provide for, such as his brother, if he has children (because if the brother has children, it is not incumbent upon his brother to support him, since there is no transmission of inheritance due to the existence of the children) – in this situation, it is permissible to pay *Zakah* to the brother, if he is one of those entitled to receive *Zakah*.

Similarly, if a person has close relatives who do not require *Zakah* for financial support, but they have debts, it is permissible to discharge their debts, even if the relative is a father, son, daughter or mother so long as the debt which they owe is not due to insufficient support.

An example of this would be of a man whose son had an accident, and he was obliged to pay for the damage to the car which he struck, and he had no money. In that case, it would be permissible for the father to pay the damages which are incumbent upon the son from his *Zakah*, i.e. from the *Zakah* of the father. This is because he is not obliged to pay these

damages as a part of his financial provision; rather it is an obligation upon him due to a matter unrelated to financial provision. Likewise, everyone who pays *Zakah* to a close relative which he is not obliged to pay for a reason other than *Zakah*, it is permissible to pay it from *Zakah*.

Q. 388. Are *Sadaqat* (charities) and *Zakah* payments particular to Ramadan?

A. Charities are not particular to the month of Ramadan; indeed, they are recommended and legislated at all times. *Zakah* should be paid by a person once the *Hawl* on his wealth has been completed, and he should not wait for Ramadan, unless Ramadan is near. For example, if the *Hawl* is in Sha'ban, so he waits until Ramadan there is no objection to that. But if the *Hawl* on his wealth was in Muharram for example, then it is not permissible for him to delay it until Ramadan. But it is permissible for him to advance it to the Ramadan before Muharram, and there is no sin in that. As for delaying it from the time when it becomes obligatory, that is not permissible, because obligations which are linked to a certain cause must be discharged when that cause is present, and it is not permissible to delay them from it.

Also, a person has no guarantee if he delays the payment of his *Zakah* from its appointed time, that he will remain until the time to which he has delayed it. He might die, and in that case, the *Zakah* will remain an unfulfilled obligation upon him. Then, his heirs might not pay it, because they might not know that it was incumbent upon him, or because of some other reason. So it is feared that if one is negligent with the payment of his *Zakah*, then it might be a cause of his *Zakah* not being paid.

As for *Sadaqah*: *Sadaqah* has no specific time for it; every day of the year is a time for it. The people choose to pay their *Sadaqat* and their *Zakah* in the month of Ramadan, because it is a time

of virtue and a time of generosity and kindness. The Prophet ﷺ was the most generous of people, and he was at his most generous in the month of Ramadan, when Jibril, peace be upon him, came to him and recited the Qur'ân with him.

But we should know that the virtue of *Zakah* or *Sadaqah* in Ramadan is a virtue related to the time. So, if there was no other virtue greater than it, then this time is the best time for it. But if there is some greater virtue than the virtue of the time, such as the poor being in greater need at another time, i.e. other than Ramadan, then it should not be delayed until Ramadan. Rather, the time should be considered, and *Sadaqah* should be paid at the time when it is most beneficial for the poor.

In most cases, the poor are more in need ouside of Ramadan than they are in Ramadan. This is because during Ramadan charities and *Zakah* funds are plentiful, so one finds that the poor at that time have enough and suffice themselves with what they have been given, but they are in dire need in the remaining days of the year. Therefore a person should give consideration to this matter and not make the virtue of the time a greater priority than any other virtue.

Q. 389. Is continuing charity that which a person gives while he is alive, or that which his family gives on his behalf after his death?

A. It would appear that what is meant by the words of the Prophet ﷺ:

«إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ»

"except continuing charity."[1]

[1] Reported by Muslim in the Book of Bequests, in the Chapter: The Reward Which Follows a Person After His Death (1631). (The *Hadith* in full is: When a man dies, his deeds come to an end except for three: Continuing charity, knowledge (by which people) benefit, or a

is from the deceased himself, and not from his children after his death. What comes from the child has been made clear by the Messenger ﷺ in his words:

«أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ»

"or a righteous son who supplicates for him."

So if a deceased person has bequeathed something, it will be a continuing charity, or if he endowed something, it will be a continuing charity for him, because people will continue to benefit from it after his death. Likewise, knowledge, because that is from his actions. Similarly, if the son supplicates for him (it will be a continuing charity); for this reason, if it was said to us: Is it better to offer two *Rak'ahs* of prayer for my father, or to offer two *Rak'ahs* for myself, and supplicate for my father in them? We would say: It is better for you to offer two *Rak'ahs* for yourself and supplicate for your father in them, because this was the guidance of the Prophet ﷺ when he said:

«أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ»

"or a righteous son who supplicates for him."

And he did not say: who performs *Salah* for him, or any other deed.

Q. 390. Is it permissible for a woman to give charity from her husband's wealth on her own behalf, or on behalf of one of her deceased relatives?

A. What is known is that the wealth of the husband belongs to the husband, and it is not permissible for anyone to give charity with the wealth of another without his permission. So, if the husband permitted her to give charity with it for herself, or for whomever she wished among her deceased relatives, there is no sin upon her. If he did not permit her to do so, then it is not lawful to give anything in charity, because it is his wealth, and the wealth

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righteous son who supplicates for him.)

of any Muslim is unlawful unless he gives it as a charity.

Q. 391. A poor man takes *Zakah* from his wealthy companion on the pretense that he will distribute it, then he takes it for himself; what is the ruling on this action?

A. This is unlawful for him, and it is the opposite of trustworthiness. Because his companion gave it to him with the understanding that he is his representative, authorized to give to others, yet he has taken it for himself. The scholars have said that it is unlawful for the authorized representative to use the money with which he has been entrusted for himself. So based on this, it is incumbent upon this person to make it clear to his companion, that he spent the money which he gave him previously on himself, and if he permits that for him, then that is that. But if he does not permit it, he must take responsibility for it; i.e. he must guarantee to disburse the *Zakah* that he took for himself on behalf of his companion.

I would like to take this opportunity to draw attention to something which some ignorant people do. Sometimes a poor man takes *Zakah*, and then Allâh enriches him, and the people give him money in the belief that he is still poor, and he takes it. Some of the people who take it, use it and say: 'I did not ask the people, and this is a blessing which Allâh has given to me.' This is unlawful, because it is unlawful for one whom Allâh, the Most High has enriched to take anything from *Zakah*.

There are some people who accept it, and then give it to others without being authorized to do so by the owner of the *Zakah*, and this is also unlawful. It is not permissible for them to act this way, even though it may not be as bad as the first case. Either way it is still unlawful for them to do it, and it is incumbent upon them to return the *Zakah* to its owners – if they do not approve of them doing that – then it is not permissible for them to dispose it of.

فتاوى الصيام

Fatawa on Fasting

Q. 392. What is the wisdom behind the obligation of fasting?

A. If we read the Words of Allâh, the Most High:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُتِبَ عَلَيْكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾

"O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun."[1]

we will know the wisdom behind the obligation of fasting. It is *Taqwa* and worship of Allâh, the Most Glorified, the Most High.

Taqwa means to abandon unlawful deeds, and without exception, it includes doing whatever Allâh has commanded and abstaining from what He has forbidden. The Prophet ﷺ said:

«مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ وَالْجَهْلَ فَلَيْسَ للهِ حَاجَةٌ أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ»

"Whoever does not give up lying speech, (false statements) and acting on them (i.e., telling lies), and evil deeds, and behaving in an ignorant evil way, and speaking bad words to others, then Allâh is not in need of his (fasting) leaving his food and drink."[2]

Based upon this, the obligation upon the fasting person to undertake the obligatory deeds and abstain from the unlawful is confirmed, both in word and deed. So, he should not backbite people, nor should he lie, nor should he spread gossip among them, nor should he sell unlawful things, and he should avoid all unlawful deeds. If a person does this, for a whole month, his soul will be upright for the rest of the year.

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[1] *Al-Baqarah* 2:183

[2] Reported by Al-Bukhari in the Book of Fasting, in the Chapter: Whoever Does not Abandon Untruthful Speech and Acting Upon it While Fasting (1903).

But unfortunately, many fasting people do not distinguish between the days they fast, and the days they are not fasting. They behave according to their usual custom, leaving what is obligatory upon them and committing what is unlawful for them, and one does not sense the solemnity of a fasting person in him. While these deeds do not invalidate his fasting, they reduce his reward, and possibly, on the Day when deeds are weighed, these sins will outweigh the reward of his fasting, and he will lose the benefit for it.

Q. 393. There are some people who call for the uniting of moon sightings everywhere with that of Makkah, in order to unite the Muslim community over the start of the blessed month of Ramadan and other months. What is Your Eminence's opinion on this?

A. From the point of view of astronomy, this is impossible, because the appearance of the new crescent, as Shaikhul-Islam Ibn Taimiyyah, may Allâh have mercy on him, said, differs (from place to place) according to the consensus of those who are knowledgeable in this field. Since it differs, then what is necessitated by the evidence from the Qur'ân and the *Sunnah*, and scientific evidence, is that every country must have its own ruling.

As for the evidence from the Qur'ân and the *Sunnah*, Allâh, the Most High says:

﴿فَمَن شَهِدَ مِنكُمُ ٱلشَّهۡرَ فَلۡيَصُمۡهُ﴾

> *"So whoever of you sights (the crescent on the first night of) the month (of Ramadan, i.e. is present at his home), he must observe Saum (fasts) that month."*[1]

So, if it happened that a people in the farthest part of the earth did not witness the month, i.e. the new crescent, while the people of Makkah had seen the new crescent, how could the

[1] *Al-Baqarah* 2:185

address in this Verse be applied to those who had not witnessed the new crescent?! The Prophet ﷺ said:

«صُومُوا لِرُؤْيَتِهِ وَأَفْطِرُوا لِرُؤْيَتِهِ»

"Fast when you see it and break the fast when you see it."[1]

So if the people of Makkah see it, how can we oblige the people of Pakistan and those Asians who live beyond it to fast, when we know that the new crescent has not appeared in their region, and the Prophet ﷺ made fasting conditional upon the sighting of the new crescent?

The scientific evidence is the correct analogy, which it is not possible to refute, for we know that the dawn appears in the eastern corner of the earth before the western side. So if the dawn appears on the eastern side, is it incumbent upon us to fast while we are still in the night? The answer is no. If the sun sets in the east, while were still in daylight, is it permissible for us to break our fast? The answer is no. Therefore, the new crescent is exactly like the sun, except that the timing of the new crescent is monthly and the timing of the sun is daily, and He Who said:

﴿أُحِلَّ لَكُمْ لَيْلَةَ ٱلصِّيَامِ ٱلرَّفَثُ إِلَىٰ نِسَآئِكُمْ هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ عَلِمَ ٱللَّهُ أَنَّكُمْ كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ فَٱلْـَٔـٰنَ بَـٰشِرُوهُنَّ وَٱبْتَغُوا۟ مَا كَتَبَ ٱللَّهُ لَكُمْ وَكُلُوا۟ وَٱشْرَبُوا۟ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ ثُمَّ أَتِمُّوا۟ ٱلصِّيَامَ إِلَى ٱلَّيْلِ وَلَا تُبَـٰشِرُوهُنَّ وَأَنتُمْ عَـٰكِفُونَ فِى ٱلْمَسَـٰجِدِ تِلْكَ حُدُودُ ٱللَّهِ فَلَا تَقْرَبُوهَا كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ ءَايَـٰتِهِۦ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ﴾

[1] Reported by Al-Bukhari in the Book of Fasting, in the Chapter: The Words of the Prophet ﷺ: When you see the new crescent (1909); and by Muslim in the Book of Fasting, in the Chapter: The Obligation to Fast the Month of Ramadan Upon Sighting the New crescent (1081).

"It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fasts). They are Libas [i.e. body-cover, or screen, or Sakan (i.e. you enjoy the pleasure of living with them)] for you and you are the same for them. Allah knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allah has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in I'tikaf (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by Allah, so approach them not. Thus does Allah make clear His Ayat (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allah's set limits, orders, etc.) to mankind that they may become Al-Muttaqun."[1]

is the One Who said:

﴿فَمَن شَهِدَ مِنكُمُ ٱلشَّهۡرَ فَلۡيَصُمۡهُۖ﴾

"So whoever of you sights (the crescent on the first night of) the month (of Ramadan, i.e. is present at his home), he must observe Saum (fasts) that month."[2]

So, what is necessitated by the evidence from the Qur'ân and the *Sunnah,* as well as scientific evidence, is to make a special judgement for each place regarding fasting and breaking the fast, and to link them on the base of the perceptible sign which Allâh has declared in His Book, and His Prophet, Muhammad ﷺ has declared in his *Sunnah,* and that is the sighting of the moon and the sighting of the sun or the dawn.

[1] *Al-Baqarah* 2:187

[2] *Al-Baqarah* 2:185

Q. 394. If a fasting person travels from one Islamic country to another and it was announced in the first country that the new crescent of Shawwal has been sighted, should he follow them and break his fast, bearing in mind that the new crescent of Shawwal has not yet been sighted in the second country?

A. If a person travels from one Islamic country to another, and the breaking of the fast in the country to which he has travelled was delayed, then he should remain (fasting) with them until they break their fast, because fasting is when the people fast and breaking the fast is when the people break their fast and (*'Eid*) *Al-Adha* (Sacrifice) is on the day when the people sacrifice their animals, even if it means that he increases a day or more. It is the same as if he travelled to a country where the sunset is late for his usual day might be lengthened by two or three hours, or more if he travelled to another country. The new crescent has not been seen there, and the Prophet ﷺ ordered us to not fast unless we see the new crescent, and he also said:

«أَفْطِرُوا لِرُؤْيَتِهِ»

"Break your fast when you see it."

As for the opposite, such as when he travels from a country in which confirmation of the start of the month is delayed to a country in which the start of the month has been confirmed, then he should break his fast with them and make up for what he has missed of Ramadan later: If he missed a day, he must make up for a day and if he missed two days, he must make up for two days.

We say that he makes it up in the second case, because it is not possible for the month to be less than twenty-nine days, nor for it to be more than thirty days. And we say to him: Break your fast, even if you have not completed twenty-nine days, because the new crescent has been seen, and once it has been seen, you

must break your fast. And since you have fasted less than twenty-nine, because it is not possible for the month to be less than twenty-nine, so you must complete twenty-nine days, as opposed to the first situation, for you should not break your fast until the new crescent has been seen, and if it has not been seen, then you are still in Ramadan. So, how can you break your fast, for you must fast, even if the month was increased for you, it is only like the increase in the hours of the day.

Q. 395. What is Your Eminence's opinion regarding a person whose work is strenuous and it is difficult for him to fast, is it permissible for him to break his fast?

A. It is my opinion in this matter that for him to break his fast due to work is unlawful, and it is not permissible. If it is not possible for him to reconcile his work with fasting, then he should take off from work during Ramadan, so that it is easy for him to fast in Ramadan. The fast of Ramadan is one of the pillars of Islam and it is not possible to forsake it.

Q. 396. A young girl had her menstrual period and she was fasting during the days of menstruation due to ignorance; what is incumbent upon her?

A. She must make up for the days which she fasted while she was menstruating, because fasting on the days of menstruation is not accepted, and it is invalid, even if she was ignorant, and there is no limit to the time for making up missed fasts.

And there is another question opposite to this one: A woman whose period came to her when she was young and she was embarrassed to tell her family, so she was not fasting. It is incumbent upon this young girl to make up for the month which she did not fast, because when a girl begins to menstruate, she becomes legally responsible, since menstruation is one of the signs of reaching maturity.

Q. 397. A man abandoned the fast of Ramadan in order to earn a livelihood for himself and the children under his care; what is the ruling?

A. If this man who abandoned fasting the month of Ramadan with the excuse that he was earning a living for himself and his children, did so due to misinterpretation believing that just as it is permissible for the sick person to break his fast, so, it is permissible for one who cannot earn his living without breaking his fast to do so, then he is guilty of misinterpretation, and he must make up for Ramadan if he is still alive, and if he is dead, it must be made up for him. If the one responsible for his affairs does not fast on his behalf, he must feed a destitute person for each day on his behalf.

But if he abandoned it due to some reason other than misinterpretation, then the most authoritative view from among the opinions of the scholars is that every act of worship has a stated time, and if a person deliberately removes it from its stated time without an excuse, it is not accepted from him. So all that he can do is to perform righteous deeds and many supererogatory acts of worship and seek forgiveness from Allâh. The evidence for this is the statement of the Prophet ﷺ in an authentic *Hadith*:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

"Whoever performed a deed which is not from this matter (i.e. this religion) of ours, he will have it rejected."[1]

And just as an act of worship may not be performed before its stated time, likewise, it may not be performed after its stated

[1] Reported by Al-Bukhari in the Book of Sales, in the Chapter: *An-Najsh* (Increasing the Price in Order to Cheat Someone) in a *Mu'allaq* form; and by Muslim in the Book of Judgements, in the Chapter: Invalidation of False Rulings and the Rejection of Innovated Matters (1718).

time. However, if there is some excuse, such as ignorance or forgetfulness, then the Prophet ﷺ said regarding forgetfulness:

«مَنْ نَامَ عَنْ صَلاَةٍ أَوْ نَسِيَهَا فَلْيُصَلِّهَا إِذَا ذَكَرَهَا، لاَ كَفَّارَةَ لَهَا إِلَّا ذَلِكَ»

"Whoever slept through a prayer or forgot it, he should offer it as soon as he remembers it, and there is no atonement upon him except this."[1]

However, the case of ignorance requires a detailed explanation, and this is not the place for it.

Q. 398. What are the permissible excuses for breaking the fast?

A. The permissible excuses for breaking the fast are: Illness and travel, as mentioned in the Qur'ân. Among other excuses is that a woman is pregnant and she fears for herself or her child. Another excuse is that a woman is breast-feeding and she fears for herself or her breast-fed child if she fasts. Another excuse is that a person needs to break his fast in order to save the life of someone. For example, he finds a drowning person in the sea, or someone who is surrounded on all sides by fire, and he needs to break his fast in order to save him – in that case, he may break his fast and save him. Another such case would be if a person needed to break his fast in order to strengthen himself for *Jihad* in Allâh's Cause, that would also be a permissible cause for him to break his fast, because the Prophet ﷺ said to his Companions, may Allâh be pleased with them:

«إِنَّكُمْ مُصَبِّحُو عَدُوِّكُمْ، وَالْفِطْرُ أَقْوَى لَكُمْ فَأَفْطِرُوا»

"You will meet the enemy tomorrow morning, so breaking the fast

[1] Reported by Muslim in the Book of *Masjids*, in the Chapter: Making up for Missed Prayers (314).

will be stronger for you, so break your fast."[1]

So, if there is a permissible excuse for breaking the fast, and a person breaks his fast due to it, it is not necessary for him to fast for the remainder of that day. Therefore, if it transpired that a person had broken his fast in order to save a person's life, he should continue to eat and drink, even after saving him. This is because he broke his fast for a reason which permits him to break his fast, so it is not necessary for him to fast in that case, because the prohibition of breaking fast on that day has been removed due to the permissible cause for breaking the fast.

For this reason, we support the most authoritative opinion in this matter, which is that if a sick person became well during the day and he was not fasting, it is not necessary for him to fast, and if a traveller arrived during the day at his hometown and he was not fasting, it is not necessary for him to fast, and if a menstruating woman became clean during the day, it is not necessary for her to fast. This is because all of these people broke their fasts for legitimate reasons, and so on that day, there was no obligation upon them to fast, due to the lawful permission for breaking it at that time, so it is not necessary for them to fast.

This is as opposed to the case where it is confirmed that the month of Ramadan has begun during the day in that case, it is necessary to fast. The difference between the two cases is clear, because if the evidence appears (that Ramadan has begun) during the day, it has been confirmed that fasting on that day is obligatory for them, but they are excused for the time before the evidence became clear to them due to their ignorance of it. This is why, if they knew that this day was a day of Ramadan, it is obligatory for them to fast. But as for those other people whom

[1] Reported by Muslim in the Book of Fasting, in the Chapter: The Reward of One Who Breaks His Fast on a Journey if He Undertakes a Task (1120).

we have described, it is permissible for them to break their fast, even though they are aware (that it is Ramadan) and the difference between them is clear.

Q. 399. A man slept on the first night of Ramadan before it was confirmed that the month had begun, and he did not make the intention to fast at night, then after *Fajr* had begun, he came to know that the day was Ramadan. What should he do in a situation like this? Should he make up for that day?

A. Regarding this man who slept on the first night of Ramadan before it was confirmed that the month had begun, and he did not make the intention to fast, then awoke to find after *Fajr* had begun that the day was Ramadan; once he knew, it was incumbent upon him to fast and to make up for it, according to the majority of scholars. As far as I am aware, no one disputes this except Shaikhul-Islam Ibn Taimiyyah, may Allâh have mercy on him, for he said that the intention follows awareness, and this person was unaware (that it was Ramadan). Therefore he is excused, because he did not abandon the intention after he became aware of it, but was ignorant of it, and the ignorant person is excused, therefore, if he fasts from the time he knows about it, then his fast is valid, and he is not obliged to make up for it, according to this opinion.

As for the majority of scholars, they have said that he is obliged to fast and he is obliged to make up for that day, and they justified this by the fact that part of the day has passed by him in which he did not have the intention to fast. The opinion that is safer for him is to make up for that day.

Q. 400. If a person breaks his fast due to some excuse, and then the excuse is removed during the day, should he fast for the remainder of the day?

A. He is not obliged to fast. This is because it has been made lawful for this man to break his fast on this day based upon an evidence from the Islamic Law. The Islamic Law allows one who is compelled to take medication for example, to take it, but if he takes, he breaks his fast. Therefore the prohibition of the day does not apply to him, because it has been permitted for him to break his fast, but he is required to compensate for it, and for us to require him to fast without any benefit is legally incorrect. So as long as this man does not benefit from fasting, it is not incumbent upon him.

An example of this would be a man who sees someone drowning in the water and he says: If I drank, it would be possible for me to save him, and if I did not drink, it would not be possible for me to save him, so he drinks and then saves him and he eats and drinks for the remainder of the day. This man is not prohibited from eating and drinking on this day, since it has been made lawful for him not to fast in accordance with the Islamic Law. Therefore, he is not required to fast. For this reason, if there was a sick person, would we say to him: Do not eat unless you are hungry and do not drink unless you are thirsty? Meaning: Do not eat or drink except due to necessity. We would not say this to him, because it is permissible for the sick person to break his fast. So, every person who breaks his fast in Ramadan in accordance with some legal evidence is not obliged to fast, and vice versa. Whoever breaks his fast without an excuse, then he must fast, because it is not lawful for him to break his fast and he has transgressed the prohibition of that day without permission from the Islamic Law. So, we must compel him to fast the remainder of the day and to make up for it. And Allâh knows better.

Q. 401. A woman suffered from a blood clot, and the doctors prohibited her from fasting; what is the ruling?

A. Allâh, the Most High says:

﴿شَهْرُ رَمَضَانَ ٱلَّذِىٓ أُنزِلَ فِيهِ ٱلْقُرْءَانُ هُدًى لِّلنَّاسِ وَبَيِّنَٰتٍ مِّنَ ٱلْهُدَىٰ وَٱلْفُرْقَانِ ۚ فَمَن شَهِدَ مِنكُمُ ٱلشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ﴾

"The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan, i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allah intends for you ease, and He does not want to make things difficult for you."[1]

If a person is ill and it is not expected that he will be cured of it, he must feed a destitute person for each day (of Ramadan). The manner of feeding them is to distribute food such as rice to them, and it is better if it is accompanied by some additional nourishment such as meat or something else. Or he may invite the destitute people to dinner or to lunch and feed them. This is the ruling for the sick person who is afflicted by an illness in which it not expected that he will be cured. This woman the questioner has mentioned falls into this category, so it is incumbent upon her to feed a destitute person for each day.

Q. 402. When and how are the prayer and fasting of the traveller performed?

A. The prayer of the traveller is two *Rak'ahs* from the time he leaves his hometown until he returns to it, according to the statement of 'Aishah, may Allâh be pleased with her: "When the prayer was first enjoined, they were two *Rak'ahs*. Later the

[1] *Al-Baqarah* 2:185

prayer on a journey was kept as it was but the prayers for residents were completed." In another version, it was said: 'the prayers for residents were increased.'[1]

Anas bin Malik, may Allâh be pleased with him, said: "We went out on a journey with the Prophet ﷺ from Al-Madinah to Makkah and he prayed two *Rak'ahs* for each four *Rak'ah* prayer until we returned to Al-Madinah."[2]

But if one is praying with an *Imam* who is offering the complete prayer, he must offer four *Rak'ahs*, whether he catches the prayer from the beginning, or he misses some of it. This is based on the generality of the saying of the Prophet ﷺ:

«إِذَا سَمِعْتُمُ الْإِقَامَةَ فَامْشُوا إِلَى الصَّلَاةِ وَعَلَيْكُمُ السَّكِينَةَ وَالْوَقَارَ، وَلَا تُسْرِعُوا، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا»

"When you hear the Iqamah, proceed to the prayer with calmness and tranquility, and do not make haste. And pray whatever you are able to pray and complete (whatever you have missed)."[3]

So the generality of his words:

«مَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا»

"And pray whatever you are able to pray and complete (whatever you have missed)."

[1] Reported by Al-Bukhari in the Book of Shortening the Prayers, in the Chapter: One May Shorten His Prayers if He Leaves His Hometown (1090); and by Muslim in the Book of the Travellers' Prayers and Shortening Them, in the Chapter: The Travellers' Prayers and Shortening Them (685).

[2] Reported by Al-Bukhari in the Book of Shortening the Prayers, in the Chapter: What Has Been Said Regarding Shortening the Prayers (1081); and by Muslim in the Book of the Travellers' Prayers and Shortening Them, in the Chapter: The Travellers' Prayers and Shortening Them (693).

[3] Reported by Al-Bukhari in the Book of the *Athan*, in the Chapter: Do not Hurry to Prayer, but Proceed With Calmness and Solemnity (636).

includes the travellers who pray behind an *Imam* who is offering four *Rak'ahs* as well as others.

Ibn 'Abbas, may Allâh be pleased with him, was asked: "Why is it that the traveller offers two *Rak'ahs* if he prays alone, and four if he is led by a resident *Imam*?" And he said: "That is the *Sunnah*."

The requirement to pray in congregation is not lifted from the traveller, because Allâh, the Most High commanded it at the time of battle, saying:

﴿وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَوٰةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُم مَّعَكَ وَلْيَأْخُذُوٓا۟ أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا۟ فَلْيَكُونُوا۟ مِن وَرَآئِكُمْ وَلْتَأْتِ طَآئِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا۟ فَلْيُصَلُّوا۟ مَعَكَ﴾

"When you (O Messenger Muhammad ﷺ) are among them, and lead them in As-Salat (the prayer), let one party of them stand up [in Salat (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you."[1]

Based upon this, if a traveller was in a town or country other than his own, he must attend the congregational prayers in the *Masjid* if he hears the call to prayer, unless he is far from the *Masjid* or he fears that he will lose his travelling companions. This is according to the generality of the evidences which prove the obligation of praying in congregation upon whoever hears the call to prayer or the *Iqamah*.

As for the voluntary offering of supererogatory prayers, the traveller prays all of the supererogatory prayers except the regular *Sunan of Zuhr, Maghrib* and *'Isha'*. He should perform *Witr*, the night prayer, the *Duha* prayer, the regular *Sunnah* of *Fajr* and other non-obligatory prayers besides the regular *Sunan*.

[1] *An-Nisa'* 4:102

As for combining the prayers, if he is en route, it is preferred for him to combine the *Zuhr* and the *'Asr* prayers and the *Maghrib* and *'Isha'* prayers, either by advancing the later prayer or delaying the earlier prayer, whichever is easier for him; and whatever is easier is better.

If he has stopped somewhere, then it is preferred that he does not combine the prayers, but if he does so, then there is no objection, because both of these have been authentically reported from the Messenger of Allâh ﷺ.

As for the fasting of the traveller in Ramadan, it is better to fast, but if he breaks his fast, there is no objection. He must make up for the number of days during which he did not fast unless it is easier for him to break his fast, in which case, breaking the fast is better, because Allâh loves that the licenses which He gives be acted upon, and all praise and thanks are due to Allâh, the Lord of the worlds.

Q. 403. What is the ruling on the fasting of a traveller when it is difficult for him?

A. If he feels that it may be difficult for him to fast, then it is disliked for him to fast, because the Prophet ﷺ saw a man being shaded while the people were crowding around him, and he said:

«مَا هَذَا؟»

"What is this?."

They said: "He is fasting." He said:

«لَيْسَ مِنَ الْبِرِّ الصِّيَامُ فِي السَّفَرِ»

"It is not righteousness to fast while on a journey."[1]

[1] Reported by Al-Bukhari in the Book of Fasting, in the Chapter: The Statement of the Prophet ﷺ to the One Who Was Shaded and Upon

However, if the difficulty is severe, then it is an obligation upon him to break his fast. When the people complained to the Messenger ﷺ that fasting had become difficult for them, he broke his fast, then he was told that some of the people were fasting and he said:

«أُولَئِكَ الْعُصَاةُ، أُولَئِكَ الْعُصَاةُ»

"Those are the disobedient ones, those are the disobedient ones."[1]

As for one who finds no difficulty in fasting, it is better for him to fast, in order to follow the example of the Messenger ﷺ, since he used to fast. Abu Darda', may Allâh be pleased with him, said: "We were with the Messenger of Allâh ﷺ on a journey in the month of Ramadan and the weather was extremely hot, and none of us were fasting except the Messenger of Allâh ﷺ and 'Abdullah bin Rawahah."[2]

Q. 404. What is the ruling on the fasting of the traveller, bearing in mind that it is not difficult for the fasting person in the present day, due to the availability of modern means of transport?

A. The traveller may fast, and he may break his fast, according to the Words of Allâh, the Most High:

Whom the Heat Was Oppressive: It is not righteousness to fast whilst on a journey. (1946); and by Muslim in the Book of Fasting, in the Chapter: The Permissibility of Fasting and Breaking the Fast During the Month of Ramadan for the Traveller Without Disobedience (1115).

[1] Reported by Muslim in the Book of Fasting, in the Chapter: The Permissibility of Fasting and Breaking the Fast During the Month of Ramadan for the Traveller Without Disobedience.

[2] Reported by Al-Bukhari in the Book of Fasting, in Chapter 35 (1945); and by Muslim in the Book of Fasting, in the Chapter: The Choice Between Fasting and Breaking the Fast on a Journey (1122).

﴿وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ﴾

"and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days."[1]

The Companions, may Allâh be pleased with them, went on a journey with the Prophet ﷺ and some of them were fasting and some of them were not and neither group rebuked the other.

The Prophet ﷺ used to fast when travelling; Abu Darda', may Allâh be pleased with him, said: "We were with the Prophet ﷺ on a journey and the weather was extremely hot, and none of us were fasting except the Messenger of Allâh ﷺ and 'Abdullah bin Rawahah."[2]

The rule regarding the traveller is that he may choose between fasting or breaking his fast. If the fasting is not difficult for him, then it is better to fast, because there are three benefits in it:

1. Following the example of the Messenger of Allâh ﷺ.

2. Ease; the ease of fasting for a person, because when a person fasts with other people, it is easier for him.

3. Prompt fulfillment of one's obligations.

So if it is difficult for a person to fast, then he should not fast, and it is not righteousness to fast on a journey in these circumstances. The Messenger ﷺ saw a man being shaded while the people were crowding around him, and he said:

«مَا هَذَا؟»

"What is this?."

They said: "He is fasting." He said:

«لَيْسَ مِنَ الْبِرِّ الصِّيَامُ فِي السَّفَرِ»

[1] *Al-Baqarah* 2:185

[2] The reference for this *Hadith* was mentioned in the previous answer.

"It is not righteousness to fast while on a journey."[1]

This general rule is applied to anyone in a situation similar to that of the man who found it difficult to fast.

Based upon this, we say: Travel in the present day is easy as the questioner said and it is not difficult to fast while on a journey in most cases, so if it is not difficult to fast, then it is better to fast.

Q. 405. If a traveller arrives in Makkah and he is fasting, should he break his fast in order to gain strength to perform *'Umrah*?

A. We say that the Prophet ﷺ entered Makkah on the twentieth of Ramadan in the year of the conquest of Makkah and he was not fasting, and he led the people of Makkah in a two *Rak'ah* prayer and he said to them:

«يَا أَهْلَ مَكَّةَ أَتِمُّوا، فَإِنَّا قَوْمٌ سَفْرٌ»

"Oh, people of Makkah! Complete the prayer (i.e. pray four Rak'ahs), for we are travellers."[2]

It has been confirmed in *Sahih Al-Bukhari* that the Prophet ﷺ did not fast for the remainder of the month, because he was a traveller, so the journey of a person performing *'Umrah* does not end with his arrival in Makkah, and he is not obliged to fast if he arrives while not fasting.

Some people might continue to fast even while they are travelling, thinking that to fast while travelling in the present day is not difficult for people. So, they will continue fasting even while travelling, then they arrive in Makkah and feel tired, and so they say to themselves: Should I continue my fast and delay the *'Umrah* until after I have broken my fast, or should I

[1] The reference for this *Hadith* was mentioned in the previous answer.

[2] Reported by Al-Bukhari in the Book of Battles, in the Chapter: The Battle of the Conquest in Ramadan (4275).

break my fast in order to perform the *'Umrah* immediately upon arrival in Makkah. We would say to them in these circumstances: It is better for you to break your fast in order to perform *'Umrah* immediately upon arrival in Makkah, in order to perform this rite. Because when the Prophet ﷺ entered Makkah and he was performing his religious rites, he would go straight to the *Masjid*, even making his camel kneel outside the *Masjid*, entering it in order to perform the rites, for he was so preoccupied with it. Therefore, for those who perform *'Umrah*, breaking your fast in order to perform *'Umrah* briskly is better than remaining in a state of fasting, then performing your *'Umrah* after you have broken your fast at night.

It is confirmed from the Prophet ﷺ that he was fasting on his journey to the battle for the conquest of Makkah, and the people came to him and said: "Oh, Messenger of Allâh! Fasting has become difficult for the people and they are waiting to see what you will do." And this was after *'Asr*, but the Prophet ﷺ called for water and drank it while the people were watching.[1] So, the Prophet ﷺ broke his fast during his journey, indeed, he broke his fast at the end of the day, and all of this was in order to make it clear to his people that this was permissible. Fasting while travelling, as some do, in spite of difficulty, contradicts the *Sunnah*; of this there is no doubt. To this applies the statement of the Prophet ﷺ:

«لَيْسَ مِنَ الْبِرِّ الصِّيَامُ فِي السَّفَرِ»

"It is not righteousness to fast while on a journey."[2]

Q. 406. Is it permissible for the breast-feeding woman to break her fast? And when should she make up for it?

[1] Reported by Muslim in the Book of Fasting, in the Chapter: The Permissibility of Fasting or Breaking the Fast During the Month of Ramadan for the Traveller Without Disobedience (1114).

[2] The reference for this *Hadith* was mentioned under no. 403.

And may she feed (poor people instead of fasting)?

A. If the breast-feeding woman fears that fasting will harm her child by reducing the milk, then she may break her fast, but she must make up for it later, because she is similar to a sick person, about whom Allâh says:

Allâh, the Most High says:

﴿وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ﴾

"...and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allah intends for you ease, and He does not want to make things difficult for you."[1]

Then once the danger is past, she may make it up for, either during the winter, when the days are shorter and the weather is cooler, or, if she is unable to do it in the winter, then in the following year. But as for feeding (poor people), it is not permissible except in a situation where the thing which prevents her from fasting or the excuse for not fasting is continuous, and it is not expected that it will be removed; in these circumstances, she may feed (poor people) instead of fasting.

Q. 407. If a fasting person spends most of the day resting due to severe hunger and thirst, does that affect the validity of the fast?

A. This does not affect the validity of the fast, and there is more reward in it, according to the statement of the Prophet ﷺ to 'Aishah, may Allâh be pleased with her:

«أَجْرُكِ عَلَى قَدْرِ نَصْبِكِ»

[1] *Al-Baqarah* 2:185

"Your reward is in accordance with your hardship."[1]

So, the more difficulty increases for a person in performing acts of obedience to Allâh, the greater is his reward. He is also allowed to do whatever makes fasting easier for him, such as cooling himself with water and sitting in a cold place.

Q. 408. Does every day on which the fast is performed in Ramadan require an intention, or is it sufficient to make one intention for the whole month?

A. It is sufficient in Ramadan to make one intention at the beginning of it, because even if the fasting person did not make an intention for every day the night before, that was his intention at the start of the month. But if the fasting is broken during the month due to a journey, or illness or the like, he must make a fresh intention, because he has broken it by abandoning the fast due to travel, illness or the like.

Q. 409. Does a firm intention to break the fast, without eating or drinking cause the fasting person to break his fast?

A. It is well known that fasting is a combination of intention and abandoning, for a person makes the intention by fasting to draw near to Allâh, the Almighty, the All-Powerful by abandoning the things which break the fast. So, if he makes a firm intention to stop it, then the fasting is invalidated; but if it is in Ramadan, he must refrain from eating, drinking and sexual intercourse until the sun sets, because every person who breaks his fast in Ramadan without an excuse is obliged to continue fasting and to make up for it.

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[1] Reported by Al-Bukhari in the Book of *'Umrah*, in the Chapter: The Reward of *'Umrah* is in Accordance With the Difficulty (1787); and by Muslim in the Book of *Hajj*, in the Chapter: The *Ihram* of the Woman With Postnatal Bleeding (1211) (126).

However, if he did not make a firm intention, but was undecided, then it is the subject of disagreement among the scholars: Some of them say that his fast is invalidated, because indecisiveness invalidates a firm intention. Others hold that it is not invalidated, because the basic principle is that the intention remains valid until such time as he makes a firm intention to break it and end it and this is the more correct view in my opinion as it is more weighty. And Allâh knows better.

Q. 410. What is the ruling on a fasting person who eats due to forgetfulness? And what is the obligation upon one who observes him?

A. Whoever ate or drank forgetfully while he was fasting, his fast is valid. But if he remembers it, he must stop, even if the morsel of food or the drink was in his mouth, he must expel it.

The evidence that his fasting is complete is the statement of the Prophet ﷺ:

«مَنْ نَسِيَ وَهُوَ صَائِمٌ فَأَكَلَ أَوْ شَرِبَ فَلْيُتِمَّ صَوْمَهُ، فَإِنَّمَا أَطْعَمَهُ اللهُ وَسَقَاهُ»

"Whoever forgot while he was fasting and ate or drank, he should complete his fast, because it was none other than Allâh Who fed him and gave him to drink."[1]

Also a person is not held accountable if he does something forbidden due to forgetfulness, according to the Words of Allâh, the Most High:

﴿رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا﴾

"Our Lord! Punish us not if we forget or fall into error."[2]

[1] Reported by Al-Bukhari in the Book of Fasting, in the Chapter: If a Person Eats or Drinks Forgetfully (1933); and by Muslim in the Book of Fasting in the Chapter: The Eating, Drinking of One Who Forgets (1155).

[2] *Al-Baqarah* 2:286

And Allâh, the Most High says:

«قَدْ فَعَلْتُ»

"I have done so."

As for one who sees him, it is incumbent upon him to remind him, because this is part of changing that which is evil, and the Prophet ﷺ said:

«مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ»

"If any of you sees an evil, he should change it by his hand, and if he is unable to do that, then by his tongue, and if he unable to do that, then (he should abhor it) in his heart."[1]

There is no doubt that eating and drinking by a fasting person at the time when he is supposed to be fasting is something wrong, but he is pardoned for it when it is due to forgetfulness, since he is not punished for it. But as for one who sees him, there is no excuse for him not to censure him for it.

Q. 411. What is the ruling on a fasting person using kohl?

A. There is no objection to a fasting person using kohl, or placing drops in his eyes, or placing drops in his nose; and even if he tastes it in his throat, it does not break his fast, because it is not food or drink; and it does not bear the description of food and drink. There is only evidence for the prohibition of food and drink, and that which does not bear their description is not included in them. What I have mentioned is the chosen view of Shaikhul-Islam Ibn Taimiyyah, may Allâh have mercy on him, and it is the correct opinion. However, if he placed drops in his nose and they entered his stomach, then his fast is broken if he

[1] Reported by Muslim in the Book of *Faith*, in the Chapter: That Prohibiting Evil is a Part of *Eeman* (49).

did it intentionally, according to the words of the Prophet ﷺ:

«بَالِغْ فِي الِاسْتِنْشَاقِ إِلَّا أَنْ تَكُونَ صَائِمًا»

"Exaggerate in sniffing water into the nose (i.e. during ablution) except when you are fasting."[1]

Q. 412. What is the ruling on a fasting person using the *Siwak*[2] and perfume?

A. The correct view is that it is a *Sunnah* for the fasting person to use the *Siwak* both at the beginning of the day and at the end of it, based upon the generality of the statement of the Prophet ﷺ:

«السِّوَاكُ مَطْهَرَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ»

"The Siwak purifies the mouth and it is pleasing to the Lord."[3]

He ﷺ also said:

«لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِالسِّوَاكِ مَعَ كُلِّ صَلَاةٍ»

"If it were not that it would be a burden upon my people, I would have ordered them to use the Siwak before every prayer."[4]

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[1] Reported by Abu Dawud in the Book of *Istinthar* (Blowing Water Out of the Nose) (142); by At-Tirmithi in the Book of Purification, in the Chapter: What Has Been Said Regarding Washing Between the Toes (38); by An-Nasa'i in the Book of Purification, in the Chapter: *Istinshaq* (Sniffing Water into the Nose) to the Highest Degree (87); and by Ibn Majah in the Book of Purification and its *Sunan*, in the Chapter: Washing Between the Fingers and Toes (448).

[2] *Siwak*: A twig taken from the roots of the arak tree and used as a toothbrush.

[3] Reported by Al-Bukhari in the Book of Fasting, in the Chapter: The Moist and Dry *Siwak* for the Fasting Person.

[4] Reported by Al-Bukhari in the Book of Fasting, in the Chapter: The Moist and Dry *Siwak* for the Fasting Person and by Muslim in the Book of Purification, in the Chapter: The *Siwak* (252).

As for perfume, likewise, it is permissible for the fasting person at the start of the day and at the end of it, whether the perfume is incense, oil or anything else. But it is not permissible for him to sniff the incense, because incense has particles which can be felt and seen, and if he sniffs it, it will rise up into his nose and then to his stomach, which is why the Prophet ﷺ said to Laqit bin Sabirah, may Allâh be pleased with him:

«بَالِغْ فِي الِاسْتِنْشَاقِ إِلَّا أَنْ تَكُونَ صَائِمًا»

"Exaggerate in sniffing water into the nose (i.e. during ablution) except when you are fasting."[1]

Q. 413. What are the things that nullify the fast?

A. The things which nullify fasting are fast-breakers and they are:

1. Sexual intercourse.
2. Eating.
3. Drinking.
4. The emission of *Mani* (semen) due to desire.
5. That which bears the characteristics of food and drink.
6. Intentional vomiting.
7. The emission of blood due to cupping.
8. The emission of menstrual and postpartum blood.

As for eating, drinking and sexual intercourse, the evidence for it is in the Words of Allâh, the Most High:

﴿فَالْـَٔـٰنَ بَـٰشِرُوهُنَّ وَابْتَغُوا۟ مَا كَتَبَ ٱللَّهُ لَكُمْ ۚ وَكُلُوا۟ وَٱشْرَبُوا۟ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ ۖ ثُمَّ أَتِمُّوا۟ ٱلصِّيَامَ إِلَى ٱلَّيْلِ ۚ﴾

"So now have sexual relations with them and seek that which

[1] The reference for this *Hadith* was mentioned in the previous answer.

Allah has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall."[1]

As for the emission of *Mani* due to desire, the evidence for it is in the Words of Allâh, the Most High in the *Hadith Qudsi* regarding the fasting person:

«يَدَعُ طَعَامَهُ وَشَرَابَهُ وَشَهْوَتَهُ مِنْ أَجْلِي»

"He abandons his food, his drink and his desire for My sake."[2]

The emission of *Mani* is desire, according to the words of the Prophet ﷺ:

«فِي بُضْعِ أَحَدِكُمْ صَدَقَةٌ»

"In man's sexual intercourse (with his wife) there is a Sadaqah."

They said: "Oh, Messenger of Allâh! Is there a reward for him among us who satisfies his sexual desire?" He said:

«أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي الْحَرَامِ - أَيْ كَانَ عَلَيْهِ وِزْرٌ - فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ أَجْرٌ»

"Tell me, if he were to satisfy it in some forbidden way, would it not be a sin on his part? Similarly, if he were to satisfy it in a lawful way, he should have a reward."[3]

That which is emitted is naught other than ejaculated semen, which is why the most correct opinion is that *Mathi* (prostate fluid) does not invalidate fasting, even if it is emitted due to desire and without sexual intercourse taking place.

[1] *Al-Baqarah* 2:187

[2] Reported by Ibn Majah in the Book of Fasting, in the Chapter: What Has Been Said Regarding the Virtue of Fasting (1638).

[3] Reported by Muslim in the Book of *Zakah*, in the Chapter: Declaration of the Fact That the Word *Sadaqah* Includes all Manner of Good Deeds (1006).

The fifth thing which invalidates the fast is that which bears the characteristics of food and drink: That is, nutritional injections, by which means one is able to do without food and drink. This is because, even though they are not food and drink, they bear the traits of food and drink, since by means of them one is able to do without food and drink; and that which bears the traits of a thing carries the same ruling as that thing. For this reason, the survival of the body depends on taking these injections, meaning that the body remains nourished by these injections, even though it is not being nourished by other means. As for injections which do not nourish and do not take the place of food and drink, they do not break the fast, whether a person is given them intravenously, intramuscularly or via any other part of his body.

The sixth thing which invalidates the fast is intentional vomiting, i.e. that a person expels what is in his stomach, so that it passes out through his mouth.

This is based on the *Hadith* of Abu Hurairah, may Allâh be pleased with him, in which it is stated that the Prophet ﷺ said:

«مَنِ اسْتَقَاءَ عَمْدًا فَلْيَقْضِ، وَمَنْ ذَرَعَهُ الْقَيْءُ فَلَا قَضَاءَ عَلَيْهِ»

"Whoever vomited intentionally must make up for (the fast) and whoever was overcome by vomiting is not obliged to make up for it."[1]

The wisdom behind this is that if he vomits, he empties his stomach of food and his body requires that what has been expelled be replaced. This is why we say that if the fast was an obligatory one, then it is not permissible for a person to induce vomiting, because if he does so, he invalidates the obligatory fast.

[1] Reported by Abu Dawud in the Book of Fasting, in the Chapter: The Fasting Person Who Vomits Intentionally (2380); and by At-Tirmithi in the Book of Fasting, in the Chapter: What Has Been Said Regarding Intentional Vomiting (720).

As for the seventh thing which invalidates the fast, it is the issue of blood by means of cupping, based upon the words of the Prophet ﷺ:

«أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ»

"The cupper and the one who is cupped have broken their fast."[1]

As for the eighth thing which invalidates the fast, it is the flow of blood due to menstruation or postpartum bleeding, according to the words of the Prophet ﷺ regarding a woman:

«أَلَيْسَ إِذَا حَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ»

"Is it not the case that if she is menstruating, she neither fasts nor prays?"[2]

The scholars are in complete agreement that the fast of a menstruating woman is not valid, and the same is the case with the woman who experiences postpartum bleeding.

These things which break the fast are invalidators of the fast, and they do not invalidate it unless three conditions are fulfilled and they are:

1. Knowledge.
2. Remembering.
3. Intention.

So, a person's fast is not invalidated by these invalidating factors, unless these three conditions are fulfilled.

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[1] Reported by Al-Bukhari in a *Mu'allaq* form in the Book of Fasting, in the Chapter: Cupping and Forced Vomiting by a Fasting Person; and by At-Tirmithi in the Book of Fasting, in the Chapter: The Hatefulness of Cupping for the Fasting Person (774).

[2] Reported by Al-Bukhari in the Book of Menstruation, in the Chapter: The Menstruating Woman Leaving the Fast (304); and by Muslim in the Book of *Eeman*, in the Chapter: Clarification of Lack of *Faith* Due to Lack of Acts of Obedience (79).

1. That he knows the juristic ruling and he knows the situation, i.e. the time. If he is ignorant of the juristic ruling or the time, then his fast is valid, according to the Words of Allâh, the Most High:

﴿رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا﴾

"Our Lord! Punish us not if we forget or fall into error."[1]

Allâh, the Most High said:

«قَدْ فَعَلْتُ»

"I have done so."

Allâh also said:

﴿وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَآ أَخْطَأْتُم بِهِۦ وَلَٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ﴾

"And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend."[2]

These two evidences are general.

And (his fast is valid) according to specific evidences confirmed in the *Sunnah* regarding fasting: In *Sahih Al-Bukhari* it is reported in the *Hadith* of 'Adi bin Hatim, may Allâh be pleased with him, that he fasted and placed two *'Iqals* under his pillow and an *'Iqal* is a rope which is used to tether the leg of a camel one of them was black and the other was white. He would eat and drink until the white one was distinct from the black one, after which he fasted. Then in the morning, he went to the Prophet ﷺ and informed him of this and the Prophet ﷺ explained to him that the meaning of the white thread and the black thread in the Verse are not the well known threads. Rather what is meant by the white thread is the whiteness of the daylight and the black thread is the blackness of the night. However, the Prophet ﷺ did not command him to make up for

[1] *Al-Baqarah* 2:286

[2] *Al-Ahzab* 33:5

the fast because he was ignorant of the ruling, believing that this was the meaning of the Noble Verse.[1]

As for ignorance of the time, it is reported in *Sahih Al-Bukhari* on the authority of Asma' bint Abu Bakr, may Allâh be pleased with them, that she said: "We broke our fast during the time of the Prophet ﷺ on a cloudy day and then the sun came out."[2]

The Prophet ﷺ did not order them to make up for the fast; and if making up for it was obligatory, he would have ordered them to do so, and if he had ordered them to do so, it would have been transmitted to the people, according to the Words of Allâh, the Most High:

﴿إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَـٰفِظُونَ﴾

> *"Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'an) and surely We will guard it (from corruption)."*[3]

Since it has not been transmitted to us in spite of the great need for its transmission – it is known that it is not obligatory. An example of this would be if a person got up from sleep, thinking that it was night, and he ate and drank, then it became clear to him that he ate and drank after the start of the dawn. He would not be required to make up for it, because he was ignorant of it.

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[1] Reported by Al-Bukhari in the Book of Fasting, in the Chapter: The Words of Allah, the Most High:

﴿وَكُلُوا۟ وَٱشْرَبُوا۟ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ﴾

"and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread." (1916) and by Muslim in the Book of Fasting, in the Chapter: Explanation That Fasting Begins With the Dawn (1090).

[2] Reported by Al-Bukhari in the Book of Fasting, in the Chapter: If a Person Broke His Fast During Ramadan and Then the Sun Came Out (1959).

[3] *Al-Hijr* 15:9

2. It is that a person remembers, and the opposite of remembering is forgetting. So, if a person ate or drank forgetfully, then his fast is valid, and he does not have to make up for it, according to the Words of Allâh, the Most High:

﴿رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا﴾

"Our Lord! Punish us not if we forget or fall into error."[1]

Allâh, the Most High said:

«قَدْ فَعَلْتُ»

"I have done so."

According to the *Hadith* of Abu Hurairah, may Allâh be pleased with him, the Messenger of Allâh ﷺ said:

«مَنْ نَسِيَ وَهُوَ صَائِمٌ فَأَكَلَ أَوْ شَرِبَ فَلْيُتِمَّ صَوْمَهُ، فَإِنَّمَا أَطْعَمَهُ اللهُ وَسَقَاهُ»

"Whoever forgot while he was fasting and ate or drank, he should complete his fast, for it was none other than Allâh Who fed him and gave him to drink."[2]

3. The intention, which is that a person chooses to do this thing which invalidates the fast; and if he did not choose to do it, then his fast is valid, whether he was forced to do it or not. This is based upon the Words of Allâh, the Most High regarding one who is coerced:

﴿مَن كَفَرَ بِٱللَّهِ مِنۢ بَعْدِ إِيمَـٰنِهِۦٓ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُۥ مُطْمَئِنٌّۢ بِٱلْإِيمَـٰنِ وَلَـٰكِن مَّن شَرَحَ بِٱلْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ ٱللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ﴾

"Whoever disbelieved in Allah after his belief, except him who is

[1] *Al-Baqarah* 2:286

[2] The reference for this *Hadith* was mentioned previously under no. 410.

forced thereto and whose heart is at rest with faith; but such as open their breasts to disbelief, on them is wrath from Allah, and theirs will be a great torment."[1]

If the ruling of disbelief is remitted by reason of coercion, then anything less than that has more right to be pardoned. Additionally, there is the *Hadith* in which the Prophet ﷺ said:

«إِنَّ اللهَ رَفَعَ عَنْ أُمَّتِي الْخَطَأَ، وَالنِّسْيَانَ، وَمَا اسْتُكْرِهُوا عَلَيْهِ»

"Allâh has pardoned my people for their mistakes, their forgetfulness and the things which they are forced to do."

Based upon this, if dust flew into the nose of a fasting person and he tasted it in his throat, and it descended to his stomach, it would not cause his fast to be broken, because he did not intend it. Similarly, if he was forced to break his fast and he did so due to this coercion, then his fast is valid, because he did not choose to do it. Likewise, if he had a nocturnal emission while he was sleeping, his fast is valid, because the sleeper does not have any intention. By the same token, if a man forced his wife to have sexual intercourse while she was fasting, then her fast would be valid, because she did not choose to do it.

Here there is a matter which must be understood, which is that if a man breaks his fast by having sexual intercourse during the daylight hours in Ramadan when fasting is incumbent upon him, there are five things consequent to his act of sexual intercourse:

The First: The sin.

The Second: The obligation to fast for the remainder of the day.

The Third: The invalidity of his fast.

The Fourth: The obligation to make up for it.

The Fifth: The atonement.

[1] *An-Nahl* 16:106

There is no difference whether he was aware of what is incumbent upon him regarding this act of sexual intercourse, or whether he was ignorant of it. This means that if a man has sexual intercourse during the fast of Ramadan when fasting is compulsory for him, but he is unaware that there is an atonement incumbent upon him, then the aforementioned rulings of the act of sexual intercourse are applied to him, because he intended to invalidate his fast, and that which invalidates the fast necessitates that the rulings be applied to him. In fact, in the *Hadith* of Abu Hurairah, may Allâh be pleased with him, it is mentioned that a man came to the Prophet ﷺ and said: "Oh, Messenger of Allâh! I am ruined." He said:

«مَا أَهْلَكَكَ؟»

"And what has ruined you?."

He replied: "I had sexual intercourse with my wife in Ramadan while I was fasting."[1]

So, the Prophet ﷺ ordered him to atone for it, even though the man did not know whether or not he was obliged to atone for it. And in our saying: When fasting is compulsory for him, is out of caution against the situation of a fasting person having sexual intercourse with his wife in Ramadan while he was travelling for example. In that case, he would not be obliged to atone for it, such as if a man was travelling with his wife in Ramadan and they were both fasting, then he had sexual intercourse with his wife, there is no atonement incumbent upon him. This is because if a traveller begins to fast, it is not incumbent upon him to complete it: If he wishes, he may complete it and if he wishes, he may break his fast and make up for it later.

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[1] Reported by Al-Bukhari in the Book of Fasting, in the Chapter: If a Person Has Sexual Intercourse in Ramadan (1936); and by Muslim in the Book of Fasting, in the Chapter: The Severity of the Prohibition of Sexual Intercourse During the Daylight Hours by a Fasting Person (1111).

Q. 414. What is the ruling on a fasting person using an inhaler for breathing problems, and does it break the fast?

A. This spray is vaporized and does not reach the stomach, so in that case, we say that there is no objection to using it when you are fasting, and it will not cause you to break your fast, because as we have said, none of its particles enter the stomach. Since it is something that is diffused and vaporized, and it disappears, then none of it reaches the stomach, therefore it is permissible for you to use it when you are fasting and the fast is not invalidated by it.

Q. 415. Does vomiting break the fast?

A. If a person vomits on purpose, then it breaks his fast, but if he did not do it on purpose, then it does not break his fast.

The evidence for this is the *Hadith* of Abu Hurairah, may Allâh be pleased with him, in which it is reported that the Prophet ﷺ said:

«مَنْ ذَرَعَهُ الْقَيْءُ فَلَا قَضَاءَ عَلَيْهِ، وَمَنِ اسْتَقَاءَ عَمْدًا فَلْيَقْضِ»

> *"Whoever was overcome by vomiting is not obliged to make up for it and whoever deliberately vomited must make up for (the fast)."*[1]

So, if you were overcome by vomiting, your fast is not broken. If a person felt that his stomach is convulsing and that he will vomit what is in it, we say to him: Do not prevent it and do not encourage it, but remain neutral. Do not induce vomiting and do not prevent it, because if you induce vomiting, you will break your fast, and if you prevent it, it will harm you, so leave it. If it comes out without any action on your part, then it will not harm you and you will not break your fast.

[1] The reference for this *Hadith* was mentioned previously under no. 413.

Q. 416. Does bleeding from the gum of the fasting person break his fast?

A. Bleeding from a person does not affect the fast, but he should try to avoid swallowing it as much as possible. Similarly, if his nose bleeds and he tries to avoid swallowing it, there is nothing incumbent upon him in this regard and he is not obliged to make up for it.

Q. 417. If a menstruating woman becomes clean before *Fajr*, and she makes *Ghusl* after it has started, what is the ruling on her fast?

A. Her fast is valid if she is positive that she became clean before the start of *Fajr*. The important thing is that she is certain that she was clean, because some women think that they have become clean and they have not. Because of this, the women used to come to 'Aishah, may Allâh be pleased with her, with a piece of cotton to show her the signs of having become cleansed of their menses, and she would say to them: "Do not be hasty, wait until you see the white discharge."[1]

So, a woman is obliged to be patient until she is positive that she has become clean, and once she has become clean, she should make the intention to fast, even if she did not perform *Ghusl* until after the start of *Fajr*; she is also obliged to observe the prayer. So, she should perform *Ghusl* quickly in order to offer the *Fajr* prayer at its stated time.

We have been informed that some women become clean after the start of *Fajr* or before the start of *Fajr*, but they delay performing *Ghusl* until after sunrise, with the excuse that they want to make a more complete, cleaner and purer *Ghusl*. This is

[1] Reported by Al-Bukhari in a *Mu'allaq* form, in the Book of Menstruation, in the Chapter: The Approach of Menstruation and the End of it.

a mistake, whether in the month of Ramadan or in any other month. Because it is an obligation upon her to make *Ghusl* quickly in order to offer the prayer at its stated time. She may restrict herself to the (minimum) obligatory *Ghusl* in order to perform the prayer, then if she wishes to increase her purification and cleansing after sunrise, there is no sin upon her. The menstruating woman is like one in a state of major ritual impurity, who did not perform *Ghusl* until the start of *Fajr*; there is no sin upon her, and her fast is valid. Likewise, if a man was in a state of ritual impurity, and he did not perform *Ghusl* for it until after the start of *Fajr*, there would be no sin upon him for that. It has been confirmed from the Prophet ﷺ that *Fajr* would begin while he was in a state of ritual impurity due to having sexual intercourse with his wife, and he would fast and perform *Ghusl* after the start of *Fajr*.[1] And Allâh knows better.

Q. 418. What is the ruling on a fasting person removing a molar tooth, does it break his fast?

A. The blood which comes out due to a molar tooth or the like being removed does not break the fast, because it does not have the same effect as cupping, therefore it does not cause one to break one's fast.

Q. 419. What is the ruling on a blood test for a fasting person, and does it break the fast?

A. The fasting person does not invalidate his fast due to the removal of blood for the purpose of a blood test, because the doctor needs to take blood from the sick person in order to do tests on it, so this does not break the fast. It is only a small

[1] Reported by Al-Bukhari in the Book of Fasting, in the Chapter: The *Ghusl* of the Fasting Person (1930); and by Muslim in the Book of Fasting, in the Chapter The Validity of the Fast of One Who is Still *Junub* at the Time of *Fajr* (1109).

amount of blood which does not affect the body in the same way cupping does, so it does not break the fast. The fundamental principle is that the fast remains valid, and we cannot make it invalid without some legal evidence, and there is no evidence that a fasting person breaks his fast by such a small amount of blood.

But as for taking a lot of blood from a fasting person for the purpose of giving a transfusion to another person who is in need of it for example, if a large quantity of blood was taken which has the same effect on his body as cupping, then his fast will be broken thereby.

Based upon this, if the fast is an obligatory one, then it is not permissible for a person to donate this large amount of blood to anyone, unless this person to whom blood is donated is in danger and it is not possible for him to wait until after sunset. This would be if the doctors have determined that the blood of this fasting person will benefit him and remove the harm from the patient. In these circumstances, there is no objection to him donating his blood, breaking his fast, and eating and drinking, so that his strength will return to him. He must also make up for the day in which he broke his fast. And Allâh knows best.

Q. 420. If a fasting person masturbates, does this break his fast? And is he required to atone for it?

A. If a fasting person masturbates and he ejaculates, then he has broken his fast and he is required to make up for the day on which he masturbated. There is no atonement incumbent upon him, because atonement is not required except for sexual intercourse, and he must repent for what he has done.

Q. 421. What is the ruling on a fasting person smelling perfume?

A. There is no objection to a fasting person smelling perfume,

regardless of whether it is oil or incense. But if it is incense, then he should not inhale its smoke, because the smoke has particles which pass through to the stomach, and so it will break his fast like water or something similar. But as for just smelling it without inhaling it so that it reaches his stomach, there is no objection to that.

Q. 422. What is the difference between smelling incense and drops, since the former breaks the fast and the latter does not?

A. The difference between them is that a person who sniffs it intends to make it enter his stomach, but as regards for drops, he does not intend that it reach the stomach, he only intends to put drops in his nose.

Q. 423. What is the ruling on nasal drops, eye drops and ear drops for the fasting person?

A. Regarding nose drops, if they reach the stomach, then they break the fast, according to what was reported in the *Hadith* of Laqit bin Sabirah, may Allâh be pleased with him, in which the Prophet ﷺ said to him:

«بَالِغْ فِي الِاسْتِنْشَاقِ إِلَّا أَنْ تَكُونَ صَائِمًا»

"Exaggerate in sniffing water into the nose (i.e. during ablution) except when you are fasting."[1]

So, it is not permissible for the fasting person to put drops in his nose which reach his stomach. As for those drops that do not reach his stomach, they do not break the fast.

In the case of eye drops – and the application of kohl is similar – as well as ear drops, they do not cause the fasting person to break his fast. This is because there is nothing reported

[1] The reference for this *Hadith* was mentioned previously under no. 411.

regarding them, nor are they similar to anything which has been reported. The eye is not an opening for food and drink, and likewise the ear. For it is like other orifices in the skin, and the scholars have said that if the bottom of a person's foot splashed in something and he tasted it in his throat, he would not break his fast by that, because this is not an opening. So based on this, the application of kohl or drops in his eyes, or drops in his ear, would not break his fast, even if he tasted it in his throat.

Similarly, if a person applied ointment as a treatment, or for some other reason, it would not harm him; and likewise, if he was breathless and he used the inhaler which is blown into the mouth in order to make his breathing easier, it would not cause him to break his fast, because it does not reach the stomach, and so it is not food or drink.

Q. 424. If a person had a nocturnal emission while he was fasting, is his fast valid?

A. Yes, his fast is valid, because a nocturnal emission does not invalidate fasting. This is because it happens without a person choosing it, and the pen has been lifted from what happens while he is sleeping. But it is relevant here to draw attention to what many people do nowadays, which is to stay awake during the night hours of Ramadan and possibly stay awake doing something which does not benefit them, or something that is harmful to them. Then when the daytime comes, they spend it sleeping, and this is not befitting. Indeed, what should be done is for a person to make his fasting time a time for performing acts of obedience, remebrance of Allâh, reciting the Qur'ân and other deeds that bring him closer to Allâh, the Most Blessed, the Most High.

Q. 425. What is the ruling on a fasting person cooling himself down?

A. It is permissible for a fasting person to cool himself down, and there is no objection to it, for the Messenger ﷺ used to pour water over his head due to heat or thirst and he was fasting,[1] and Ibn 'Umar, may Allâh be pleased with them, used to wet his garment when he was fasting in order to alleviate the excessive heat and thirst. And wetness has no effect, because in such cases water does not reach the stomach.

Q. 426. If a fasting person rinses his mouth or sniffs water into his nose, and the water enters his stomach, does he break his fast thereby?

A. If a person rinses his mouth or sniffs water into his nose and the water enters his stomach, it does not break his fast, because he did not intend to do it and Allâh, the Most High has said:

﴿وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَآ أَخْطَأْتُم بِهِۦ وَلَـٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ﴾

"And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend."[2]

Q. 427. What is the ruling on a fasting person using perfumes?

A. There is no objection to a fasting person using them during the daytime in Ramadan or sniffing them, apart from incense, which he should not sniff, because it has some substance which reaches the stomach, and that is the smoke.

Q. 428. Does a nosebleed break the fast?

A. A nosebleed does not break the fast, because it is not by the choice of the person who has it.

[1] Reported by Abu Dawud in the Book of Fasting, in the Chapter: The Fasting Person May Pour Water Over Himself Due to Thirst (2365).

[2] *Al-Ahzab* 33:5

Q. 429. We have seen in some calendars that during Ramadan there is a section called *Al-Imsak*. It is situated about ten minutes or a quarter of an hour before the *Fajr* prayer. Is there any basis for this in the *Sunnah*, or is it an innovation? Deliver a legal verdict for us and may you be rewarded.

A. This is a form of innovation, and there is no basis for it in the *Sunnah*. Indeed, the *Sunnah* contradicts it, because Allâh says in His Mighty Book:

﴿وَكُلُوا۟ وَٱشْرَبُوا۟ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ﴾

"...and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)."[1]

And the Prophet ﷺ said;

«إِنَّ بِلَالًا يُؤَذِّنُ بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّى تَسْمَعُوا أَذَانَ ابْنِ أُمِّ مَكْتُومٍ فَإِنَّهُ لَا يُؤَذِّنُ حَتَّى يَطْلُعَ الْفَجْرُ»

"Bilal makes the Athan at night, so eat and drink until you hear the Athan of Ibn Umm Maktum, because he does not call the Athan until Fajr begins."[2]

This *Imsak* (time to stop eating and drinking) which some people regulate is an addition to what Allâh, the Almighty, the All-Powerful has enjoined, and so it is invalid and it is extreme, and the Prophet ﷺ said:

«هَلَكَ الْمُتَنَطِّعُونَ، هَلَكَ الْمُتَنَطِّعُونَ، هَلَكَ الْمُتَنَطِّعُونَ»

"Ruined are those who indulge in extremism, ruined are those who indulge in extremism, ruined are those who indulge in extremism."[3]

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[1] *Al-Baqarah* 2:187

[2] Reported by Al-Bukhari in the Book of Fasting, in the Chapter: The Statement of the Prophet ﷺ: Do not Let the *Athan* of Bilal Prevent You (1918); and by Muslim in the Book of Fasting, in the Chapter: Clarification That Fasting Starts With the Beginning of *Fajr* (1092).

[3] Reported by Muslim in the Book of Fasting, in the Chapter: Ruined

Q. 430. If the sun set upon a person and the *Mu'aththin* called the *Athan* while he was on the ground in the airport and he broke his fast, then after the airplane took off, he saw the sun, should he fast?

A. Our answer to this is that he is not required to stop eating and drinking, because the time for breaking the fast came while they were on the ground. So, the sun set while they were in a place in which it set, and the Messenger of Allâh ﷺ said:

«إِذَا أَقْبَلَ اللَّيْلُ مِنْ هَاهُنَا وَأَدْبَرَ النَّهَارُ مِنْ هَاهُنَا وَغَرَبَتِ الشَّمْسُ فَقَدْ أَفْطَرَ الصَّائِمُ»

"When night falls from this side, and the day vanishes from this side, and the sun sets, then the fasting person should break his fast."[1]

So, if a person upon whom the sun set, broke his fast while he was on the ground in the airport, then his day has ended. If his day has ended, then he is not obliged to fast except on the next day. So, based on this, it is not necessary to fast in these circumstances, because breaking the fast was only according to a legal evidence, and it is not required to fast except based upon a legal evidence.

Q. 431. What is the ruling on swallowing sputum or phlegm by a fasting person?

A. If sputum or phlegm does not reach the mouth, then it does not break the fast, and there is only one opinion on this in the *Mathhab*.

If it does reach the mouth, then he swallows it, the scholars hold two opinions regarding it:

Some of them hold that it breaks the fast, including it in the same category as food and drink. Others hold that it does not

are Those Who Indulge in *Tanattu'* (2670).

[1] Reported by Al-Bukhari in the Book of Fasting, in the Chapter: Fasting on a Journey and Breaking the Fast (1941).

break the fast, including it in the same category as saliva, for saliva does not break the fast, even if one collected his saliva and swallowed it, his fast is not invalidated.

When the scholars disagree, it is necessary to refer to the Book (of Allâh) and the *Sunnah*; and if we are in doubt as to whether this matter invalidates the act of worship or it does not invalidate it, then the basic principle is that it is not invalidated and based upon this, swallowing sputum does not break the fast.

The important thing is that a person leaves his sputum, and does not try to draw it into his mouth from the back of his throat, but if it comes into his mouth, then he should expel it, whether he is fasting or not. As for breaking the fast, it requires an evidence which will be a convincing proof for a person before Allâh, the Almighty, the All-Powerful, for the invalidation of the fast.

Q. 432. Is the fast invalidated by tasting food?

A. Tasting food does not invalidate the fast, if a person does not swallow it. But you should not do it unless there is a need for it; and in this situation, if any of it enters the stomach without your intending it, then your fast is not invalidated.

Q. 433. If a person speaks forbidden words during the daylight in Ramadan, does it invalidate his fast?

A. If we recited the Words of Allâh, the Almighty, the All-Powerful:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُتِبَ عَلَيْكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾

"O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun."[1]

[1] *Al-Baqarah* 2:183

we will know the wisdom behind the obligation of fasting, which is *Taqwa* and the worship of Allâh, the Most Glorified, the Most High. *Taqwa* means to abandon forbidden things, and without exception, those things include doing that which is commanded and leaving that which is forbidden. For the Prophet ﷺ said:

«مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ، وَالْعَمَلَ بِهِ، وَالْجَهْلَ فَلَيْسَ للهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ»

"Whoever does not give up untruthful speech and evil actions, Allâh is not in need of him leaving his food and drink."[1]

According to this, it is confirmed that it is a duty upon the fasting person to avoid unlawful things, including words and deeds. He should not backbite people, nor should he lie, nor should he spread tales among them, nor should he sell forbidden things; he should avoid all unlawful things. If a person undertakes the performance of those things which are commanded, and leaves the unlawful things for a whole month, then his soul will go straight for the remainder of the year.

But unfortunately, many fasting people do not distinguish between the day of their fast and that of not fasting. Instead, they behave in their usual manner, saying unlawful things, such as lying, cheating and other such things. You do not sense the solemnity of fasting from him. These deeds do not invalidate the fast, but they decrease his reward, and it is possible that at the time of accounting, the reward of fasting will be lost.

Q. 434. What is the meaning of 'untruthful testimony' and does it invalidate fasting?

A. Untruthful testimony is one of the greatest of the major sins, and it is for a man to testify to something which he does

[1] Reported by Al-Bukhari in the Book of Fasting, in the Chapter: Whoever Does not Give up Untruthful Speech and Acting Upon it (1903).

not know, or to testify to something when he knows that it is not true. It does not invalidate the fast, but it decreases its reward.

Q. 435. What are the required manners of fasting?

A. The required manners of fasting include the obligation to fear Allâh, the Almighty, the All-Powerful, by doing what He has commanded and avoiding what He has prohibited, according to the Words of Allâh, the Most High:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ﴾

"O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun."[1]

and the statement of the Prophet ﷺ:

«مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ، وَالْعَمَلَ بِهِ، وَالْجَهْلَ فَلَيْسَ للهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ»

"Whoever does not give up untruthful speech and evil actions, Allâh is not in need of him leaving his food and drink."[2]

Included in the required manners of fasting is that a person increase his charitable acts, righteous deeds and *Ihsan* towards the people, especially in Ramadan. Because the Messenger of Allâh ﷺ was the most generous of people, and he was at his most generous in Ramadan when Jibrail, peace be upon him, came to him and recited the Qur'ân with him.[3]

Also included among them is avoiding what Allâh has

[1] *Al-Baqarah* 2:183

[2] The reference for this *Hadith* was mentioned previously under no. 433.

[3] Reported by Al-Bukhari in the Book of Fasting, in the Chapter: The Prophet ﷺ Was at His Most Generous in Ramadan (1902).

forbidden, such as lying, slander, vilification, cheating, betrayal, looking at forbidden things, listening to forbidden things, and other unlawful deeds which the fasting person and others are required to avoid. Although avoiding the unlawful is more necessary in the case of the fasting person.

Also included among them that is, the manners required of a fasting person is that he eat *Sahur*, and that he delay the *Sahur* (until just before *Fajr*), in accordance with the words of the Prophet ﷺ:

«تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَةً»

"Eat Sahur, because there is a blessing in Sahur."[1]

Among its required manners is also to break the fast with fresh dates, and if they are not available, then dried dates, and if they are not available then with water. One should hasten to break the fast as soon as it is confirmed that the sun has set, or until one feels it is most probable that it has set, in accordance with the statement of the Prophet ﷺ:

«لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ. . .»

"The people will remain in good circumstances as long as they hasten to break their fast."[2]

Q. 436. Is there any supplication reported from the Prophet ﷺ and the Companions, may Allâh be pleased with them, at the time of breaking the fast? Should the fasting person repeat what the *Mu'aththin* says, or continue breaking his fast?

[1] Reported by Al-Bukhari in the Book of Fasting, in the Chapter: The Blessing of *Sahur* (1923); and by Muslim in the Book of Fasting, in the Chapter: The Virtue of *Sahur* (1095).

[2] Reported by Al-Bukhari in the Book of Fasting, in the Chapter: Hastening to Break the Fast (1957); and by Muslim in the Book of Fasting, in the Chapter: The Virtue of *Sahur* (1098).

A. The supplication at the time of fasting is most likely to be answered, because it is at the end of an act of worship, and in most cases, a human self is at its weakest point just before he breaks his fast. The weaker a person is physically, and the more tender-hearted, the greater is his feeling of repentance and humility towards Allâh, the Almighty, the All-Powerful.

The supplication which is reported from the Prophet ﷺ is:

«اللَّهُمَّ لَكَ صُمْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ»

(*Allâhumma Laka Sumtu Wa 'Ala Rizqika Aftartu.*)

"Oh, Allâh! For Your sake I have fasted and with Your sustenance I have broken my fast."[1]

When he broke his fast, the Prophet ﷺ also said:

«ذَهَبَ الظَّمَأُ، وَابْتَلَّتِ الْعُرُوقُ وَثَبَتَ الأَجْرُ إِنْ شَاءَ اللهُ»

(*Thahabath-Thama'u Wabtallatil-'Urooqu Wa Thabatal-Ajru In Sha' Allâh.*)

"Thirst has gone, the arteries are moist, and the reward is sure, if Allâh wills."[2]

Although there may be some weakness in these two *Ahadith*, some of the scholars have declared them to be *Hasan*; and in any case, if you supplicated using these words or any other words that came to your heart when breaking your fast, then it is most likely to be answered.

As for answering the *Mu'aththin* when a person is breaking his fast, it is lawful, because the saying of the Prophet ﷺ:

«إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ»

[1] Reported by Abu Dawud in the Book of Fasting.

[2] Reported by Abu Dawud in the Book of Fasting, in the Chapter: What to Say When Breaking the Fast (2357).

"If you hear the Mu'aththin, then say what he says."[1]

applys to all situations, except those for which there is some evidence to show otherwise.

Q. 437. What is your opinion regarding fasting the six days of Shawwal for one who has fasting to make up for?

A. The answer to this is to be found in the words of the Prophet ﷺ:

«مَنْ صَامَ رَمَضَانَ، ثُمَّ أَتْبَعَهُ بِسِتٍّ مِنْ شَوَّالٍ كَانَ كَصِيَامِ الدَّهْرِ»

"Whoever fasted Ramadan, then followed it by six days from Shawwal, it would be as if he had fasted perpetually."[2]

If a person had some fasting to make up for, and he fasted the six days, should he fast them before the days of Ramadan (which he has to make up for) or after them? For example, this man fasted twenty-four days of Ramadan and there remained six days incumbent upon him; so if he fasted the six days of Shawwal before fasting the six days which he had to make up for, then it would not be said that he had fasted Ramadan then followed it by six days from Shawwal. It could not be said that he had fasted Ramadan unless he had fasted all of it. So based upon this, the reward for fasting the six days from Shawwal would not be confirmed for one who fasted them while he still had days to make up for from Ramadan.

This question does not belong to the same category as the question of whether it is permissible for one to perform voluntary fasts, who has days of Ramadan to make up for in which there is a difference of opinion among scholars. Because this difference of opinion is not regarding the six days. As for

[1] Reported by Al-Bukhari in the Book of the *Athan*, in the Chapter: What is Said When the Caller is Heard (611); and by Muslim in the Book of Prayer, in the Chapter: The Recommendation of Saying What the *Mu'aththin* Says (384).

[2] Reported by Muslim in the Book of Fasting, in the Chapter: The Recommendation of Fasting Six Days From Shawwal (1164).

the six days, they follow on from Ramadan and it is not possible for the reward of them to be confirmed except for one who has completed Ramadan.

Q. 438. A sick person fasted in Ramadan, and after four days from the start of the month, he died; should (the rest of the month) be made upon for him?

A. If this illness which afflicted him was a sudden illness and it remained with him until he died, then it is not necessary to make it up on his behalf, because Allâh, the Most High says:

﴿وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ﴾

"...and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days."[1]

So, what is incumbent upon this sick person is to fast a number of other days, and if he died before he was able to do that, the obligation is lifted from him, because he did not live until the time in which the fast was incumbent upon him. So, he is like one who died in Sha'ban, he is not obliged to fast the approaching month of Ramadan. But if the illness was one from which he was not expected to recover, then the basic principle is that he is obliged to feed a destitute person for each day.

Q. 439. If a man still had some days to make up for from the month of Ramadan and he did not make them up before the start of the next Ramadan, what should he do?

A. It is well known that Allâh, the Most Glorified, the Most High says:

﴿فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ﴾

[1] *Al-Baqarah* 2:185

"So whoever of you sights (the crescent on the first night of) the month (of Ramadan, i.e. is present at his home), he must observe Saum (fasts) that month. and whoever is ill or on a journey, the same number (of days which one did not fast must be made up) from other days."[1]

So, this man, who broke his fast for some valid legal reason, is obliged to make up for it, in obedience to the Command of Allâh, the Most Glorified, the Most High. He must make it up in that year, and he should not delay it until after the following Ramadan. 'Aishah, may Allâh be pleased with her, said: "I had days to make up from Ramadan, and I was unable to make them up until Sha'ban (i.e. the month before the following Ramadan)."[2]

This was due to the Messenger of Allâh's relationship with her,[3] so her saying 'I was unable to make them up until Sha'ban' is a proof that they must be made up for before the start of the next Ramadan.

But if he delayed it until after the following Ramadan, he should seek forgiveness from Allâh and repent to Him, and be remorseful for what he has done, and make up for these days. The obligation to make it up for is not removed merely because it has been delayed, so he should make up for these days even if it was after the next Ramadan. And Allâh is the Granter of success.

Q. 440. What is preferred regarding the fasting of six days from the month of Shawwal?

A. It is preferred for the six days of Shawwal to be fasted immediately after *'Eid*, and for them to be consecutive, as

[1] *Al-Baqarah* 2:185

[2] Reported by Al-Bukhari in the Book of Fasting, in the Chapter: When the Missed Days of Fasting Should be Made up for (1950).

[3] That is, due to his making a lot of demands on her time, since she was the most beloved of his wives and he used to spend lot of time with her and consult her on many matters.

determined by the scholars. Because that is better in order to achieve 'the following' which is mentioned in the *Hadith* mentioned under no. 437 and 441:

«ثُمَّ أَتْبَعَهُ»

"then followed it."

And, because doing so is a form of hastening to do good, which is encouraged by the texts (of the Qur'ân and *Sunnah*), and for which the doer is praised. It also shows the energy and resolution, which is part of the completeness of being a worshipper. For we should not allow opportunities (to do good) to pass by, since a person does not know what lies in store for him at the end of the day. A Muslim is required to behave in this way – I mean hastening to act and seizing the opportunity in all his affairs whenever the right course of action becomes clear to him.

Q. 441. Is it permissible for a person to choose the days on which he will fast in Shawwal, or are these days at a specific time? And if a Muslim fasts these days, do they become incumbent upon him, and is he obliged to fast them every year?

A. It is confirmed from the Messenger of Allâh ﷺ that he said:

«مَنْ صَامَ رَمَضَانَ، ثُمَّ أَتْبَعَهُ بِسِتٍّ مِنْ شَوَّالٍ كَانَ كَصِيَامِ الدَّهْرِ»

"Whoever fasted Ramadan then followed it by six days from Shawwal, it would be as if he had fasted perpetually."[1]

These six days are not fixed days; rather the believer may choose them from the whole month. If he wishes, he may fast them at the start of the month, if he wishes, he may fast them during the month, if he wishes, he may fast them at the end of the month and if he wishes, he may fast them separately. There is room for accommodation in the matter, all praise and thanks

[1] The reference for this *Hadith* was mentioned previously under no. 437.

are to Allâh. But if he hastened to fast and fasted them consecutively at the beginning of the month, it would be better, since one should hasten to do good deeds. But there is no pressure to do this, all praise and thanks are to Allâh. On the contrary, there is room for indulgence in the matter: If he wishes, he may fast them consecutively and if he wishes, he may fast them separately. If he fasted them in some years and did not do so in others, there is no objection, because they are a voluntary act of worship, and not obligatory.

Q. 442. What is the ruling on fasting the Day of *'Ashura'*?

A. When the Prophet ﷺ arrived in Al-Madinah, he found the Jews fasting on the tenth day of Muharram. He said:

«أَنَا أَحَقُّ بِمُوسَى مِنْكُمْ فَصَامَهُ وَأَمَرَ بِصِيَامِهِ»

"I am more entitled to follow Musa (peace be upon him) than you." So, he fasted on that day and ordered that the fast be performed on it.[1]

In the *Hadith* of Ibn 'Abbas, may Allâh be pleased with them, whose authenticity is agreed upon by Al-Bukhari and Muslim it is stated that the Prophet ﷺ fasted on the Day of *'Ashura'* and he ordered that the fast be performed on it, and when he was asked about the virtue of fasting on it, he ﷺ said:

«أَحْتَسِبُ عَلَى اللهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ»

"I anticipate that Allâh will wipe out the sins of the year before it, and the year after it."[2]

[1] Reported by Al-Bukhari in the Book of Fasting, in the Chapter: Fasting on the Day of *'Ashura'* (2004); and by Muslim in the Book of Fasting, in the Chapter: Fasting on the Day of *'Ashura'* (1130).

[2] Reported by Muslim in the Book of Fasting, in the Chapter: The Recommendation to Fast Three Days of Every Month and to Fast on the Day of *'Arafah* (1162).

However, after that, he commanded that the Muslims should be different from the Jews by fasting the tenth and the day before it, which is the ninth or a day after it, which is the eleventh.

Based upon this, it is preferable to fast on the tenth and to add a day before it or a day after it. Adding the ninth day to it is better than the eleventh.

So, my Muslim brother, it is desirable that you should fast on the Day of *'Ashura'* and likewise on the ninth.

Q. 443. What is the ruling on fasting in the month of Sha'ban?

A. Fasting in the month of Sha'ban is a *Sunnah*, and fasting often in it is a *Sunnah*. So, much so that 'Aishah, may Allâh be pleased with her, said: "I did not see him fasting in any month more than Sha'ban."[1]

Therefore, based upon this *Hadith*, it is desirable to fast much in the month of Sha'ban.

The scholars have said fasting Sha'ban is similar to the relationship of regular *Sunnah* prayers to the obligatory prayers. It is as if it were an introduction to the month of Ramadan, i.e. as if it were a regular *Sunnah* for the month of Ramadan. This is why fasting is prescribed in the month of Sha'ban, and why six days of fasting have been prescribed in the month of Shawwal. Like the regular *Sunnah* prayers before and after the obligatory prayer. There is another benefit in fasting during the month of Sha'ban; that is adjusting oneself and preparing oneself for fasting in order to be ready for the fast of Ramadan, and to make its performance easy.

Q. 444. If a person fasts for a day and breaks fast for a day, and the day on which he fasts falls on a Friday, is it permissible for him to fast that day or not?

[1] Reported by Al-Bukhari in the Book of Fasting, in the Chapter: Fasting in Sha'ban (1969).

A. Yes, it is permissible for a person, if he fasts one day and breaks fast the next day, to fast on Friday alone, or on Saturday or Sunday or any other day, as long as it does not coincide with a day on which fasting is unlawful. If it coincided with a day on which it is unlawful to fast, he must abandon the fast.

So, if it happened that a man used to fast one day and break fast the next day and his breaking fast happened to be on Thursday, and the day of his fasting was on Friday, there is no sin upon him if he fasts on Friday in that case. This is because he did not fast on Friday because it is Friday, but because it coincided with the day on which he normally fasts. But if the day on which he fasts coincided with a day on which it is unlawful to fast, then he must abandon the fast, such as if it fell on the day of *'Eid Al-Adha* or the Days of *Tashriq*.[1]

Similarly, if a woman used to fast one day and break fast the next day, then something prevented her from fasting, such as menstruation or postpartum bleeding, she should not fast in that case.

Q. 445. What is *Saum Al-Wisal*? And is it legislated?

A. *Saum Al-Wisal* means for a person not to break his fast for two days, so he fasts continuously for two consecutive days and the Prophet ﷺ prohibited this, saying:

«مَنْ أَرَادَ أَنْ يُوَاصِلَ فَلْيُواصِلْ إِلَى السَّحَرِ»

> *"Do not fast continuously (Al-Wisal), and if you intend to lengthen your fast, then carry it on only till the Sahur."*[2]

Wisal until *Sahur* is something permitted, and not something prescribed and the Messenger ﷺ encouraged us to be hasty in

[1] Days of *Tashriq*: The days following the Day of Slaughter after the *Hajj* (11th, 12th and 13th of Thul-Hijjah)

[2] Reported by Al-Bukhari in the Book of Fasting, in the Chapter: Fasting Continuously Until *Sahur* (1967).

breaking our fast, for he said:

«لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ»

"The people will remain in good circumstances as long as they hasten to break their fast."[1]

But it has been permitted for them to continue their fast until *Sahur* only, for when they said: "But you practice *Al-Wisal*, Oh, Messenger of Allâh," he replied:

«إِنِّي لَسْتُ كَهَيْئَتِكُمْ»

"I am not like you."[2]

Q. 446. What is the reason for the prohibition of singling out Friday for fasting? And does it (i.e. the prohibition) include making up for fasting days owed?

A. It is confirmed from the Prophet ﷺ that he said:

«لَا تَخُصُّوا يَوْمَ الْجُمُعَةِ بِصِيَامٍ وَلَا لَيْلَتَهَا بِقِيَامٍ»

"Do not single out Friday specially for fasting, nor its night for standing in prayer."[3]

The wisdom behind the prohibition of singling out Friday for fasting is that Friday is the weekly *'Eid*, and it is one of the three legislated *'Eids*. For, in Islam there are three *'Eids* and they are: *'Eidul-Fitr* after Ramadan, *'Eidul-Adha* and the weekly *'Eid*, which is Friday.

Because of this, it is prohibited to single it out specially for fasting, and also because on this day, it is required that men

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[1] The reference for this *Hadith* was mentioned previously under no. 435.

[2] Reported by Al-Bukhari in the Book of Fasting, in the Chapter: *Al-Wisal* is Only Allowed Until *Sahur;* and by Muslim in the Book of Fasting, in the Chapter: The Prohibition of *Al-Wisal* (1102).

[3] Reported by Muslim in the Book of Fasting, in the Chapter: The Hatefulness of Fasting on Friday Alone (1144).

should come to the Friday prayer and occupy themselves with supplications and remembrance of Allâh. So, Friday resembles the Day of *'Arafah*, on which it is unlawful for the *Hajj* pilgrim to fast due to the fact that he is preoccupied with supplications and remembrance of Allâh. It is well known that when acts of worship, of which it is possible to delay some, compete with one another, that which is not possible to delay takes precedence over the one which may be delayed.

If some one said: This reason given, that it is a weekly *'Eid*, necessitates that fasting on it should be unlawful like fasting on the (other) two *'Eid* days; not simply that singling it out specially for fasting be prohibited, we would reply: It differs from the (other) two *'Eid* days, because it recurs four times in every month. For this reason the prohibition of fasting on it is not one of absolute forbiddance. In addition there are other attributes which distinguish the two *'Eids* from Friday.

However, if a person fasted the day before it, it would be known in that case that his intention was not to single out Friday especially for fasting, because he had fasted the day before it, which is Thursday or the day after it, which is Saturday.

As for the saying of the questioner: Does this only apply to voluntary fasts, or does it include making up for fasting days owed? it would appear from the evidence that it is general and that it is disliked to single out Friday specially for fasting, whether it is for an obligatory fast or a voluntary fast, unless a person had work from which he was only free and capable of making up for his fast on Friday – in that case, it would be allowed for him to single out Friday for fasting, because he was in need of that.

Q. 447. If a person invalidated a voluntary fast due to some act that broke the fast, is he guilty of sin? And if he invalidated it by having sexual intercourse, is there any atonement incumbent upon him?

A. If a person performs a voluntary fast, then he breaks his fast by eating, drinking or sexual intercourse, there is no sin upon him. Because every person who begins a voluntary act is not required to complete it unless it is in *Hajj* or *'Umrah* but it is better to complete it. In such a case, there is no atonement upon him if he had sexual intercourse with his wife during a voluntary fast, because he is not required to complete it.

But if the fast was an obligatory one and he had sexual intercourse with his wife, then that is not permissible. Because it is not permissible to break off an obligatory fast except in cases of necessity, and there is no atonement incumbent upon him unless it was during the daytime in the month of Ramadan. In this case, he was one of those for whom fasting is compulsory and pay close attention to our words: And he was one of those for whom fasting is compulsory. Because if it happened that a man was traveling with his wife, and they were fasting on the journey, then he had sexual intercourse with her, there is no sin upon them, nor is there any atonement incumbent upon them. It is only required that he and his wife make up for that day on which sexual intercourse took place.

Q. 448. What is the ruling on *I'tikaf*? Is it permissible for the person performing *I'tikaf* to leave the *Masjid* in order to answer the call of nature and to eat, and also to go out in order to get medical treatment? And what are the *Sunan* of *I'tikaf*? And what is the correct manner of performing *I'tikaf* as reported from the Prophet ﷺ?

A. *I'tikaf* is to seclude oneself in the *Masjid* in order to devote oneself to acts of obedience to Allâh, the Almighty, the All-Powerful. It is prescribed in order that we may seek *Lailatul – Qadr*, and Allâh, the Most High has referred to it in the Qur'ân:

﴿وَلَا تُبَٰشِرُوهُنَّ وَأَنتُمْ عَٰكِفُونَ فِى ٱلْمَسَٰجِدِ﴾

"And do not have sexual relations with them (your wives) while

you are in I'tikaf in the mosques.."[1]

It is confirmed in the the *Two Sahihs* and other books, that the Prophet ﷺ performed *I'tikaf*, and that his Companions, may Allâh be pleased with them, performed it with him.[2]

I'tikaf remained prescribed, and was not abrogated. For it is reported in the the *Two Sahihs* on the authority of 'Aishah, may Allâh be pleased with her, that she said: "The Prophet ﷺ used to perform *I'tikaf* in the last ten days of Ramadan until Allâh, the Almighty, the All-Powerful took his soul and then his wives performed *I'tikaf* after him."[3]

In *Sahih Muslim*, it is reported on the authority of Abu Sa'id Al-Khudri, may Allâh be pleased with him, that the Prophet ﷺ said:

«إِنِّي اعْتَكَفْتُ الْعَشْرَ الْأَوَّلَ أَلْتَمِسُ هَذِهِ اللَّيْلَةَ -يَعْنِي لَيْلَةَ الْقَدْرِ- ثُمَّ اعْتَكَفْتُ الْعَشْرَ الْأَوْسَطَ، ثُمَّ أَتَيْتُ فَقِيلَ لِي: إِنَّهَا فِي الْعَشْرِ الْأَوَاخِرِ، فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَعْتَكِفَ فَلْيَعْتَكِفْ»

"I observed I'tikaf in the first ten (nights and days) in order to seek that night (Lailatul-Qadr). I then observed I'tikaf in the middle ten days. Then (an angel) was sent to me, and I was told that this (night) is among the last ten (nights). So whoever among you likes to observe I'tikaf, he should do so."[4]

So, the people performed *I'tikaf* with him. Imam Ahmad, may Allâh have mercy on him, said: I do not know of anyone among the scholars who disagrees that *I'tikaf* is prescribed. Therefore based upon this, *I'tikaf* is prescribed according to the evidence of the Qur'ân and *Sunnah* and the consensus of the scholars.

[1] *Al-Baqarah* 2:187

[2] Reported by Al-Bukhari in the Book of *I'tikaf*, in the Chapter: *I'tikaf* (2036).

[3] Reported by Al-Bukhari in the Book of *I'tikaf*, in the Chapter: *I'tikaf* in the Last Ten Days (2026).

[4] Reported by Al-Bukhari in the Book of *I'tikaf*, in the Chapter: *I'tikaf* in the Last Ten Days (2027).

The place for it is the *Masjids* in which the congregational prayers are established in any country, according to the generality of the Words of Allâh, the Most High:

﴿وَأَنتُمْ عَٰكِفُونَ فِى ٱلْمَسَٰجِدِ﴾

"...while you are in I'tikaf in the Masjids."

It is preferable for it to be in a *Masjid* in which the Friday prayers are performed, so that one does not need to leave the *Masjid* in order to go to it, but if one performed *I'tikaf* in any other *Masjid,* there is no objection to him leaving early to go to the Friday prayer.

It is desirable for the person performing *I'tikaf* to occupy himself with acts of obedience to Allâh, the Almighty, the All-Powerful, such as prayers, reciting the Qur'ân, remembrance of Allâh, the Almighty, the All-Powerful, because that is the objective behind performing *I'tikaf.* But there is no objection to him talking a little to his companion, especially if there is some benefit in it.

As for his leaving the *Masjid,* the scholars of Islamic Jurisprudence have divided that into three categories:

1. That which is permissible, which is leaving the *Masjid* for some essential purpose according to the Islamic Law, or to fulfill some natural need. Such as going out to the Friday prayer, eating and drinking – if there is no one to bring him those things; going out to perform necessary ablution and *Ghusl,* and to answer the call of nature, such as urinating and defecating.

2. Going out to perform some act of obedience which is not incumbent upon him, such as visiting the sick or to attend a funeral. If he made it conditional at the start of his *I'tikaf,* then it is permissible, but if he did not do so, then it is not permissible.

3. Going out for something which nullifies *I'tikaf,* such as going out to the house, or to shop, or to have sexual intercourse with one's wife. That is not permissible whether one made it conditional or not. And Allâh is the Granter of success.



فتاوى الحج

Fatawa on Hajj (Pilgrimage)

Q. 449. If a person performed *Hajj*, while he does not pray and does not fast, what is the ruling on his *Hajj* in such a state? And when he repents to Allâh, the Almighty, the All-Powerful, should he make up for the acts of worship which he abandoned?

A. Abandoning prayer is an act of disbelief which expels a person from the pale of Islam, due to which he will dwell eternally in the Fire, as proven by the Book (of Allâh), the *Sunnah* and the sayings of the *Salaf*, may Allâh have mercy on them. Based upon this, it is not lawful for a person who does not pray to enter Makkah, for Allâh, the Most High says:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُواْ ٱلْمَسْجِدَ ٱلْحَرَامَ بَعْدَ عَامِهِمْ هَـٰذَا﴾

"O you who believe (in Allah's Oneness and in His Messenger Muhammad ﷺ)! Verily, the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah, and in the Message of Muhammad ﷺ) are Najasun (impure). So, let them not come near Al-Masjid Al-Haram (at Makkah) after this year."[1]

Hajj performed by such a person while he does not pray is not counted nor is it accepted; this is because it was performed by a disbeliever and acts of worship performed by a disbeliever are invalid, according to the Words of Allâh, the Most High:

﴿وَمَا مَنَعَهُمْ أَن تُقْبَلَ مِنْهُمْ نَفَقَـٰتُهُمْ إِلَّآ أَنَّهُمْ كَفَرُواْ بِٱللَّهِ وَبِرَسُولِهِۦ وَلَا يَأْتُونَ ٱلصَّلَوٰةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنفِقُونَ إِلَّا وَهُمْ كَـٰرِهُونَ﴾

"And nothing prevents their contributions from being accepted from them except that they disbelieved in Allah and in His Messenger (Muhammad ﷺ), and that they came not to As-Salat (the prayer) except in a lazy state, and that they offer not contributions but unwillingly."[2]

[1] *At-Tawbah* 9:28

[2] *At-Tawbah* 9:54

As for the previous acts of worship which he abandoned, it is not incumbent upon him to make up for them, according to the Words of Allâh, the Most High:

﴿قُل لِّلَّذِينَ كَفَرُوٓا۟ إِن يَنتَهُوا۟ يُغْفَرْ لَهُم مَّا قَدْ سَلَفَ﴾

"Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven."[1]

What is incumbent upon a person who committed this (disbelief) is to turn to Allâh in sincere repentance, to continue doing acts of obedience, and to draw nearer to Allâh through the performance of many righteous deeds, seeking forgiveness, and repenting much, for Allâh, the Most High has said:

﴿قُلْ يَـٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ﴾

"Say: O 'Ibadı (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily, Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.'"[2]

This Verse was revealed regarding those who repent, so Allâh will forgive every sin of which the worshipper repents even if it is associating partners with Allâh, the Almighty, the All-Powerful. And Allâh guides to the Straight Path.

Q. 450. Frequently we observe some Muslims, especially young men, being careless regarding the performance of the obligation of *Hajj* and they postpone it. Sometimes, these people make the excuse that they are preoccupied with work. What is the ruling on this? And what would your advice be to such a person?

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[1] *Al-Anfal* 8:38

[2] *Az-Zumar* 39:53

And sometimes, we observe some fathers prohibiting their sons from performing the obligation of *Hajj* with the argument that they are afraid for them, or that they are young, even though the conditions that require *Hajj* are present in their case. So, what is the ruling on this action by these fathers? And what is the ruling on the sons obeying their fathers in this matter? May Allâh reward you with goodness and grant you success in achieving what is good in the life of this world and in the Hereafter.

A. It is well known that *Hajj* is one of the pillars of Islam and one of its great foundations, and, that the Islam of a person is not complete until he performs the *Hajj*, if he fulfills the conditions which make it obligatory for him. It is not permissible for a person to delay *Hajj* who fulfills the conditions which make it obligatory, because Allâh, the Most High and His Messenger ﷺ have commanded that it be performed immediately, and because no one knows what may befall him: He might become poor, or ill or he might die.

And it is not permissible for the fathers and mothers to prevent their sons from performing *Hajj* if the conditions which make it obligatory upon them are fulfilled, and they are accompanied by companions who are trustworthy with regard to their religion and their character.

Nor is it permissible for the sons to obey their fathers or their mothers who tell them not to perform *Hajj* if it is obligatory for them. No creature may be obeyed if he orders an act of disobedience to the Creator, unless the fathers and mothers mention some legal justification for preventing them. In that case, it is necessary for the sons to delay their *Hajj* until this justification for delaying it no longer exists.

I ask Allâh, the Most High that He grants success to us all in attaining what is good and righteous.

Q. 451. If a person is in debt, is he obliged to perform *Hajj*?

A. If a person has a debt which covers all of his wealth, then he is not obliged to perform *Hajj*, because Allâh, the Most High has only enjoined *Hajj* upon those who are able to do it; He, the Most High says:

﴿وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

"And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence)."[1]

A person who has a debt that covers all of his wealth is not obliged to perform *Hajj*, therefore, he should pay his debt, then if it is easy for him after that, he should perform *Hajj*.

However, if his debt is less than the amount he possesses, so that he has sufficient funds to perform *Hajj* after paying his debt, then he should pay the debt and then perform *Hajj*. This is the case whether it is an obligation or a voluntary act. But in the case of the obligatory *Hajj*, he must hasten to perform it, while in the case of the non-obligatory *Hajj*, he has the choice to perform it if he wishes or to leave it if he wishes and there is no sin upon him.

Q. 452. If someone authorized a person as an agent to perform *Hajj* on behalf of his mother, then he found out that that person had taken numerous authorizations (to perform *Hajj*) what would be the ruling in that case? Deliver a legal verdict for us, and may Allâh forgive you.

A. It is desirable that a person should be prudent in his actions. He should not delegate authority to anyone except a person in whom he has confidence in the matter of his religion, meaning

[1] *Aal 'Imran* 3:97

that he is trustworthy and he knows what is required for that particular task which has been delegated to him. So, if you wish to grant authority to a person so that he might perform *Hajj* on behalf of your deceased father or your mother, then you must authorize someone in whom you have trust regarding his knowledge and his religion. This is because many people are extremely ignorant of the rulings for *Hajj*, and so they do not perform it in the required manner, even though they may be trustworthy in themselves, but they think that this is incumbent upon them, and they make many mistakes. People such as these should not be given the authority to perform *Hajj*, due to their lack of knowledge. Then there are people who have the knowledge, but they are not trustworthy and so one finds them being careless about what they say and about what they do during the rites of *Hajj*, due to their lack of integrity and faith. Such a person should also not be given authority or delegated to perform *Hajj*. Anyone who wishes to appoint a person to perform *Hajj* for him, should choose the most knowledgeable and trustworthy person he knows so that he may perform what he has been requested to do in the most perfect manner.

Regarding this person mentioned by the questioner, to whom he granted the authority to perform *Hajj* on behalf of his mother after which he heard that he had accepted the obligation to perform *Hajj* on behalf of others – the matter should be investigated, for it might be that this man has accepted these *Hajj* commissions from others and has appointed people to perform them and he himself is performing the *Hajj* for the person who has entrusted him with it. But is it permissible for a person to do this thing? That is, is it permissible for a person to be appointed by a number of people to perform *Hajj or 'Umrah* and then not to do it himself, but to appoint other people to do it?

We say that the answer is no, it is not permissible, nor is it lawful,

and he is one of those who devours the wealth of others unjustly. There are some people who trade in this matter and one finds them accepting numerous commissions to perform *Hajj* and numerous commissions to perform *'Umrah*, on the understanding that it is he who will perform it, but instead, he appoints so-and-so and so-and-so from among the people for a fee which is less than what he has taken for it. So, he earns money by dishonest means and he gives these *Hajj* and *'Umrah* commissions to persons who might not be acceptable to those who entrusted him. Therefore such a person should fear Allâh regarding his brothers and regarding himself, because if he takes money such as this, he has taken it without right, because he was trusted by his brothers that it was he who would perform the *Hajj* or the *'Umrah*. So, it is not permissible for him to appoint others to do it, because those others might not be acceptable to those who entrusted him to perform this *Hajj* or this *'Umrah*.

Q. 453. An elderly person entered the state of ritual inviolability (*Ihram*) in order to perform *'Umrah*, but when he reached the House (of Allâh), he was unable to perform the *'Umrah*; what should he do?

A. He should remain in a state of ritual inviolability until he becomes stronger, unless he made a condition at the time of assuming *Ihram* saying: "Should anything prevent me, then I may leave the state of *Ihram* at the point at which You stopped me (*In Habasani Habisun Famahalli Haithu Habastani*)." Then he may leave the state of *Ihram* and there is nothing incumbent upon him, neither *'Umrah* nor the Farewell *Tawaf*[1] However, if he did not say that, and it is not expected that he will recover from what ails him, then he should leave the state of *Ihram* and slaughter an animal (a sheep, a cow or a camel) as a ransom if he is able to, because Allâh, the Most High says:

[1] The rite of walking around the Ka'bah.

﴿وَأَتِمُّوا۟ ٱلْحَجَّ وَٱلْعُمْرَةَ لِلَّهِ ۚ فَإِنْ أُحْصِرْتُمْ فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْىِ ۖ وَلَا تَحْلِقُوا۟ رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ ٱلْهَدْىُ مَحِلَّهُۥ ۚ﴾

"And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad ﷺ), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allah. But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel) such as you can afford, and do not share your heads until the Hady reaches the place of sacrifice."[1]

And when the Prophet ﷺ was prevented from completing the *'Umrah* of Al-Hudaibiyyah, he slaughtered a sheep and left his state of *Ihram*.

Q. 454. If a person performs *Hajj* on behalf of another person and takes payment for it and something remains from it, should he take it?

A. If he takes money with which to perform *Hajj* and this money is more than the cost of the *Hajj*, he is not required to return it to the person who gave him this money, unless the person who gave it to him said to him: 'Make *Hajj* from it,' rather than: 'Make *Hajj* with it.' If he said: 'Make *Hajj* from it,' then if anything is left from the funds, he must return it to its owner. If the owner wishes, he may permit him to keep it, and if he wishes, he may take it. But if he said: *'Make Hajj* with it,' then he is not required to return anything of it, should anything remains. This is so, unless the person who gave him the money does not know anything about the affairs of *Hajj*. In this case he may believe that the expenses of *Hajj* are very great and he gave it to him out of ignorance and lack of knowledge in that case, he must explain to him and say: 'I performed *Hajj* at such and such a cost and the sum which you gave me is more than I have a right to.' In that case, if he allowed him to keep it, there is no sin.

[1] *Al-Baqarah* 2:196

Q. 455. If a son performed *'Umrah* on behalf of his father, is it permissible for him to supplicate on his own behalf?

A. It is permissible for him to supplicate on his own behalf during this *'Umrah* and for his father and for those whom he wills among the Muslims. What was intended is for him to perform the acts of *'Umrah* on behalf of the person who desired them to be performed for him.

As for the matter of supplication, it is neither a pillar nor a condition of *'Umrah*, so it is permissible for him to supplicate for himself and for the person on whose behalf the *'Umrah* is being performed, and for all of the Muslims.

Q. 456. What is the ruling on appointing someone to perform *Hajj* or *'Umrah* on one's behalf?

A. Appointing a person to perform *Hajj* on one's behalf falls within two situations:

1. That it is in order to perform an obligatory act.
2. That it is in order to perform a voluntary act.

If it is in order to perform an obligatory act, then it is not permissible for him to appoint another to perform *Hajj* or *'Umrah* on his behalf, unless he is in circumstances which do not permit him to reach the House (of Allâh) himself. Such as, chronic illness from which it is not expected that he will recover, or advanced age or the like. If it is expected that he will recover from this illness, then he should wait until Allâh cures him and perform the *Hajj* himself.

If there is nothing preventing him from performing *Hajj* and he is able to perform it himself, then it is not lawful for him to appoint another to perform the rites on his behalf, because it is he himself who is required to do it. Allâh, the Most High says:

﴿وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

"And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence)."[1]

So, what is intended by acts of worship is that a person undertakes them himself, in order that his worship of Allâh, the Most Glorified, the Most High and his humility towards Him be complete. It is well known that one who appoints another (to perform an act of worship) on his behalf does not achieve this great objective for which purpose the acts of worship were enjoined.

But if the person has already performed the obligatory *Hajj* and he wishes to authorize another to perform *Hajj* or *'Umrah* on his behalf, then there is a difference of opinion between the scholars in the matter: Some of them permit it while others prohibit it. In my opinion the more correct opinion is that it is not permissible for anyone to authorize another to perform *Hajj* or *'Umrah* on his behalf if it is a non-obligatory act, because the basic principle in acts of worship is that a person performs them himself. Just as a person may not authorize another to fast on his behalf – even though if he died and he was under an obligation to perform a compulsory fast, the one responsible for him (his son, his brother etc.) would be obliged to fast it on his behalf likewise is the case in *Hajj*. The *Hajj* is an act of worship which is undertaken by a person with his body, it is not a monetary act of worship whose intention is to benefit another. Since a physical act of worship must be undertaken by the person himself, then it is not valid for another person to perform it in his place, unless there is some evidence for it in the *Sunnah*. The performance of a non-obligatory *Hajj* by one person on behalf of another has not been reported in the *Sunnah*. This is one of two narrations reported from Imam Ahmad, may Allâh have mercy on him, I mean that it is not

[1] *Aal 'Imran* 3:97

correct for a person to appoint another to perform a voluntary *Hajj* or *'Umrah* on his behalf whether he is able to perform it himself or not. By voicing this opinion, we may encourage the able rich to perform *Hajj* themselves, because some people spend many years without going to Makkah, depending upon the fact that they have authorized others to perform *Hajj* on their behalf every year, and so he misses the objective for which purpose the *Hajj* was prescribed, by appointing another to perform it on his behalf.

Q. 457. Is it permissible to perform *'Umrah* on behalf of the dead?

A. It is permissible to perform *'Umrah* on behalf of the dead, just as it is permissible to perform *Hajj* on behalf of the dead, and similarly, it is permissible to perform *Tawaf* on behalf of the dead. Likewise, it is permissible to perform all manner of righteous deeds on behalf of the dead. Imam Ahmad, may Allâh have mercy on him, said: Every good deed which a person performs and whose reward he allocates to a Muslim whether living or dead will benefit him, but supplicating for the deceased is better than assigning a reward to him, the evidence for which is the statement of the Messenger ﷺ:

«إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ: إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ»

"When a person dies, all of his deeds except three are cut off: except Continuing charity, knowledge from which the people benefit, or a righteous son who supplicates for him."[1]

The proof from the *Hadith* is that the Prophet ﷺ did not say: 'or a righteous son who performs acts of worship for him, or recites the Qur'ân or prays, or performs *'Umrah* or fasts,' or any other

[1] Reported by Muslim in the Book of Wills and Testaments, in the Chapter: The Reward Which a Person Receives After His Death (1631).

such thing, in spite of the fact that the *Hadith* concerns deeds and it speaks of the deeds which are cut off by death. So, if what was required of a person was that he perform deeds on behalf of his father or his mother, the Prophet ﷺ would have said: 'or a righteous son who performs deeds on his behalf.' But if a person performs righteous deeds and assigns their reward to a Muslim, then it is permissible.

Q. 458. If a woman performed *Hajj* without a *Mahram*, is her *Hajj* valid? And is a child who is rational considered a *Mahram*? And what are the conditions which a *Mahram* must fulfill?

A. Her *Hajj* is valid, but her action and her travel without a *Mahram* are unlawful, and they are acts of disobedience to the Messenger of Allâh ﷺ. This is because he ﷺ said:

«لَا تُسَافِرِ الْمَرْأَةُ إِلَّا مَعَ ذِي مَحْرَمٍ»

"A woman may not travel except with Mahram."[1]

A child who has not yet reached the age of puberty is not a *Mahram*, because he himself requires guardianship and supervision, and anyone in such circumstances cannot possibly supervise or be a guardian to another.

Regarding the conditions which must be fulfilled by a *Mahram*, the first is that he be a Muslim, male, adult and rational; if he is not all of these things, then he is not a *Mahram*.

There is a very regrettable thing with regard to this matter which is the carelessness of some women concerning travelling

[1] The *Mahram* is a woman's husband, or an adult male relative whom a woman can never lawfully marry. Reported by Al-Bukhari in the Book of the Penalty for Hunting in *Hajj*, in the Chapter: The *Hajj* of Women (1862); and by Muslim in the Book of *Hajj*, in the Chapter: A Woman Travelling With a *Mahram* to *Hajj* and Elsewhere (1341).

by airplane without a *Mahram*. They are very negligent in this matter: One finds women travelling by airplane alone, and their justification for doing this is that they say that her *Mahram* escorted her in the airport from which the airplane took off and the other *Mahram* will meet her in the airport at which the airplane lands, and that in the airplane she is safe. This justification is weak in reality, because the *Mahram* who accompanies her does not admit her onto the airplane, he only admits her to the departure lounge. It may also be that the airplane is delayed in taking off and so this woman remains lost, or the airplane might take off and then be unable to land at the intended airport due to some reason or another, and so it lands at some other place, else and so this woman will be lost. Or, the airplane might land at the intended airport, but the *Mahram* who is supposed to meet her does not arrive due to one reason or another, such as illness, sleep or a car accident which prevents him from getting there, or something else.

Even if all of these things did not happen, and the airplane landed at the correct time of arrival and the *Mahram* who was supposed to meet her was present, there might be some man sitting next to her on the airplane who does not fear Allâh, the Most High and does not respect the worshippers of Allâh, and he might be attracted to her and she to him, which might lead to *Fitnah* (temptation, trial) and unlawful deeds, as is well known.

So, it is incumbent upon a woman to fear Allâh, the Almighty, the All-Powerful and not to travel except with a *Mahram*. It is also incumbent upon women's male guardians whom Allâh has made protectors and maintainers of women to fear Allâh, the Almighty, the All-Powerful, and to avoid being negligent to those they are *Mahrim* for, and losing their zeal and their religion, for a person is responsible for his family. Because Allâh, the Most High has made them a trust for him; He, the Most High says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ عَلَيْهَا مَلَٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

"O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded."[1]

Q. 459. A woman says: I intend to perform *'Umrah* in Ramadan, but in the company of my sister, her husband and my mother; is it permissible for me to go for *'Umrah* with them?

A. It is not permissible for you to go for *'Umrah* with them, because your sister's husband is not a *Mahram* for you. It is confirmed from the Prophet ﷺ, in the *Hadith* of Ibn 'Abbas, may Allâh be pleased with them, that he said: I heard the Prophet ﷺ delivering a sermon in which he said:

«لَا يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ إِلَّا مَعَ ذِي مَحْرَمٍ، وَلَا تُسَافِرِ الْمَرْأَةُ إِلَّا مَعَ ذِي مَحْرَمٍ»

"No person should be alone with a woman except when there is a Mahram with her, and the woman should not undertake journey except with a Mahram."

A man stood up and said: "Oh, Messenger of Allâh! My wife has set out for pilgrimage, whereas I am enlisted to fight in such and such a battle," whereupon he said:

«انْطَلِقْ فَحُجَّ مَعَ امْرَأَتِكَ»

"You go and perform Hajj with your wife."[2]

[1] *At-Tahrim* 66:6

[2] The reference for this *Hadith* was mentioned under the previous answer. (This is the wording of Muslim)

The Prophet ﷺ did not inquire whether there were other women accompanying this woman, or whether she was young or old or whether she was trustworthy or untrustworthy.

If this questioner stayed away from this *'Umrah* due to the fact that she has no *Mahram*, then there is no sin upon her, even if she has not performed *'Umrah* before. Because one of the conditions for the obligation of *'Umrah* and *Hajj* is that the woman has a *Mahram*.

Q. 460. What is the time for *Hajj*?

A. The time for *Hajj* begins with the start of the month of Shawwal and ends either on the tenth of Thul-Hijjah, or on the day of *'Eid*, or on the last day of the month of Thul-Hijjah, and this (latter) is the most authoritative opinion, according to the Words of Allâh, the Most High:

﴿ٱلْحَجُّ أَشْهُرٌ مَّعْلُومَٰتٌ﴾

> *"The Hajj (pilgrimage) is (in) the well-known (lunar year) months."*[1]

And the Word *Ashhur* (in the Verse) is plural and the basic principle regarding plural words is that what is intended by them is the actual meaning. So the meaning of this time, is that *Hajj* takes place during these three months, and it is not performed at just any time within them, because *Hajj* is performed on certain specific days. The exception to this is the rites of *Tawaf* and *Sa'y*[2] – if we say that the whole of Thul-Hijjah is the time for *Hajj*, then it is permissible to delay *Tawaful-Ifadah* [3] and the *Sa'y* of *Hajj* until the last day of Thul-Hijjah. It

[1] *Al-Baqarah* 2:197

[2] The rite of walking and running between the hills of *As-Safa* and *Al-Marwah*.

[3] The *Tawaf* which is performed after shaving the head and donning normal clothing during *Hajj*.

is not permissible for one to delay them more than this, unless there is some valid excuse for doing so, such as if a woman had postpartum bleeding before *Tawaful-Ifadah* and she continued to bleed until after the end of Thul-Hijjah, in that case, she is excused for delaying *Tawaful-Ifadah*. These are the times of *Hajj*.

As for *'Umrah*, there is no specific time for it; it may be performed on any day of the year. However, in the month of Ramadan, it is equivalent (in reward) to *Hajj* and in the months of *Hajj*, the Prophet ﷺ performed all of his *'Umrahs*: The *'Umrah* of Al-Hudaibiyyah was in the month of Thul-Qa'dah, the *'Umrah* of *Al-Qada'*[1] was in the month of Thul-Qa'dah, the *'Umrah* of *Al-Ji'ranah*[2] was in Thul-Qa'dah and the *'Umrah* of *Hajj* was also in the month of Thul-Qa'dah along with *Hajj* in the month of Thul-Qa'dah, which proves the excellence and virtue of performing *'Umrah* in the months of *Hajj*, since the Prophet ﷺ chose these months in which to perform it.

Q. 461. What is the ruling on entering the state of *Ihram* for *Hajj* before the beginning of these times?

A. The scholars have differed regarding the matter of assuming *Ihram* before the start of the months of *Hajj*:

Some of the scholars said that *Hajj* before the months of *Hajj* is valid and so he should remain in a state of *Ihram* for *Hajj*, but it is disliked to assume *Ihram* before the start of the months of *Hajj*.

Other scholars said that whoever assumes *Ihram* before the months of *Hajj*, it will not be valid and it will be an *'Umrah*; that is, it will be changed into *'Umrah*, because as the Prophet ﷺ said:

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[1] *'Umrah of Al-Qada'*: So called because it was performed in the year following the Treaty of Al-Hudaibiyyah in which the Muslims were prevented by the pagans of Makkah from performing *'Umrah*.

[2] *Al-Ji'ranah*: A place near Makkah.

«دَخَلَتْ فِي الْحَجِّ»

"'Umrah has been incorporated into the Hajj."[1]

The Prophet ﷺ called it minor *Hajj*, as reported in the well known *Mursal Hadith* of 'Amr bin Hazm which has been accepted by the people.[2]

Q. 462. What are the starting points (*Mawaqit*) for *Hajj*?

A. The starting points for *Hajj* are five and they are: Thul-Hulaifah, Al-Juhfah, Yalamlam, Qarnul-Manazil and That 'Irq.

As for Thul-Hulaifah, it is a place now known as Abyar 'Ali; it is close to Al-Madinah and lies about ten *Marhalahs*[3] from Makkah. It is the farthest starting place from Makkah, and it is the starting point for the people of Al-Madinah and those who pass through it from other places.

As for Al-Juhfah, it is an old village on the road taken by the people coming from Ash-Sham to Makkah and there are about three *Marhalahs* between it and Makkah. The village has fallen into ruin and the people now assume their *Ihram* from a place called Rabigh instead of it.

As for Yalamlam, it is a mountain or a place on the road to Makkah taken by the people of Yemen, and it is known nowadays as As-Sa'diyyah and there are about two *Marhalahs* between it and Makkah.

As for Qarnul-Manazil, it is a mountain on the road to Makkah taken by the people of Najd and it is known nowadays as As-Sailul-

[1] Reported by Muslim in the Book of *Hajj*, in the Chapter: The Permissibility of Performing *'Umrah* in the Months of *Hajj* (1241).

[2] Reported by Daraqutni in his *Sunan* (2/285) number 122.

[3] A *Marhalah* means a stage, in reference to a riding distance. Normally one *Marhalah* is equal to approximately twelve miles or five and one half kilometers. Here it appears to have been used to mean miles or kilometers.

Kabir, between it and Makkah there are about two *Marhalahs*.

As for That 'Irq, it is a place on the road to Makkah taken by the people of Iraq and between it and Makkah there are also about two *Marhalahs*.

As for the first four, which are: Thul-Hulaifah, Al-Juhfah, Yalamlam and Qarnul-Manazil, the Prophet ﷺ defined them.[1] He also defined That 'Irq, according to the *Hadith* of 'Aishah, may Allâh be pleased with her, as reported by the compilers of the *Sunan*.[2] It is confirmed on the authority of 'Umar, may Allâh be pleased with him, that he declared it to be the starting point for the people of Kufah and Basrah when they came to him and said: "Oh, Commander of the Faithful! The Prophet ﷺ fixed Qarn as the starting point for the people of Najd, but it is beyond our way and it is difficult for us to pass through it." He said: "Take as your starting point a place situated opposite to Qarn on your usual way." [3] In all cases, if that is confirmed on the authority of the Messenger of Allâh ﷺ, then the matter is clear; and if it is not confirmed from him, then it is confirmed in the *Sunnah* of 'Umar bin Khattab, may Allâh be pleased with him, and he is one of the righteous, rightly-guided caliphs whom we have been commanded to follow and whose rulings agreed with the Judgement of Allâh, the Almighty, the All-Powerful on a number of occasions such as this, if it is correctly attributed to the Prophet ﷺ that he defined it as a starting point.

[1] Reported by Al-Bukhari in the Book of *Hajj*, in the Chapter: The *Miqat* for the People of Makkah for *Hajj* and *'Umrah* (1524); and Muslim: The Book of *Hajj*, the Chapter: The *Miqats* for *Hajj* and *'Umrah* (1181).

[2] Reported by Abu Dawud in the Book of Rites, the Chapter: Regarding the *Miqat* for the People of Iraq; and An-Nasa'i, in the Book of the Rites of *Hajj*, the Chapter: The *Miqat* for the People of Egypt, and the Chapter: The *Miqat* for the People of Iraq.

[3] Reported by Al-Bukhari in the Book of *Hajj*, in the Chapter: That 'Irq is for the People of Iraq (1531).

It also necessitates *Qiyas*, because if a person passes by a starting point, he is required to assume *Ihram* from it and if he is near to it, it is the same as if he passed through it. In the narration of 'Umar, may Allâh be pleased with him, there is a great benefit in our times, which is that when a person approaches Makkah by airplane intending to perform *Hajj* or *'Umrah*, if he is over the starting point, he must assume *Ihram* when he is over it. It is not permissible for him to delay assuming his *Ihram* until he reaches Jeddah, as many people do, because there is no difference between passing by something on land, in the air or on water. Based upon this, those who are travelling on ships which pass by the Yalamlam or Rabigh must assume *Ihram* when they pass by these two starting points.

Q. 463. What is the ruling on passing the starting point without *Ihram*?

A. The one who passes by a starting point without assuming *Ihram* is either one of the following two: Either he intends to perform *Hajj* or *'Umrah*, in which case, he is required to return to it and assume *Ihram* from it, stating which rite he intends to perform, *Hajj* or *'Umrah*. If he does not do so, he has abandoned an obligatory act and according to the scholars, he is required to offer a ransom of blood for it by sacrificing a sheep in Makkah and distributing it among the poor and needy there.

But if he passed by it and he did not intend to perform *Hajj* or *'Umrah*, then there is nothing incumbent upon him, whether the period of his absence from Makkah was extended or short. This is because if we ordered him to assume *Ihram* from the starting point which he had passed, it would make the performance of *Hajj* or *'Umrah* incumbent upon him more than once. It is confirmed from the Prophet ﷺ that *Hajj* is only obligatory once in a lifetime and that anything more than this is a voluntary act. This is the most authoritative opinion from among the sayings of the scholars regarding one who passes by

the starting points without *Ihram*, i.e. that if he did not intend to perform *Hajj* or *'Umrah*, then there is nothing incumbent upon him, and he is not required to assume *Ihram* from the starting point.

Q. 464. Is the intention to begin the rites (of *Hajj* or *'Umrah*) the one which is spoken during the *Talbiyyah*?

A. The *Talbiyyah* is to say: *Labbaika 'Umratan* (I respond to Your call to perform *'Umrah*) for *'Umrah*, and *Labbaika Hajjan* (I respond to Your call to perform *Hajj*) for *Hajj*. As for the intention, it is not permissible to pronounce it aloud, so one should not say for example: *Allâhumma, Inni Uridul-'Umrah* (Oh, Allâh! I intend to perform *'Umrah*) or: *Uridul-Hajj* (I intend to perform *Hajj*), because this has not been reported from the Prophet ﷺ.

Q. 465. What is the correct manner of assuming *Ihram* for one approaching Makkah by air?

A. The *Ihram* of one approaching Makkah by air must be assumed by him as soon as he passes over the starting point (*Miqat*). Accordingly, he should prepare by performing *Ghusl* in his house, then don the garments of *Ihram* before reaching the starting point. From the moment he reaches the starting point, he should make the intention to begin the rites and he should not delay, because the airplane moves quickly, so in one minute, it might traverse a great distance. This is a matter of which some people are ignorant; one finds some of them unprepared so when the employee on the airplane announces that they have reached the starting point, they go and remove their clothes and don the garments of *Ihram*. This is extreme negligence, because it would appear that the employees on airplanes warn the people a quarter of an hour or thereabouts before they reach the starting point, and this is a deed for which they should be thanked, because if they warn them before this time, it gives them an opportunity to change their clothing and

prepare themselves. But in these circumstances, it is desirable, indeed it is incumbent upon one who intends to assume *Ihram* to pay attention to the time, so that if the airline employee announces that a quarter of an hour remains, he should look at his watch, in order that when a quarter of an hour has passed, or two or three minutes before it has passed, he may say the *Talbiyyah* according the rites which he intends to perform.

Q. 466. What is the ruling on a person who passes the starting point without assuming *Ihram* when he intends to perform *'Umrah*?

A. It is incumbent, if a person intends to perform *Hajj* or *'Umrah,* and he reaches the starting point, not to pass by it without assuming *Ihram* there. The Prophet ﷺ said:

«يُهِلُّ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ»

"The people of Al-Madinah should begin (their Ihram) from Thul-Hulaifah."[1]

The word *Yuhillu* (to say *Talbiyyah* and assume *Ihram*) is informative, meaning that it is a command, so based upon this, it is an obligation upon a person who wishes to perform *Hajj* or *'Umrah,* when he reaches the starting point, to say the *Talbiyyah* and assume *Ihram,* he must not pass by it. If he does so, he must return and assume *Ihram* from it; and if he returns to it and assumes *Ihram,* there is no ransom incumbent upon him, and if he assumes *Ihram* from where he is and does not return, according to the scholars, he must pay a ransom, which is to slaughter a sheep and divide it among the poor in Makkah.

[1] Reported by Al-Bukhari in the Book of *Hajj,* in the Chapter: The *Miqat* for the People of Al-Madinah (1525).

A Letter: How Should a Person Pray and Assume *Ihram* in an Airplane?

In the Name of Allâh, the Most Gracious, the Most Merciful.

All praise and thanks are to Allâh, the Lord of the worlds, and I send prayers and blessings on our Prophet, Muhammad and upon all his family and Companions.

How Should a Person Pray in an Airplane?

1. He should offer the voluntary prayers in an airplane while he is sitting in his seat in whatever direction the airplane was facing, indicating the bowing and prostrating (by inclining his head), making the prostration lower than the bowing.

2. He should not offer the obligatory prayers in an airplane, unless he is able to face towards the *Qiblah* throughout the whole of the prayer and he is also able to bow, prostrate, stand and sit.

3. If he is unable to do that, he should delay the prayer until he lands at the airport and then pray on the ground. If he fears that the time for the prayer will expire before the airplane lands, he should delay it until the time of the next prayer. This is the case if it is one of those prayers that may be combined with another, such as *Zuhr* with *'Asr* or *Maghrib* with *'Isha'*. If he fears that the time for the next prayer will expire, he should pray them both in the airplane before the time ends and perform whatever conditions, pillars and obligations of the prayer he is able to. For example: If the airplane took off just before sunset and the sun set while he was in the air, then he should not offer the *Maghrib* prayer until the airplane lands at the airport, he disembarks, and then prays on the ground. But if he fears that the time for offering the *Maghrib* prayer will expire, he should delay it until the time of *'Isha'* and offer them both together, combining them and delaying the *Maghrib* prayer until

the time of the *'Isha'* prayer after he descends. But if he fears that the time for the *'Isha'* prayer will expire – and it expires at midnight – he should offer them before the time expires in the airplane.

4. The manner of performing the obligatory prayer in the airplane is to stand facing the *Qiblah* and make the *Takbir*. Then he recites *Surat Al-Fatihah* and the words which it is prescribed to recite before it, such as the opening supplication (*Du'a Al-Istiftah*) and some Qur'ânic Verses after it. Then he should bow, then straighten up from bowing, and relax in a standing position, then prostrate, then straighten up from prostration, and relax in a sitting position, then prostrate again, then do likewise in the remainder of the prayer. If he is unable to prostrate, he should sit and indicate the prostration while sitting, and if he does not know the *Qiblah*, and no one reliable can inform him of it, he should use his judgement and try to ascertain it, then pray according to his judgement.

5. The prayer of the traveller in an airplane is shortened, so he performs the four *Rak'ah* prayer as two *Rak'ahs* like other travellers.

How Should a Person Who is Travelling by Airplane Assume *Ihram* for *Hajj* and *'Umrah*?

1. He should perform *Ghusl* in his house and remain in his normal clothing, or if he wishes, he may don the garments of *Ihram*.

2. Once the airplane is close to passing over the starting point, he should don the garments of *Ihram*, if he has not done so already.

3. When the airplane passes over the starting point, he should make the intention for commencing the rites and say the *Talbiyyah* according to his intention either *Hajj* or *'Umrah*.

4. If he assumes *Ihram* before passing over the starting point as a precaution, being fearful of remissness or forgetfulness, then there is no objection.

Q. 467. If a person travelled from his country to Jeddah, then he desired to perform *'Umrah,* may he assume *Ihram* from Jeddah?

A. A person (who does so) will not fall outside two possible situations:

1. That the person travelled to Jeddah without the intention to perform *'Umrah*, but unexpectedly, the opportunity to perform *'Umrah* came to him when he was in Jeddah. In that case, he may assume *Ihram* from Jeddah and there is no sin upon him in that, according to the *Hadith* of Ibn 'Abbas, may Allâh be pleased with them, in which the Prophet ﷺ mentioned the starting places and he said:

«وَمَنْ كَانَ دُونَ ذَلِكَ فَمِنْ حَيْثُ أَنْشَأَ، حَتَّى أَهْلُ مَكَّةَ مِنْ مَكَّةَ»

"And whoever is from other than them may assume Ihram from his dwelling place, even the people of Makkah may do so from Makkah."[1]

2. That he travelled from his country determinedly with the intention of performing *'Umrah*, in which case, he must assume *Ihram* from the starting point which he passes over. It is not permissible to assume *Ihram* from Jeddah, because it is a place other than the *Miqat* and it is confirmed from the Prophet ﷺ that he defined the starting points saying:

«هُنَّ لَهُنَّ وَلِمَنْ مَرَّ عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِهِنَّ لِمَنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ»

"They are for those living at those very places, and besides them for those who come through those places with the intention of performing Hajj and 'Umrah."[2]

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[1] Reported by Al-Bukhari in the Book of *Hajj*, in the Chapter: The Place for Assuming *Ihram* for the People of Makkah for the Purpose of *Hajj* or *'Umrah* (1529).

[2] Reported by Al-Bukhari in the Book of *Hajj*, in the Chapter: The Place for Assuming *Ihram* for Those Who Come From Other Than the *Mawaqit* (1529).

So, if he assumed *Ihram* from Jeddah and went to Makkah in these circumstances, then according to the scholars, he is obliged to offer a blood ransom (i.e. a sheep) which he should slaughter in Makkah and give as charity to the poor, and his *'Umrah* will be valid. If he did not assume *Ihram* from Jeddah after arriving there and he had intended to perform *'Umrah* before his arrival, then he should return to the starting point and assume *Ihram* from it, in which case, there is nothing incumbent upon him.

Q. 468. What is the ruling on a person in a state of *Ihram* performing *Ghusl* after donning the garments of *Ihram*?

A. There is no objection to a person in a state of *Ihram* performing *Ghusl*, as this has been confirmed from the Prophet ﷺ whether he performed *Ghusl* once or twice. However, he must perform *Ghusl* if he has a nocturnal emission while he is in a state of *Ihram* and he must perform *Ghusl* due to major ritual impurity (*Janabah*). As for performing *Ghusl* for the purpose of assuming *Ihram*, it is a *Sunnah*.

Q. 469. What is the ruling on performing *Hajj* on behalf of a deceased person if it was the grandfather of a man and he had already performed *Hajj* for himself?

A. There is no sin in a person performing *Hajj* on behalf of his grandfather who had not performed *Hajj*, because that has been reported in the *Sunnah* from the Prophet ﷺ.

Q. 470. Is there a special prayer for *Ihram*?

A. There is no special prayer for *Ihram*. If a person arrives at the starting point (for *Hajj* or *'Umrah*) and it is close to the time for offering an obligatory prayer, then it is better to delay assuming *Ihram* until he offers the obligatory prayer, then assume *Ihram*. But if he reached the starting point at a time when no obligatory prayer is due, then as is well known, he should

perform *Ghusl* as he would perform *Ghusl* due to major ritual impurity, wear perfume and don the garments of *Ihram*. Then if he wishes, he may offer the forenoon (*Duha*) prayer if it is the time for it, or he may offer the *Sunnah* of ablution if it is not the time for the forenoon prayer, and assume *Ihram* after that, and that is better. As for there being a special prayer for *Ihram*, that has not been reported from the Prophet ﷺ.

Q. 471. If a person performed *'Umrah* during the months of *Hajj*, then travelled to Al-Madinah and assumed *Ihram* from Abyar 'Ali (i.e. Thul-Hulaifah), will he be considered *Mutamatti'*?[1]

A. As long as this man, when he performed *'Umrah* in the months of *Hajj* had intended to perform *Hajj* in the same year, then he will be considered *Mutamatti'*. This is because his journey between *'Umrah* and *Hajj* does not invalidate *Tamattu'* unless he returned to his country and began the journey to *Hajj* from his country; in that case, the *Tamattu'* is cut off, because he has made a separate journey for each rite. So, this person who went to Al-Madinah after performing *'Umrah* and then assumed *Ihram* for *Hajj* from Abyar 'Ali, he must sacrifice an animal for *Tamattu'*, according to the general meaning of the Words of Allâh, the Most High:

﴿فَمَن تَمَتَّعَ بِٱلْعُمْرَةِ إِلَى ٱلْحَجِّ فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْيِ﴾

"And whosoever performs the 'Umrah in the months of Hajj, before (performing) the Hajj, (i.e. Hajjut-Tamattu' and Al-Qiran), he must slaughter a Hady such as he can afford."[2]

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[1] *Mutamatti'*: One who is performing *Hajjut-Tamattu'* (*'Umrah* and *Hajj* performed within the months of *Hajj* with a break in between them).

[2] *Al-Baqarah* 2:196

Q. 472. If a person assumed *Ihram* for *'Umrah* in the month of *Shawwal* and performed it while not intending to perform *Hajj*, then *Hajj* became possible for him, is he considered to be *Mutamatti'*?

A. He is not *Mutamatti'*, so he is not required to sacrifice an animal.

Q. 473. What is the *Talbiyyah* which was authentically reported from the Prophet ﷺ? And when should the *Talbiyyah* be stopped in *'Umrah* and *Hajj*?

A. The *Talbiyyah* which was authentically reported from the Prophet ﷺ is to say: *Labbaik Allâhumma Labbaik; Labbaika La Sharika Laka Labbaik; Innal-Hamda Wan-Ni'mata Laka Wal-Mulk; La Sharika Lak* (I answer Your call, Oh, Allâh! I answer Your call. I answer Your call and You have no partners, I answer Your call. Verily, Allâh praise and thanks and grace belong to You and Yours is the dominion; You have no partners!)[1]

Imam Ahmad, may Allâh have mercy on him, reported the addition: *Labbaika Ilahal-Haqq* (I answer Your call, God of Truth).[2] And its chain of narrators is *Hasan*.

The *Talbiyyah* is stopped during *'Umrah* when one begins the *Tawaf* and in *Hajj* when one begins stoning *Jamratul-'Aqabah* on the day of *'Eid*.[3] According to the *Hadith* of Ibn 'Abbas, may Allâh be pleased with them, which was recorded by At-Tirmithi, he narrates that the Prophet ﷺ used to continue the *Talbiyyah* in

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[1] Reported by Al-Bukhari in the Book of *Hajj*, in the Chapter: The *Talbiyyah* (1549); and by Muslim in the Book of *Hajj*, in the Chapter: The *Talbiyyah* and its Description (1184).

[2] Reported by Imam Ahmad.

[3] *Jamrat Al-'Aqabah*: A *Jamrah* is a small stone-built pillar in a walled place. There are three situated in Mina. One of the rites of *Hajj* is to throw pebbles at them on the four days of *'Eidul-Adha* and *Jamratul-'Aqabah* is one of them.

'Umrah until he touched the (Black) Stone.[1]

At-Tirmithi said it was *Sahih*, but in its chain of narrators there is a man named Muhammad bin 'Abdur-Rahman bin Abi Laila who has been declared weak by the majority of scholars.

It is reported on the authority of Ibn 'Abbas, may Allâh be pleased with them, that Usamah, may Allâh be pleased with him, was riding behind the Prophet ﷺ going from 'Arafah to Al-Muzdalifah, then Al-Fadl, may Allâh be pleased with him, rode behind him from Al-Muzdalifah to Mina and both of them said: "He continued to make the *Talbiyyah* until he stoned *Jamratul-'Aqabah*."[2] This was reported by Al-Bukhari and Muslim in the *Two Sahihs*. According to Malik, the *Talbiyyah* should be stopped in *'Umrah* when one reaches the Sacred Precincts and it was also said that one should stop when one reaches the House or when one sees it. And the meaning of *Labbaika* is: I am acting in obedience to You and answering Your call; the wording of the verb is in the dual form meaning much (obedience).

Q. 474. Is it permissible for one in a state of *Ihram* to comb his hair?

A. A person in a state of *Ihram* should not comb his hair, because what is desirable for a person in a state of *Ihram* is to have unkempt hair and to be covered in dust. There is no sin upon him in washing it, but as for combing it, it is liable to cause hair to fall. But if hair fell from a person in a state of *Ihram* without him intending it – either due to him scratching his head or rubbing it – then there is no sin upon him in that, because he did not intend to remove it. It should be known that

[1] Reported by Abu Dawud in the Book of (*Hajj*) Rites, in the Chapter: When Should the One Performing *'Umrah* Stop Making the *Talbiyyah*? (1919).

[2] Reported by Al-Bukhari in the Book of *Hajj*, in the Chapter: Mounting a Riding Beast and Riding in the Rear During *Hajj* (1543).

if a person in the state of *Ihram* unintentionally does due to a mistake or forgetfulness, any of the things which are proscribed for him there is no sin upon him in that, because Allâh, the Most Glorified, the Most High says in His Book:

﴿وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَآ أَخْطَأْتُم بِهِۦ وَلَٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ ۚ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا﴾

"And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful."[1]

And He, the Most Glorified, the Most High says:

﴿رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ﴾

"Our Lord! Punish us not if we forget or fall into error."[2]

And (when a person calls upon Allâh with these Words,) He the Most High says: "I have done so."

Regarding the matter of hunting which is one of the things which is proscribed for a person in a state of *Ihram*, the Allâh, the Most High says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْتُلُوا۟ ٱلصَّيْدَ وَأَنتُمْ حُرُمٌ ۚ وَمَن قَتَلَهُۥ مِنكُم مُّتَعَمِّدًا فَجَزَآءٌ مِّثْلُ مَا قَتَلَ مِنَ ٱلنَّعَمِ يَحْكُمُ بِهِۦ ذَوَا عَدْلٍ مِّنكُمْ﴾

"O you who believe! Kill not the game while you are in a state of Ihram [for Hajj or 'Umrah (pilgrimage)], and whosoever of you kills it intentionally, the penalty is an offering brought to the Ka'bah, of an eatable animal (i.e. sheep, goat, cow) equivalent to the one he killed, as adjudged by two just men among you;."[3]

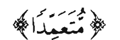
This stipulation, which is the Saying of Allâh, the Most High:

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[1] *Al-Ahzab* 33:5

[2] *Al-Baqarah* 2:286

[3] *Al-Ma'idah* 5:95



"intentionally."

informs us that there is no penalty upon one who kills it unintentionally; and this stipulation is one of avoidance, because it is a stipulation which is relevant to the ruling. This is because it is the person who does it intentionally who is deserving of the application of the penalty, whereas one who did not do it intentionally is not deserving of the application of the penalty. It is known of this Islamic religion that it is a religion of tolerance and ease, and so based upon this, we say that if a person in a state of *Ihram* commits any of the acts which are proscribed for him due to ignorance or forgetfulness, then none of their rulings are imposed upon him as a result of it, neither the obligation to pay a ransom nor the invalidation of the rite in the case of an act which (normally) invalidates the rite, such as sexual intercourse or anything else. This is what is necessitated by the evidences of the Islamic Law that we have indicated.

Q.475. A *Hajj* pilgrim shortened some of his hair due to ignorance and then left the state of *Ihram*; what should he do?

A. There is nothing incumbent upon this *Hajj* pilgrim who shortened some of his hair due to ignorance and then left the state of *Ihram*, because he was ignorant, but he is still obliged to complete the cutting of the hair on his head.

I would like to take this opportunity to advise my brothers that if they desire to perform any act of worship, they should not embark upon it until they know the limits set by Allâh, the Almighty, the All-Powerful therein, so that they do not do something which offends against this act of worship. Allâh, the Most High said to His Prophet ﷺ:

﴿قُلْ هَٰذِهِۦ سَبِيلِىٓ أَدْعُوٓا۟ إِلَى ٱللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِى ۖ وَسُبْحَٰنَ ٱللَّهِ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ﴾

"Say (O Muhammad ﷺ): This is my way; I invite unto Allah (i.e. to the Oneness of Allah — Islamic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allah, i.e. to the Oneness of Allah — Islamic Monotheism with sure knowledge). And Glorified and Exalted is Allah (above all that they associate as partners with Him). And I am not of the Mushrikun (polytheists, pagans, idolaters and disbelievers in the Oneness of Allah; those who worship others along with Allah or set up rivals or partners to Allah)."[1]

And the Words of Him, the Most High:

﴿قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَٰبِ﴾

"Say: 'Are those who know equal to those who know not?' It is only men of understanding who will remember (i.e. get a lesson from Allah's Signs and Verses)."[2]

So, for a person to worship Allâh, the Almighty, the All-Powerful while he is well informed and knowledgeable regarding the limits set by Him is much better than for him to worship Allâh, the Most Glorified, the Most High in a state of ignorance, simply imitating people who may know or may not know.

Q. 476. If a person from a distant land entered Makkah without *Ihram* in order to deceive those in authority into believing that he was not intending to perform *Hajj*, then he assumed *Ihram* from Makkah, is his *Hajj* valid? Deliver a legal verdict for us, may Allâh reward you with goodness for advising us and all of the Muslims.

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[1] *Yusuf* 12:108

[2] *Az-Zumar* 39:9

A. As for his *Hajj*, it is valid, but as for his action, it is unlawful for two reasons:

1. That he infringed the limits set by Allâh, the Most Glorified, the Most High by not assuming *Ihram* from the starting point (*Miqat*).

2. Disobeying the order of those in authority whom we have been commanded to obey in matters which do not involve disobedience to Allâh. Because of this, he should repent to Allâh and seek forgiveness from Him for what he has done, and he must pay a ransom which is to sacrifice an animal in Makkah and distribute its meat among the poor, due to his failure to assume *Ihram* from the starting point. This is based upon what has been said by the scholars regarding a person who fails to implement one of the obligatory acts of *Hajj* or *'Umrah*.

Q. 477. If a *Mutamatti'* returned to his country, then began a journey to *Hajj* from his country, is he considered a *Mufrid*?[1]

A. Yes, if the *Mutamatti'* returns to his country, then embarks upon a journey from his country to perform *Hajj*, then he is a *Mufrid*; this is due to the break between the *'Umrah* and *Hajj* caused by his return to his family. So, his embarking on a journey means that he has started a fresh journey for *Hajj*. In that case his *Hajj* will be *Ifrad* and so he is not obliged to bring the sacrificial animal of *Tamattu'*. But if he did so as a ploy in order to remove the obligation of bringing a sacrificial animal with him, then it will not be removed from him, because employing a stratagem in order to remove an obligation does not cause it to be removed, just as using a trick in order to remove *Ihram* will not mean that he has lawfully exited it.

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[1] *Mufrid*: One who performs *Hajjul-Ifrad*, which is *Hajj* alone without *'Umrah*.

Q. 478. What is the ruling on a person in the state of *Ihram* carrying an umbrella or a belt, bearing in mind that they are stitched?

A. There is no objection to a person carrying an umbrella over his head in order to protect himself from the heat of the sun. There is no sin in it, nor is it included in the covering of the head which was prohibited by the Prophet ﷺ, i.e. a man's head, because this is not a covering, rather it is something that shades from the sun and the heat.

It is confirmed in *Sahih Muslim* that Usamah bin Zaid and Bilal, may Allâh be pleased with them, were with the Prophet ﷺ and one of them took his she-camel by its muzzle and the other raised a garment in order to shield him from the heat until he had stoned *Jamratul-'Aqabah*.[1] And in another version: and the other raised his garment over the head of the Messenger of Allâh ﷺ to protect him from the sun. This is evidence that the Prophet ﷺ shaded himself with this garment while he was in a state of *Ihram*, before leaving it.

As for placing a belt over the *Izar*, there is no objection to it, nor is there any sin in it. The saying of the questioner 'bearing in mind that they are stitched' is based upon a misunderstanding on the part of some of the common folk, which is that they think that the meaning of the saying of the scholars: It is forbidden for a person in a state of *Ihram* to wear stitched garments is anything which has stitches in it. That is not the case; rather what the scholars mean by wearing stitched garments is those garments which are composed of pieces and are worn ordinarily, such as a shirt, trousers, a vest and such like. They did not mean merely everything that contains stitches. For this reason, if a person

[1] Reported by Muslim in the Book of *Hajj*, in the Chapter: The Recommendation of Stoning *Jamratul-'Aqabah* on the Day of Slaughter While Riding (1298).

assumed *Ihram* by wearing a *Rida'* and or an *Izar* which was patched, there would be no objection to him doing so, even though he had stitched it together.

Q. 479. If a person was disabled and was unable to wear the garments of *Ihram*, what should he do?

A. If a person is unable to wear the garments of *Ihram*, then he should wear whatever other clothes he is able to wear. According to the scholars, he must either slaughter a sheep in Makkah and distribute it amongst the poor, or feed six destitute persons, giving each of them half a *Sa'*, or he must fast for three days. This is what the scholars have said, making an analogy with what has been reported regarding shaving the head. Allâh, the Most High says:

﴿فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾

"And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Saum (fasts) (three days) or giving Sadaqah (charity — feeding six poor persons) or offering sacrifice (one sheep)."[1]

And the Prophet ﷺ explained the manner of the fasting and charity as we have said.

Q. 480. What is the ruling on a person who had sexual intercourse when he was in a state of *Ihram* for *Hajj*, but he did so due to ignorance of the fact that it is unlawful?

A. It is well known that sexual intercourse is one of the things which is unlawful for a person who is in a state of *Ihram*; indeed it is one of the greatest of unlawful acts for one who is in a state of *Ihram*. Allâh, the Most High says:

[1] *Al-Baqarah* 2:196

﴿ٱلْحَجُّ أَشْهُرٌ مَّعْلُومَـٰتٌ ۚ فَمَن فَرَضَ فِيهِنَّ ٱلْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِى ٱلْحَجِّ ۗ﴾

"The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islamic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj therein (by assuming Ihram), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj."[1]

What is intended by the word *Ar-Rafath* is sexual intercourse and sexual foreplay. Sexual intercourse is therefore the greatest of unlawful acts for one who is in a state of *Ihram*. So, if a person has sexual intercourse while he is in a state of *Ihram* for *Hajj*, it will be either before the first *Tahallul*[2] or after the first *Tahallul*. If it is before the first *Tahallul*, then certain things arise as a consequence of it:

1. The invalidity of the rite, since it will neither be counted as a voluntary *Hajj* nor an obligatory one for him.

2. The sin.

3. The obligation to continue; that is, he must carry on with it and complete it in spite of it being invalid, and this invalid rite remains the same as a valid rite with regard to all of its rulings.

4. The obligation to make it up the following year, whether it was a compulsory *Hajj* or a voluntary one. If it was a compulsory one, the obligation to make up for it is clear, because the *Hajj* in which he had sexual intercourse does not fulfill his obligation (since it was invalid). As for the case if it was a voluntary *Hajj*, it is because it is compulsory to continue performing a voluntary *Hajj*, according to the Words of Allâh, the Most High:

﴿وَأَتِمُّوا۟ ٱلْحَجَّ وَٱلْعُمْرَةَ لِلَّهِ ۚ﴾

[1] *Al-Baqarah* 2:197

[2] *Tahallul*: When one leaves the state of *Ihram*.

"And perform properly the Hajj and 'Umrah for Allah."[1]

And Allâh called the involvement in *Hajj* as obligatory" and said:

﴿ٱلْحَجُّ أَشْهُرٌ مَّعْلُومَٰتٌ ۚ فَمَن فَرَضَ فِيهِنَّ ٱلْحَجَّ﴾

"The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islamic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj therein (by assuming Ihram),"[2]

For this reason, we say that it is obligatory for him to make up for this invalid *Hajj*, whether it was a compulsory one or a voluntary one.

5. One of the things which is incumbent upon him as a result is that he sacrifices a camel as an atonement for what he has done, and he distributes it among the poor; and if he sacrifices seven sheep instead of it, there is no objection. This is the ruling on sexual intercourse before the first *Tahallul.*

But if the sexual intercourse took place after the first *Tahallul*, then the result of it is a sin, and the invalidity of the *Ihram* only. So, it is incumbent upon him to sacrifice a sheep and distribute it amongst the poor, or feed six destitute persons, giving each of them half a *Sa'* of wheat or something else, or he must fast for three days. He may choose between these three things and he must renew his *Ihram* and go to the nearest starting point and begin his *Ihram* from it in order to perform *Tawaful-Ifadah* while in a state of *Ihram*. This is what our scholars of Islamic Jurisprudence have said.

If it was asked: When does the first *Tahallul* take place? We say: The first *Tahallul* takes place with the stoning of *Jamratul-'Aqabah* on *'Eid* day, and shaving the head or shortening the hair. And the first *Tahallul* makes it lawful to do all of the things

[1] *Al-Baqarah* 2:196

[2] *Al-Baqarah* 2:197

proscribed to the *Muhrim* except (sexual intercourse with) women. 'Aishah, may Allâh be pleased with her, said: "I used to apply perfume to the Prophet ﷺ for his *Ihram* before he began it, and for his ending it, before he circumambulated the House."[1] This *Hadith* is an evidence that leaving the state of *Ihram* is followed by *Tawaf* of the House, and it necessitates that the shaving take place before leaving the state of *Ihram* as we have already determined, that the first *Tahallul* takes place at the time of the stoning of *Jamratul-'Aqabah* on the day of *'Eid* along with the shaving of the head or shortening of the hair. So, sexual intercourse which takes place before that, entails the five things which we have already mentioned; and the sexual intercourse which takes place after it, entails the sin and invalidation of *Ihram* which we have mentioned, without the rite (of *Hajj*) being invalidated and the obligation to pay a ransom or to feed the poor or fast whether in Makkah or somewhere else and whether on consecutive days or separately.

If this person was ignorant, meaning that he did not know that this thing was unlawful, then there is nothing incumbent upon him whether it was before the first *Tahallul* or after it, because Allâh, the Almighty, the All-Powerful says:

﴿رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا﴾

"Our Lord! Punish us not if we forget or fall into error."[2]

And (when a person calls upon Allâh with these Words) Allâh says: "I have done so." And He, the Most High says:

﴿وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَآ أَخْطَأْتُم بِهِۦ وَلَٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا﴾

[1] Reported by Al-Bukhari in the Book of *Hajj*, in the Chapter: Applying Perfume When Assuming *Ihram* (1539); and by Muslim in the Book of *Hajj*, in the Chapter: Perfume for the Person Assuming *Ihram* (1189).

[2] *Al-Baqarah* 2:286

"And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful."[1]

And if it was said: If this man knew that sexual intercourse was unlawful while in a state of *Ihram*, but he did not know that it entails all of these things, and if he had known that it would result in all of these things, he would not have done it, is this an excuse?

The answer: This is not an excuse, because an excuse is that the person is ignorant of the ruling, that he does not know that this thing is unlawful. As for ignorance of what the action entails, this is not an excuse. This is why, if a *Muhsan*[2] knows that adultery is unlawful (and he commits it) and he is of age, and rational and the conditions of being a *Muhsan* are fulfilled regarding him, he must be stoned, even if he said: 'I did not know that the punishment is stoning; if I had known that the punishment was stoning, I would not have done it,' we would say to him: 'This is not an excuse, so you must be stoned, even though you did not know what the punishment for adultery is.'

This is why when the man that had sexual intercourse during the daylight hours in Ramadan came to seek a verdict from the Prophet ﷺ regarding what was incumbent upon him, the Prophet ﷺ obliged him to atone for it, even though at the time when he had sexual intercourse, he was ignorant of what was incumbent upon him. This proves that if a person commits an act of disobedience and infringes the limits set by Allâh, the Almighty, the All-Powerful, the results of this act of disobedience are effected upon him, even if he was unaware of the results of it when he did it.

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[1] *Al-Ahzab* 33:5

[2] *Muhsan*: A married, divorced or widowed man, according to the most authoritative opinion.

Q. 481. How should a woman in a state of *Ihram* wear the *Hijab*? And is it a condition that the cover does not touch her face?

A. If a woman in a state of *Ihram* passes by men who are not *Mahrams* for her, or such men pass by her, she is required to cover her face as the wives of the Companions, may Allâh be pleased with them, used to do. And in this case, there is no ransom incumbent upon her, for this is something which is commanded and that which is commanded cannot be changed into something prohibited.

It is not a condition that the cover does not touch the face; indeed, if the cover touches the face, there is no sin upon her, for she is obliged to cover her face as long as she is near men. And if she enters the tent or she is in her house, she may uncover her face, because it is legislated for a woman in a state of *Ihram* to uncover her face.

Q. 482. A woman was performing *Hajj* and her menstrual period began before she had performed the Farewell *Tawaf* (*Tawaful-Wida'*); what is the ruling on this?

A. The ruling on this is that if the woman had performed the *Tawaf* of the return from Mina (*Tawaful-Ifadah*) and then she was afflicted by menstruation after she had completed the rites of *Hajj*, and nothing remained for her to do except the Farewell *Tawaf*, then the obligation to perform it is lifted from her in these circumstances, according to the *Hadith* of Ibn 'Abbas, may Allâh be pleased with them, who said: "The people were ordered that their last obligation be to circumambulate the House, but menstruating women were exempt from it."[1]

[1] Reported by Al-Bukhari in the Book of *Hajj*, in the Chapter: *Tawaful-Wida'* (1756); and by Muslim in the Book of *Hajj*, in the Chapter: The Obligation to Perform *Tawaful-Wida'* and the Exemption of the Menstruating Woman From Performing it (1338).

When it was said to the Prophet ﷺ that Safiyyah bint Huyayy, may Allâh be pleased with her, had begun her menstrual period and that she had already performed *Tawaful-Ifadah* and he said:

«فَانْفِرُوا إِذَنْ»

"Then depart."[1]

So, she was exempt from performing *Tawaful-Wida'*.

As for *Tawaful-Ifadah*, the menstruating woman is not exempt from performing it. So, either she must remain in Makkah until she becomes clean and then perform *Tawaful-Ifadah*, or she must return to her country and remain in a state of *Ihram*, then once she becomes clean, she may return and perform *Tawaful-Ifadah*. In this case, it is better when she returns to perform *'Umrah*, performing *Tawaf* and *Sa'y* and shortening her hair, then perform *Tawaful-Ifadah*. But if this is absolutely impossible for her, then she should place something over her private parts which will prevent the flowing of menstrual blood and the soiling of the *Masjid* thereby, then perform *Tawaf* by virtue of necessity, according to the most authoritative opinion.

Q. 483. A woman assumed *Ihram* with her husband while she was menstruating, and when she became clean, she performed *'Umrah* without a *Mahram*, then she observed some blood after that; what is the ruling on this? Deliver a verdict for us, and may Allâh reward you with goodness for us and for all of the Muslims.

A. We say: It would appear that this woman came to Makkah with her *Mahram*, having entered the state of *Ihram* from the

[1] Reported by Al-Bukhari in the Book of *Hajj*, in the Chapter: If a Woman Menstruates After She Has Performed *Tawaful-Ifadah* (1757); and by Muslim in the Book of *Hajj*, in the Chapter: The Obligation to Perform *Tawaful-Wida'* and the Exemption of Menstruating Women From Performing it (1211).

starting point while she was menstruating, and her *Ihram* from the starting point while she was menstruating was valid, because when Asma' bint 'Umais, may Allâh be pleased with her, sought advice from the Prophet ﷺ when he was in Thul-Hulaifah, she said: "Oh, Messenger of Allâh! I have postpartum bleeding," he said:

«اغْتَسِلِي وَاسْتَثْفِرِي بِثَوْبٍ، وَأَحْرِمِي»

"Perform Ghusl and wrap your private parts in cloth, then assume Ihram."[1]

So, if she arrived in Makkah and became clean, then performed *'Umrah* without a *Mahram*, there is no sin upon her, because she was in the middle of the city. But the return of blood to her after that might cause doubt regarding the state of purification that she saw. So, we say to her: If you are certain that you saw that you had become clean, then your *'Umrah* is valid; but if you are in doubt about it, you should repeat the *'Umrah* once more. But repeating the *'Umrah* once more does not mean that you must return to the *Miqat* and assume *Ihram* once again; we only mean that you should repeat the *Tawaf*, *Sa'y* and shortening of the hair.

Q. 484. A woman was afflicted by menstruation and she had not yet performed *Tawaful-Ifadah*, and she lives outside the Kingdom, and the time came for her to leave, and she was unable to delay leaving, and it is impossible for her to return to the Kingdom again. What should she do? Deliver a verdict for us, and may Allâh reward you with goodness.

A. If the matter is as stated, that a woman had not performed *Tawaful-Ifadah* when she began to menstruate, and it was

[1] Reported by Muslim in the Book of *Hajj*, in the Chapter: The *Hajj* of the Prophet ﷺ (1218).

impossible for her to remain in Makkah or to return to it if she had travelled before performing the *Tawaf*, in this case, it is permissible for her to do one of two things:

1. Either to use injections which will stop the bleeding and perform the *Tawaf* if there is no danger to her from these injections.

2. Or she may bind herself with bandages in order to prevent the blood being spilled in the *Masjid* and perform the *Tawaf* by virtue of necessity. And this opinion is the most authoritative one which was the chosen view of Shaikhul-Islam Ibn Taimiyyah, may Allâh have mercy on him.

Other than this, she must do one of two things:

1. Either she will continue in what remains of her *Ihram*, so that it is not permissible for her husband to have sexual relations with her, nor may a contract of marriage be made upon her if she is unmarried.

2. Or she will be considered *Muhsarah*[1] and she will slaughter a sacrificial, animal and she will leave her state of *Ihram* and in this case, the *Hajj* will not be counted for her.

Both of these things are difficult: The first is that she continues in what remains of her *Ihram* and the second is that her *Hajj* is not counted for her. So, the most authoritative opinion is that held by Shaikhul-Islam Ibn Taimiyyah, may Allâh have mercy on him, in such a case by virtue of necessity, for Allâh, the Most High has said:

﴿وَمَا جَعَلَ عَلَيْكُمْ فِي ٱلدِّينِ مِنْ حَرَجٍ﴾

"and has not laid upon you in religion any hardship."[2]

And He, the Most High says:

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[1] *Muhsarah*: One who is prevented from completing the rites.
[2] *Al-Hajj* 22:78

﴿يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ﴾

"Allah intends for you ease, and He does not want to make things difficult for you."[1]

But if it is possible for the woman to travel then return once she has become clean, then there is no sin upon her in travelling. Then once she becomes clean, she may return and perform the *Tawaf* of *Hajj*. During this period, she will not be permitted to her husband, because she has not made the second *Tahallul*.

Q. 485. A woman assumed *Ihram* for *'Umrah,* then she was afflicted by menstruation and so she left Makkah without performing *'Umrah*; what is incumbent upon her?

A. If a woman assumed *Ihram* for *'Umrah* and then she was afflicted by menses, her *Ihram* is not invalidated and she remains in a state of *Ihram*. A woman who assumed *Ihram* for *'Umrah,* then left Makkah without performing *Tawaf,* and without performing *Sa'y,* is still in her *'Umrah,* so she must return to Makkah and perform *Tawaf* and *Sa'y* and cut her hair, so that she leaves her *Ihram*. Until such time as she completes her *'Umrah,* she must avoid all of those things which are prohibited for a person in a state of *Ihram*, such as wearing perfume, or cutting her hair or her nails, and, she must avoid sexual relations with her husband if she is married. But if she feared that her menstruation would come, so she made it a condition when she assumed *Ihram* that she would be released from her *Ihram* at whatever point she was stopped, in that case, there is nothing incumbent upon her if she leaves her *Ihram*.

Q. 486. Is it permissible for a woman in a state of *Ihram* to change the garment in which she assumed *Ihram*? And are there any special garments for *Ihram*?

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[1] *Al-Baqarah* 2:185

A. It is permissible for a woman in a state of *Ihram* to change her garments for other garments, whether it was due to need or not, but on condition that the other garments are not revealing or beautiful in front of men. Accordingly, if she wishes to change any of the clothes she was wearing when she assumed *Ihram*, there is no sin upon her.

There are no special clothes for *Ihram* for a woman; she should wear whatever she wishes, except that she should not wear a *Niqab*, nor should she wear *Quffazan*. A *Niqab* is a veil which covers the face revealing only the eyes, while *Quffazan* are worn on the hands and they are known as socks for the hands (i.e. gloves).

As for a man, there are special *Ihram* garments for him which are the *Izar* and the *Rida'* and he should not wear a shirt, nor trousers, nor should he wear a headdress, nor a hooded cloak, nor leather socks.

Q. 487. Is it permissible for a woman in the state of *Ihram* to wear gloves and socks?

A. As for a woman wearing socks, there is no objection to it, but as for her wearing gloves, the Prophet ﷺ prohibited that, saying regarding a woman in the state of *Ihram*:

«لَا تَلْبَسِ الْقُفَّازَيْنِ»

"She should not wear gloves."[1]

Q. 488. A woman passed by the starting point while she was menstruating and she assumed *Ihram* from it, and went to Makkah and delayed *'Umrah* until she was clean; what is the ruling on her *'Umrah*?

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[1] Reported by Al-Bukhari in the Book of the Penalty for Hunting, in the Chapter: The Wearing of Perfume is Forbidden to the Man and Woman in a State of *Ihram* (1838).

A. The *'Umrah* is valid, even if she delayed it for a day or two, but on condition that it was after she became purified of her menses. This is because it is not lawful for a menstruating woman to circumambulate the House, which is why when 'Aishah, may Allâh be pleased with her, began to menstruate and she was already close to Makkah in a state of *Ihram* for *'Umrah*, the Prophet ﷺ said to her:

«أَحْرِمِي بِالْحَجِّ وَافْعَلِي مَا يَفْعَلُ الْحَاجُّ غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ»

"Assume Ihram with the intention of performing Hajj and do what the Hajj pilgrim does, except that you should not circumambulate the House."[1]

When Safiyyah, may Allâh be pleased with her, had her period, the Prophet ﷺ said about her:

«أَحَابِسَتُنَا هِيَ؟»

"Will she delay us?"

Thinking that she had not yet performed *Tawaful-Ifadah*. Then they told him that she had already performed *Tawaful-Ifadah*, so he said:

«انْفِرُوا»

"Then depart."[2]

So, it is not permissible for a menstruating woman to circumambulate the House, and if she arrives in Makkah while she is menstruating, she must wait until she becomes purified, then circumambulate the House. But if the menstruation

[1] Reported by Al-Bukhari in the Book of Menstruation, in the Chapter: The Menstruating Woman May Complete all of the Rites Except *Tawaf* (305).

[2] The reference for this *Hadith* has been mentioned previously under no. 482.

occurs after the *Tawaf* of *'Umrah* and before the *Sa'y*, she may complete her *'Umrah* and there will not be anything incumbent upon her. And if menstruation comes to her after *Sa'y*, she is not obliged to make *Tawaful-Wida'*, the obligation to perform *Tawaful-Wida'* is lifted from the menstruating woman.

Q. 489. A woman assumed *Ihram* from the *Miqat* while she was menstruating, then she became clean in Makkah and removed her clothes; what is the ruling on this?

A. If a woman assumes *Ihram* from the *Miqat* while she is menstruating, then she reaches Makkah and becomes purified there, she may change any of her clothes she wishes and wear whatever she wishes, as long as the clothes are of a permissible type. Likewise, it is permissible for a man to change his *Ihram* garments for other *Ihram* garments, and there is no sin upon him.

Q. 490. What is the ruling on covering the face with a *Niqab* in *Hajj*, because I have read a *Hadith* whose meaning is that a woman in the state of *Ihram* should not cover her face, nor should she wear gloves. And I have read another statement attributed to 'Aishah, may Allâh be pleased with her, when they were in *Hajj*, in which she said: "When men passed by us, we used to cover our faces and once, we had passed them, we would uncover our faces." How may we reconcile these two statements?

A. The correct view in this is what is proven by the *Hadith*, and that is the Prophet's prohibition to a woman in a state of *Ihram* from covering her face. So, the woman in *Ihram* is forbidden to wear a *Niqab* in any circumstances, whether unrelated men pass by her or not; accordingly, it is unlawful for a woman in a state of *Ihram* to wear a *Niqab*, whether she is performing *Hajj* or *'Umrah*.

The *Niqab* is well known to women: It is to cover the face with a veil which has two holes for the eyes. As for the *Hadith* of 'Aishah, may Allâh be pleased with her, it does not contradict the prohibition of wearing a *Niqab*, because in the *Hadith* of 'A'shah, may Allâh be pleased with her, it is not mentioned that the women wore the *Niqab*, it only says that they covered their faces, without using a *Niqab*. This is something which is essential if men pass by women; they must cover their faces, because veiling the face from unrelated men is obligatory, so based upon this, we say that wearing the *Niqab* is unlawful for a woman in the state of *Ihram* in any circumstances; as for covering her face, it is better for her to uncover her face, but if men pass near to her, it is obligatory for her to cover it, however, she should do so with something other than a *Niqab*.

Q. 491. If a person, due to forgetfulness or out of ignorance, did something which is proscribed for those in a state of *Ihram*, what is the ruling?

A. If he did something which is proscribed for those in a state *Ihram* after donning the garments of *Ihram*, and he had not yet made the intention, then there is nothing incumbent upon him. But if he had already made the intention and began the rites, then he did something prohibited to a person in the state of *Ihram*, then there is (also) nothing incumbent upon him. However, if the excuse is no longer valid, due to him remembering if he forgot or becoming aware if he was ignorant, he must cease doing that proscribed thing. An example of this would be: If a man forgot and donned an ordinary garment while he was in a state of *Ihram*, there would be no sin upon him, but as soon as he remembered, it would be incumbent upon him to remove the garment. Similarly, if he forgot and left his trousers on, then he remembered after he had made the intention and made the *Talbiyyah*, it would be obligatory for him to remove them immediately and there

would be no sin upon him.

Likewise, if he was ignorant, there is no sin upon him; for example, if he wore a vest in which there was no stitching, but which was woven, believing that what is forbidden is the wearing of something in which there is stitching, then there is no sin upon him. But if it was explained to him that a vest is a type of clothing which it is prohibited to wear, even if it was not made from connected pieces, it is incumbent upon him to remove it.

The general rule regarding all proscribed things for a person in a state of *Ihram* is that if he did them forgetfully, or due to ignorance or coercion, there is no sin upon him, according to the Words of Allâh, the Most High:

﴿رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا﴾

"Our Lord! Punish us not if we forget or fall into error."[1]

And (when a person calls upon Allâh with these Words,) Allâh, the Most High says: "I have done so."

He, the Most High says:

﴿وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَآ أَخْطَأْتُم بِهِۦ وَلَٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ ۚ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا﴾

"And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful."[2]

And He, the Most High says, regarding hunting which is one of the things prohibited to a person in a state of *Ihram*:

﴿وَمَن قَتَلَهُۥ مِنكُم مُّتَعَمِّدًا﴾

"...and whosoever of you kills it intentionally."[3]

[1] *Al-Baqarah* 2:286

[2] *Al-Ahzab* 33:5

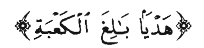
[3] *Al-Ma'idah* 5:95

And there is no difference in this matter, regardless of whether the prohibited thing was wearing clothes or perfume or the like, or killing game, or shaving the head, or the like. Although some of the scholars distinguish between this and that, the correct view is that there is no difference, because they are all things that a person is pardoned for doing, if he did them due to ignorance, forgetfulness or coercion.

Q. 492. A *Hajj* pilgrim committed a mistake during the performance of his *Hajj* rites and he had nothing to atone for them, and he travelled to his country; may he do what is incumbent upon him in his country, or must it be in Makkah? If it must be in Makkah, is it permissible to appoint a proxy?

A. It is essential for us to know what the thing was that occurred. If he left some obligatory act, then he must pay a ransom, which is to slaughter an animal in Makkah, because it is connected to the *Hajj* rites, and it is not accepted other than in Makkah.

If he did something prohibited, then he must do one of three things: Either he must feed six destitute persons in Makkah, or in the place where the prohibited thing was done, or he must fast for three days. In this case, he may fast in Makkah or anywhere else – unless the forbidden thing was sexual intercourse before the first *Tahallul* in *Hajj*. In this case, it is obligatory to sacrifice a camel in the place where he committed the sin, or in Makkah, and distribute it among the poor. If it is the penalty for hunting, then he is obliged to do the same, or to feed (six destitute persons) or fast; and if he fasts, he may do it anywhere, while if it is feeding (the destitute) or sacrifice, then Allâh, the Most High says:



"...an offering, brought to the Ka'bah."[1]

So, it must be within the Sacred Precincts. However, he may appoint someone to do it, because the Prophet ﷺ appointed 'Ali, may Allâh be pleased with him, to slaughter what remained of his sacrificial animals.

Q. 493. Is it permissible to perform *Sa'y* before *Tawaf*?

A. As for performing *Sa'y* before *Tawaful-Ifadah*, it is permissible, because the Prophet ﷺ stopped on the Day of Sacrifice, and the people began to ask him questions. He was asked about performing *Sa'y* before *Tawaf* and he said:

«لَا حَرَجَ»

"There is no harm."[2]

So, if a person is a *Mutamatti'* and he performs *Sa'y* in *Hajj* before *Tawaf*, or if he is a *Mufrid* or a *Qarin*[3] who did not perform *Sa'y* with *Tawaful-Qudum*[4] and he performed *Sa'y* before *Tawaf*, there is no objection to this, according to the statement of the Prophet ﷺ:

«لَا حَرَجَ»

"There is no harm."

Q. 494. What is the ruling on repeating *'Umrah* during Ramadan? And is there any specific time period between the performance of one *'Umrah* and the next?

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[1] *Al-Ma'idah* 5:95

[2] Reported by Al-Bukhari in the Book of *Hajj*, in the Chapter: If a Person Stoned the *Jamrah* After Evening (1734); and by Muslim in the Book of *Hajj*, in the Chapter: Whoever Shaved His Head Before Sacrificing.

[3] *Qarin*: One who combines *Hajj* and *'Umrah* without a break in between.

[4] *Tawaful-Qudum*: The circumambulation of the *Ka'bah* which is made upon arrival.

A. Repeating *'Umrah* during the month of Ramadan is a form of innovation. This is because performing *'Umrah* more than once in the same month contradicts the practice of the *Salaf*.

Indeed, Shaikhul-Islam Ibn Taimiyyah, may Allâh have mercy on him, said in *Al-Fatawa* that it is disliked to perform *'Umrah* repeatedly according to the consensus of the *Salaf*, especially if one repeats it in Ramadan. If it was something that was desirable, then the *Salaf* would have been more conscientious about doing it than we, and they would have repeatedly performed *'Umrah*. The Prophet ﷺ was the person with the most *Taqwa*, and he loved good deeds more than anyone, and he remained in Makkah for nineteen days in the year of its conquest, shortening his prayers, but he did not perform *'Umrah*. When 'Aishah, may Allâh be pleased with her, urged the Prophet ﷺ to let her perform *'Umrah*, he ordered her brother, 'Abdur-Rahman bin Abi Bakr, may Allâh be pleased with them, to go with her from the Sacred Precincts to the starting point, so that she could perform *'Umrah*. He ﷺ did not advise 'Abdur-Rahman, may Allâh be pleased with him, to perform *'Umrah*, and if it were legislated, he would have advised him to do it. If it were known among the Companions, may Allâh be pleased with them, that it was legislated, 'Abdur-Rahman Ibn Abi Bakr, may Allâh be pleased with them, would have done it, because he had gone out to the starting point.

Regarding the specific time between the performance of one *'Umrah* and another, according to Imam Ahmad, may Allâh have mercy on him, he should wait until his head becomes like charred wood, i.e. until his head has become black (until his hair has grown).

Q. 495. What is the ruling if the prayer is begun during *Tawaf*? And is the *Tawaf* repeated (after the prayer), and if it is not repeated, then from what point is it completed?

A. If the prayer begins while a person is performing *Tawaf* in *'Umrah*, or in *Hajj* or in a voluntary *Tawaf*, he should leave his *Tawaf* and pray, then return and complete the *Tawaf* and he should not repeat it from the beginning. He should complete it from the point where he ended it before. There is no need to repeat a circuit from the beginning, because what was performed before is based upon a valid foundation and is in conformity with a legal license, and so it is not possible for it to be invalid unless there is some legal evidence for it.

Q. 496. If a person performing *'Umrah* makes the *Sa'y* before the *Tawaf*, and then he makes *Tawaf*, what is it necessary for him to do?

A. If a person performing *'Umrah* makes the *Sa'y* before the *Tawaf*, then he makes the *Tawaf*, he should not repeat anything except the *Sa'y*. This is because the sequence of *Tawaf* before *Sa'y* is obligatory, because the Messenger of Allâh ﷺ arranged them thus and he said:

«لِتَأْخُذُوا عَنِّي مَنَاسِكَكُمْ»

"You must take your rites from me."[1]

If we take our rites from him, we will begin first of all by making *Tawaf*, then *Sa'y* after that. But if he said: 'I became tired during the first *Sa'y*,' we would say to him that he will be rewarded for his tiredness, and we cannot accept this mistake.

Some of the *Tabi'in* and some of the scholars hold that if he performed *Sa'y* before *Tawaf* in *'Umrah* due to forgetfulness or ignorance, then there is nothing incumbent upon him, just as if it happened in *Hajj*.

[1] Reported by Al-Bukhari in the Book of Knowledge, in the Chapter: To Give a Religious Verdict While Riding on an Animal or Standing on Anything Else (83).

Q. 497. What is meant by *Idtiba'*? And when is it legislated?

A. *Idtiba'* means to uncover the right shoulder and place both ends of the *Rida'* on the left shoulder. It is legislated during *Tawaful-Qudum*; and it is not legislated at any other time.

Q. 498. Is it permissible to perform a voluntary *Sa'y*?

A. It is not permissible to perform a voluntary *Sa'y*, because *Sa'y* is only legislated during the rites of *Hajj* and *'Umrah*, according to the Words of Allâh, the Most High:

﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ ۖ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا ۚ وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ ٱللَّهَ شَاكِرٌ عَلِيمٌ﴾

"Verily, As-Safa and Al-Marwah (two mountains in Makkah) are of the Symbols of Allah. So it is not a sin on him who performs Hajj or 'Umrah (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (Tawaf) between them (As-Safa and Al-Marwah). And whoever does good voluntarily, then verily, Allah is All-Recogniser, All-Knower."[1]

Q. 499. If a person did not perform *Tawaful-Ifadah* due to ignorance, what should he do?

A. *Tawaful-Ifadah* is one of the pillars of *Hajj*, and *Hajj* is not complete unless it is performed. Therefore, if a person did not do it, then his *Hajj* is not complete and he must return to Makkah even from his own country and perform *Tawaful-Ifadah*. In such a case, as long as he has not performed it, he may not have sexual relations with his wife, because he has not made the second *Tahallul*, since he may not make the second *Tahallul* until after he has performed *Tawaful-Ifadah* and *Sa'y* if he is *Mutamatti'*, or he is *Mufrid* or *Qarin* and he did not perform *Sa'y* with *Tawaful-Qudum*.

[1] *Al-Baqarah* 2:158

Q. 500. I have observed some people while performing *Tawaf* pushing their wives to kiss the Black Stone; which is better: To kiss the Black Stone, or to avoid the crush of men?

A. If the questioner has witnessed this amazing thing, I have witnessed an even more amazing thing: I have seen a person standing up before making the *Taslim* in an obligatory prayer in order to make his way forcefully towards the Black Stone and kiss it. In this way he invalidated his obligatory prayer, which is one of the pillars of Islam, so that he may do this thing which is not obligatory, nor is it legislated unless it is associated with *Tawaf*.

This is from the ignorance of the people, the complete ignorance which regrettably afflicts the people, for kissing the Black Stone is not a *Sunnah*, nor is touching it except in *Tawaf*. I say, regarding this matter, I do not know (of any evidence for it) and I request whoever knows something other than what I know to inform us of it, may Allâh reward him with goodness.

Therefore, it is one of the prescribed *Sunan* of *Tawaf*, and it is not prescribed even then, unless there is no danger to the one making *Tawaf* or to others, in which case we move on to the second alternative which was prescribed by the Messenger of Allâh ﷺ, which is that the person touch the Stone with his hand and then kiss his hand. If this is not possible either, then we go on to the third alternative which was prescribed for us by the Messenger of Allâh ﷺ, which is pointing at it, so we point to it with our hand, not with both our hands, but with one hand, the right hand, we point to it and we do not kiss it (the hand). This was the *Sunnah* of the Messenger of Allâh ﷺ.

If the matter is even more detestable than that, as the questioner has said, that the people push their wives, when the woman might be pregnant or elderly, or a young girl who is incapable, or a child whom he (the father) raises in his hand in

order to kiss the Stone, and all of these things are detested, because they lie somewhere between that which is unlawful and that which is hated. So, a person should not do them since there is, all praise and thanks are to Allâh, room for accommodation in the matter, so make things easy for yourself and do not be strict, or Allâh will be strict with you.

Q. 501. A woman performed *Hajjut-Tamattu'* with her husband, and in the sixth circuit of the *Tawaf* of *'Umrah*, her husband said: 'It is the seventh,' and he insisted on his opinion; is there anything incumbent upon her?

A. If she was positive that she was in the sixth circuit and that she had not completed the *Tawaf*, then her *'Umrah* is not complete until now, because the *Tawaf* is one of the pillars of *'Umrah* and it is not possible to complete *'Umrah* without it. So, if she assumed *Ihram* for *Hajj* after that, she became a *Qarinah*[1] because she had included the *Hajj* with the *'Umrah* before completing it. If she was assailed by doubt when she saw that her husband insisted that this was the seventh circuit, then there is nothing incumbent upon her, because if she was in doubt and her husband was positive, then she should go by the opinion of her husband, since it carries greater weight. And Allâh knows better.

Q. 502. If the person performing *'Umrah* or *Hajj* only knows a few words of supplication, should he recite from the books of supplications during his *Tawaf*, *Sa'y* and other rites?

A. It is sufficient for the *Hajj* or *'Umrah* pilgrim to restrict himself to the supplications which he knows, because when he recites the supplications which he knows, he understands their meaning and he asks Allâh for what he needs in them. But if he

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[1] *Qarinah*: A woman performing *Hajjul-Qiran*.

takes a book or a *Hajj* guide who dictates to him things which he does not know about, then that will not benefit him. Many people follow the *Hajj* guide in what he says and they do not know the meaning of what he is saying; and many people take these booklets and recite from them without understanding the meaning of what they are saying. These booklets which have a special supplication for each circuit of the *Tawaf* are innovations which are not permissible for a Muslim to use, because they are a misguidance, and the Prophet ﷺ did not prescribe a different supplication for each circuit. He ﷺ only said:

«إِنَّمَا جُعِلَ الطَّوَافُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، وَرَمْيُ الْجِمَارِ لِإقَامَةِ ذِكْرِ اللهِ»

"Tawaf of the House, As-Safa and Al-Marwah, and stoning the Jimar have only been made incumbent for the remembrance of Allâh."[1]

Since the matter is so, then it is incumbent upon the believer to avoid these booklets and to ask Allâh to give him the things which he needs, and to mention Allâh according to his ability and his knowledge. That is better for him than using these booklets whose meaning he may not understand, indeed, he might not be able to pronounce them, let alone understand them.

Q. 503. Is there a special supplication for *Hajj* and *'Umrah* during *Tawaf, Sa'y* and other rites?

A. There is no special supplication for *Hajj* and *'Umrah*; rather, a person may say any supplication he wishes. But if he acts upon what has been reported from the Prophet ﷺ it is more

[1] Reported by Abu Dawud in the Book of (*Hajj*) Rites, in the Chapter on Running (During *Tawaf*); and by At-Tirmithi in the Chapters on *Hajj*, in the Chapter: What Has Been Said Regarding the Manner of Stoning the *Jimar* 6:64.

complete, such as the supplication at the Yemenite Corner and the Black Stone:

﴿رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْـَٔاخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ﴾

(Rabbana Aatina Fid-dunya Hasanatan Wa Fil-Akhirati Hasanatan Wa Qina 'Athab an-Nar.)

"Our Lord! Give us in this world that which is good and in the Hereafter that which is good and save us from the chastisement of the Hell-fire."

Likewise the supplication which has been reported regarding the Day of *'Arafah* and the statements of remembrance which have been reported on As-Safa and Al-Marwah and the like. So, he should say whatever supplication he knows from the *Sunnah*. Regarding whatever he does not know, (he should ignore it) and content himself with what is in his mind. And that is also not obligatory, it is recommended.

I would like to take this opportunity to say: With regard to the special supplications which are written for each circuit of the *Tawaf* and which fall into the hands of those performing *Hajj* and *'Umrah*, I say: This is a form of innovation and in it there are evils which are well known. Those who recite them think that they are something which has been reported from the Prophet ﷺ, and they think that they are performing an act of worship by these special words, and they recite them, and they do not understand their meaning.

Also, they assign a special supplication to each circuit, and if the supplication finishes before they have completed the circuit, as happens when there is crowding, they remain silent during the remainder of the circuit, and if the circuit ends before the completion of the supplication, they break off the supplication and leave it, even if they have only reached the words: 'Oh, Allâh!' and they have not said what they want to say, they cut it off and leave it. All of these are harmful things which result

from this innovation. Likewise, the supplications which exist in these rites at Maqam Ibrahim, it has not been reported that Prophet ﷺ supplicated at Maqam Ibrahim; he only recited when he stood opposite it:

﴿وَٱتَّخِذُواْ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾

> *"And take you (people) the Maqam (place) of Ibrahim (Abraham) [or the stone on which Ibrahim (Abraham)* عليه السلام *stood while he was building the Ka'bah] as a place of prayer (for some of your prayers, e.g. two Rak'at after the Tawaf of the Ka'bah at Makkah)."*[1]

And he prayed two *Rak'at* behind it. As for this supplication which they recite annoying the worshippers at the Maqam is detested for two reasons:

1. It has not been reported from the Prophet ﷺ and so it is an innovation.

2. They annoy those worshippers who pray behind Maqam Ibrahim. And most of the things which exist in these rites are innovated, either in the manner or in the time or in the place. We ask Allâh for guidance.

Q. 504. After completing his *'Umrah,* a man found some filth in his *Ihram* garments; what is the ruling on this?

A. If a person performed *Tawaf* and *Sa'y* for *'Umrah,* and after that, he found some filth in his *Ihram* garments, then his *Tawaf* is valid, his *Sa'y* is valid and his *'Umrah* is valid. This is because if a person has some filth on his garment, and he does not know about it, or he knew about it but he forgot to wash it, and then he prayed in that garment, then his prayer is valid. Similarly, if he made *Tawaf* in this garment, then his *Tawaf* is valid. The evidence for that is the Saying of Allâh, the Most High:

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[1] *Al-Baqarah* 2:125

﴿رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا﴾

"Our Lord! Punish us not if we forget or fall into error."[1]

This evidence is general, and it is considered a great rule from among the rules of Islamic Law. There is a specific evidence in the matter, and that is that one day, the Messenger of Allâh ﷺ led his Companions, may Allâh be pleased with them, in prayer and it was his practice to pray in his shoes, but he removed his shoes and the people removed their shoes too. After he had finished praying, he said to them:

«مَا شَأْنُكُمْ؟»

"What was wrong with you?"

They said: "We saw you removing your shoes." He said:

«إِنَّ جِبْرِيلَ أَتَانِي فَأَخْبَرَنِي أَنَّ فِيهِمَا خُبْثًا»

"Jibril came to me and informed me that there was something harmful or some dirt on them."[2]

That is, some impurity. The Prophet ﷺ did not repeat the prayer, even though at the beginning of his prayer, he had worn shoes on which there was some impurity. This proves that if a person prayed in a garment in which there was impurity due to forgetfulness or ignorance, his prayer is valid.

There is a question here: If a person eats camel meat and he stands up and prays without performing ablution, believing that he had eaten mutton, should he repeat his prayer if he found out? We say: He should repeat the prayer after performing ablution. If someone asked: Why do you say that a person who prayed in a polluted garment due to ignorance should not repeat the prayer, while one who eats camel meat due to ignorance, should repeat it? We say: Because we have a

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[1] *Al-Baqarah* 2:286

[2] Reported by Abu Dawud in the Book of Prayer (650).

useful and important rule, which is, commands are not cancelled due to ignorance or forgetfulness, whereas prohibitions are cancelled due to ignorance and forgetfulness. The evidence for this rule is the saying of the Prophet ﷺ:

«مَنْ نَامَ عَنْ صَلَاةٍ أَوْ نَسِيَهَا فَلْيُصَلِّهَا إِذَا ذَكَرَهَا»

"Whoever slept through a prayer or forgot it, he must offer it as soon as he remembers it."[1]

And when he made the *Taslim* after performing two *Rak'at* in one of his afternoon prayers and he forgot the remainder of the prayer, he completed it when he remembered it. This is an evidence that those things which are commanded are not cancelled due to forgetfulness, because the Prophet ﷺ ordered the one who forgot his prayer to offer it as soon as he remembers it, and the obligation to pray it was not removed due to forgetfulness. Also, he completed the prayer and he did not cancel the remainder of it due to forgetfulness. The proof that commands are not cancelled due to ignorance, is that a man came and offered a prayer in which he was not at rest, then he came to the Prophet ﷺ and greeted him and he said to him:

«ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ»

"Go back and offer prayer, for you have not prayed."

He repeated it three times and the man kept praying and coming to him, but he would say:

«ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ»

"Go back and offer prayer, for you have not prayed."

until the Prophet ﷺ taught him to pray correctly. So,this man abandoned an obligatory act due to ignorance, because he said:

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[1] The reference for this *Hadith* was mentioned previously under no. 185.

"By Him Who sent you with the truth, I cannot pray better than this, so teach me." If an obligation was cancelled due to ignorance, the Prophet ﷺ would have excused him; and this rule is important and beneficial for the seeker of knowledge.

Q. 505. Are the prints which are in Maqam Ibrahim those of the feet of Ibrahim عليه السلام or not?

A. There is no doubt that Maqam Ibrahim is proven, and that this place over which the glass is erected is the place where Ibrahim, peace be upon him, stood. But it does not appear from the holes in it that they are the footprints, because it is known historically that the footprints have gone long ago, but these prints were dug or made as a sign only. And it is not possible for us to assert that these holes are the footprints of Ibrahim, peace be upon him.

With regard to this, I would like to draw attention to a matter, which is that some *'Umrah* and *Hajj* pilgrims stand at Maqam Ibrahim and supplicate using words which have not been reported from the Prophet ﷺ. They may even supplicate in loud voices, causing disturbance to those who are praying the two *Rak'at* of the *Tawaf* behind Maqam Ibrahim, when there is no supplication for the Maqam. In fact, the *Sunnah* is to pray two light *Rak'at* behind it, then to stand immediately after the *Taslim* and leave the place for those who have more right to it those who wish to pray the two *Rak'at* of *Tawaf*.

Q. 506. Is it permissible to touch the cloth covering of the Ka'bah?

A. Seeking blessings from the cloth covering of the Ka'bah and touching it are innovations, because such a thing has not been reported from the Prophet ﷺ and when Mu'awiyah bin Abi Sufyan, may Allâh be pleased with him, made *Tawaf* around the Ka'bah and began to touch all corners of the House, Ibn 'Abbas,

may Allâh be pleased with him, censured him. Mu'awiyah, may Allâh be pleased with him, answered him saying: "No part of the House is untouchable." But Ibn 'Abbas, may Allâh be pleased with him, replied, saying: "Indeed in the Messenger of Allâh you have a good example, and I have seen the Prophet ﷺ touching the two Yemenite Corners." That is, the Black Stone, and the Yemenite Corner and this is an evidence that when touching the Ka'bah and its corners, we should restrict ourselves to what has been reported in the *Sunnah*, because there is a good example in the Messenger of Allâh ﷺ. As for clinging to the part of the wall which is between the Black Stone and the door, it has been reported from the Companions, may Allâh be pleased with them, that they did so, clinging to it and supplicating. And Allâh knows better.

Q. 507. What is the ruling on shaving or shortening the hair in *'Umrah*? And which of them is better?

A. Shaving or shortening the hair in *'Umrah* is obligatory, because when the Prophet ﷺ arrived in Makkah for his Farewell Pilgrimage and he had performed *Tawaf* and *Sa'y*, he ordered all of those who had not brought a sacrificial animal to shorten their hair then to leave their state of *Ihram*. Since he ordered them to shorten their hair, and the basic principle regarding orders is that they are obligatory, it proves that the hair must be shortened. It is also proven by the fact that the Prophet ﷺ commanded them to shave their heads when they were prevented at the Battle of Hudaibiyyah from performing *'Umrah*, and he ﷺ even became angry when they were reluctant to do so.

As for whether it is better to shorten the hair or shave it in *'Umrah*, it is better to shave – except for the *Mutamatti'*, who comes late, for it is better in his case to shorten it, so that it is possible for him to shave for the *Hajj*.

Q. 508. A *Hajj* pilgrim performing *Hajjut-Tamattu'* made the *Tawaf* and the *Sa'y* for *'Umrah* and then donned his ordinary clothes, and he did not shorten or shave his hair. After the *Hajj,* he asked about it and was told that he had done something wrong; what should he do?

A. This man is considered to have abandoned one of the obligatory acts of *'Umrah,* which is to shave or shorten the hair. According to the scholars, he must sacrifice an animal as a ransom in Makkah and distribute it among the poor of Makkah, and he remains *Mutamatti'* (until he has done so) and his *'Umrah* is valid.

Q. 509. If someone entered the state of *Ihram* as a *Mutamatti'* and he did not shorten his hair or shave it for *'Umrah,* and then he completed the rites of *Hajj,* what should he do?

A. This *Hajj* pilgrim failed to shorten his hair in *'Umrah,* and shortening the hair is one of the obligatory acts of *'Umrah*. For failing to perform an obligatory act of *'Umrah,* according to the scholars, a person must sacrifice an animal in Makkah and distribute it among the poor. So, based upon this, we say to this *Hajj* pilgrim: According to what the scholars have said, you must sacrifice an animal as a ransom in Makkah and distribute it among the poor. In this way, your *'Umrah* and *Hajj* will be complete. If he is not in Makkah, he must authorize someone to pay the ransom and slaughter the animal in Makkah. And Allâh is the Granter of success.

Q. 510. A person performing *Hajjut-Tamattu'* was unable to sacrifice an animal, so he fasted for three days in *Hajj* and he did not fast the remaining seven (when he returned home); this was three years ago, so what should he do now?

A. He must fast the remainder of the ten days, which is seven days, and we ask Allâh's Help for him.

Q. 511. If a person shaved his hair for *'Umrah* in his own country, what is the ruling on his *'Umrah*?

A. The scholars say that shaving the head is not associated with any particular place, so if he shaved his head in Makkah or anywhere else, there is no objection, but leaving the state of *Ihram* in *'Umrah* is conditional upon it. Also, after shaving there is *Tawaful-Wida'*, so the sequence of rites in *'Umrah* is thus: *Ihram, Tawaf, Sa'y,* shaving or shortening the hair, and *Tawaful-Wida'* if the person remained in Makkah for a time after performing the *'Umrah*. But if he travelled immediately after performing the deeds of *'Umrah,* then he is not obliged to perform *Tawaful-Wida'*. So, it means that he must shave his head or shorten his hair while he is in Makkah, if he wishes to remain, because it will be followed by *Tawaful-Wida'*. But if he performed *Tawaf* and *Sa'y* and then returned to his country immediately, then there is no sin upon him in shortening his hair or shaving it in his home country, but he will remain in a state of *Ihram* until he shortens his hair or shaves it.

Q. 512. If a person assumed *Ihram* for *'Umrah* as a *Mutamatti'*, then he decided not to perform *Hajj*, is there anything incumbent upon him?

A. There is nothing incumbent upon him, because if a *Mutamatti'* assumes *Ihram* for *'Umrah* and he completes it, then he decides not to perform *Hajj* before assuming *Ihram* for it, there is nothing incumbent upon him unless he made a vow. If he vowed to perform *Hajj* that year, he must fulfill his vow. But if it was without a vow, then there is no sin upon him if he does not make *Hajj* after performing *'Umrah*. And Allâh is the Granter of success.

Q. 513. If a person assumed *Ihram* for *Hajj* as a *Mutamatti'* and then performed *'Umrah* and he did not leave the state of *Ihram* until he slaughtered the sacrificial animal due to ignorance, what is incumbent upon him? And is his *Hajj* valid?

A. It should be known that if a person assumes *Ihram* as a *Mutamatti'*, then he makes *Tawaf* and *Sa'y*, and shortens the hair over the whole of his head, then leaves the state of *Ihram*, that is what is obligatory. If he remains in his state of *Ihram*, while he had intended to perform *Hajj* before he began the *Tawaf*, i.e. the *Tawaf* of *'Umrah*, then there is no sin upon him. In that case, he will be a *Qarin* and the sacrifice which he made will be for *Qiran*.

If he continues with the intention of *'Umrah* until he makes *Tawaf* and *Sa'y*, then many of the scholars hold that his *Ihram* for *Hajj* is invalid, because it is not correct for him to include the *Hajj* in the *'Umrah* once he has started its *Tawaf*.

But some scholars consider that there is no objection to it, and since he was ignorant, it is my opinion that there is nothing incumbent upon him, and that his *Hajj* is valid, Allâh, the Most High Willing. And Allâh is the Granter of success.

Q. 514. Some people got lost on the way to Muzdalifah and when they approached it, they stopped and offered the *Maghrib* and *'Isha'* prayers at one o'clock in the morning. Then they entered Muzdalifah when the *Athan* was called for *Fajr* and they prayed *Fajr* there. Is there anything incumbent upon them? Deliver a verdict for us, and may Allâh reward you with goodness.

A. There is nothing incumbent upon them, because they caught the *Fajr* prayer in Muzdalifah when they entered it at the time of the *Athan* of *Fajr* and they offered the *Fajr* prayer there before daybreak. It has been authentically reported from the Prophet ﷺ that he said:

«مَنْ شَهِدَ صَلَاتَنَا هَذِهِ، وَوَقَفَ مَعَنَا حَتَّى نَدْفَعَ، وَقَدْ وَقَفَ قَبْلَ ذَلِكَ بِعَرَفَةَ لَيْلًا أَوْ نَهَارًا فَقَدْ تَمَّ حَجُّهُ وَقَضَى تَفَثَهُ»

"Whoever attended this prayer of ours and stood with us until we leave, and he has stood at 'Arafah before that during the night or the day, he has completed his Hajj and fulfilled its rites."[1]

But those people erred when they delayed the prayer until after midnight, because the time for *'Isha'* prayer is until midnight, as confirmed in *Sahih Muslim* in the *Hadith* of 'Abdullah bin 'Amr bin 'Al-'Aas from the Prophet ﷺ.

Q. 515. A woman departed from Muzdalifah at the end of the night and deputed her son to stone the *Jamarat* on her behalf, even though she was able to do it; what is the ruling on this? Deliver a verdict for us, and may you be rewarded.

A. Stoning the *Jamarat* is one of the rites of *Hajj*, because the Prophet ﷺ ordered it and did it himself and he ﷺ said:

«إِنَّمَا جُعِلَ الطَّوَافُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، وَرَمْيُ الْجِمَارِ لِإِقَامَةِ ذِكْرِ اللهِ»

"Circumambulation of the House and the circuits between As-Safa, Al-Marwah and stoning the Jimar have only been made incumbent for the remembrance of Allâh."[2]

So, it is an act of worship which brings a person closer to his Lord, and it is an act of worship because a person performs the stoning with these pebbles in this place in order to worship Allâh, the Almighty, the All-Powerful and to establish the remembrance of Allâh. So, it is based purely upon worship of Allâh, the Most Glorified, the Most High. For this reason, when

[1] Reported by At-Tirmithi in the Book of *Hajj*.

[2] The reference for this *Hadith* was mentioned previously under no. 502.

a person stones the *Jamarat*, he should be in a state of humility and submissiveness to Allâh, due to its importance.

If it is a choice between stoning these *Jamarat* early, at the beginning of the time, or delaying it until the end of the time and if the case is such that if it is delayed, he will perform the stoning with calmness, humility and presence of the heart then delaying it is preferable. This is because this superiority is a superiority connected to the act of worship itself, and when something is related to the act of worship itself, it takes preference over something which is related to the time or place of the act of worship, which is why the Prophet ﷺ said:

«لَا صَلَاةَ بِحَضْرَةِ اطَّعَامِ وَلَا هُوَ يُدَافِعُهُ الأَخْبَثَانِ»

"There is no prayer when food is served, nor when a person is holding back the two filths (feces and urine)."[1]

So, a person delays the prayer from the beginning of its time in order to answer the call of nature, or in order to repel extreme hunger, the cause of which is whatever was served and that is the food. So, if it is a choice between stoning the *Jamarat* at the beginning of the time but with difficulty, crowding and busying oneself with self-protection, or delaying it until the end of the time, even if it was at night, and performing it with calmness and presence of heart, then delaying it is preferable. This is why the Prophet ﷺ allowed the weak members of his family to proceed from Muzdalifah in the last part of the night, so that they would not be harmed by the crowding which occurs when all of the people attend after the start of *Fajr*.

If this is clear, then it is not permissible for a person to appoint another to stone the *Jamarat* on his behalf, according to the Words of Allâh, the Most High:

﴿وَأَتِمُّوا۟ ٱلْحَجَّ وَٱلْعُمْرَةَ لِلَّهِ﴾

[1] The reference for this *Hadith* was mentioned previously under no. 264.

"...and complete the Hajj and 'Umrah for Allâh."

There is no difference in this matter between men and women. If this is also clear, and (it is clear) that stoning the *Jamarat* is an act of worship, and that it is not permissible for a man or woman who is able to appoint another to perform it on his or her behalf, then it is incumbent upon a person to perform it himself. The exception for this is a sick man or woman, or a woman who is pregnant, and she fears for her child, in that case, they may appoint someone else.

As for the matter that occurred with this woman, of whom it is said that she did not stone the *Jamarat* in spite of her ability to do so, it is my opinion that the safest thing is to sacrifice an animal as a ransom in Makkah and distribute it among the poor, due to her having failed to perform this obligatory act.

Q. 516. A *Hajj* pilgrim stoned *Jamratul-'Aqabah* from the east side, but the stones did not drop in the trough and he was in the thirteenth day; is he required to repeat all of the stonings?

A. He is not required to repeat all of the stonings. He is only required to repeat the stoning in which he made the mistake. Accordingly, he should only repeat the stoning of *Jamratul-'Aqabah*, and he should stone it correctly. The stoning he performed from the east side does not count if the stones did not land in the trough, which is the place of stoning. For this reason, if he had stoned it from the bridge from the east side, it would have counted, because they would fall in the trough.

Q. 517. If one or two of the seven (pebbles thrown at the) *Jamrah* did not hit it, and one or two days had passed, should the stoning of this *Jamrah* be repeated? If it is necessary, should the stoning of those that came after it also be repeated?

A. If the stoning of one or two of the *Jamarat* remained for the pilgrim, or more clearly, one or two stones from the stoning of the *Jamarat*, then the scholars of Islamic Jurisprudence say if it was from the last *Jamrah*, he should repeat it. That is, repeat what is lacking only, and he is not required to stone what was before it. But if it was from other than the last *Jamrah*, he should make up for what is lacking, and then stone the *Jamarat* that come after it.

In my opinion, the correct view is that he should make up for what is lacking in all circumstances, and he is not required to repeat what comes after it. This is because the requirement to perform them in sequence is lifted due to ignorance or forgetfulness. This man stoned the second *Jamrah* and he did not believe that there was anything due from him for what preceded it. So, he was either ignorant or forgetful, and in that case, we say to him: Throw the stones that were lacking and you are not obliged to stone the *Jamarat* that came after that.

Before finishing this reply, I would like to point out that what is pelted is the collection of stones, not the pillar which was erected to indicate it. So, if he threw the stones in the trough and he did not hit the pillar with any of his stones, then his stoning is valid. And Allâh knows better.

Q. 518. It is said that it is not permissible to stone the *Jamarat* with stones that have already been thrown; is this correct? And what is the evidence for it? May Allâh reward you with goodness for guiding the Muslims.

A. This is not correct, because those who claim that it is not permissible to stone the *Jamarat* with stones that have already been thrown say so for three reasons:

1. They say that they, i.e. the stones that have already been thrown are like water which has already been used for obligatory purification, and when water has been used for

obligatory purification, it is pure, but it does not purify.

2. That they are like a slave who has been manumitted; he cannot be manumitted after that as an atonement or for anything else.

3. That the opinion that it is permissible, necessitates that all of the *Hajj* pilgrims could pelt with one stone, so that you throw the stone, then you take it again and throw, then take it and throw it until you have completed all seven stonings, then the next person comes and he takes it and throws it until he has completed the seven stonings. But when we examine these three reasons, we see that they are all very weak:

As for the first reason: We say that the original rule is wrong, which is that water used for obligatory purification is pure, but does not purify. This is because there is no evidence for this, and it is not possible to alter water's essential attribute – which is that it purifies – without proof. So, based upon this, water used for obligatory purification is pure and it purifies. If the original ruling is negated, then the ruling of that which was deduced by analogy from it is also negated.

As for the second reason, which is the comparison between stones which have already been thrown and a slave who has been manumitted, it is an analogy with something that is different. This is because when the slave is manumitted, he is free, not a slave. So, it is not possible to manumit him again, as opposed to a stone that has been thrown, because it still remains a stone after it has been thrown, and so the meaning which made it valid to be thrown is not negated. Therefore, if this slave who was manumitted was enslaved again for any lawful reason, it would be permissible to manumit him a second time.

As for the third reason, which is that it would necessitate that all of the *Hajj* pilgrims could use one stone, we say that if this were possible, then it would be, but it is not possible, and no

one would try to do it when there are plenty of stones available.

Based upon this, if one or more stones fell from your hand near the *Jamarat*, then take others which are near you and throw them, whether you believe that they have already been thrown or not.

Q. 519. Is it permissible for the *Hajj* pilgrim to perform the *Sa'y* of *Hajj* before *Tawaful-Ifadah*?

A. If the *Hajj* pilgrim is performing *Hajjul-Ifrad*, then it is permissible for him to perform *Sa'y* before *Tawaful-Ifadah* and make it after *Tawaful-Qudum* as the Prophet ﷺ and those of his Companions, may Allâh be pleased with them, who had brought sacrificial animals with them did.

But if he is a *Mutamatti'*, then he must perform *Sa'y* twice: The first upon arrival in Makkah, and that is for *'Umrah* when he performs *Tawaf* and then *Sa'y*, then shortens his hair – and the second time in *Hajj*, and it is preferable to be after *Tawaful-Ifadah*, because *Sa'y* follows *Tawaf*. But if he performed it before *Tawaf*, then there is no sin in that, according to the most authoritative opinion, because the Prophet ﷺ was asked about it by a person who said: "I performed *Sa'y* before making *Tawaf*," and he said:

«لَا حَرَجَ»

"There is no harm."[1]

So, on the day of *'Eid*, the *Hajj* pilgrim should perform five rites in order: (i) Stoning *Jamratul-'Aqabah*, then (ii) sacrifice, then (iii) shaving the hair or cutting it, then (iv) circumambulating the House, and then (v) *Sa'y* between As-Safa and Al-Marwah, unless he is a *Qarin* or a *Mufrid* who performed *Sa'y* after *Tawaful-Qudum*. In that case, he is not required to perform *Sa'y*

[1] The reference for this *Hadith* was mentioned previously under no. 493.

again. It is preferable for him to arrange it in accordance with what we have mentioned, but if he advanced one before the other especially when there is a need for it there is no sin in that and this is from Allâh's Mercy and His Facilitation. All praise and thanks are to Allâh, the Lord of the worlds.

Q. 520. When does the time for the stoning of *Jamratul-'Aqabah* end, and when does the time for making it up end?

A. As for stoning *Jamratul-'Aqabah* on the day of *'Eid*, it ends with the start of *Fajr* on the eleventh day, and it begins at the end of the night on the Day of Sacrifice for the weak and those like them who are unable to bear the crowding of the people.

As for stoning it during the Days of *Tashriq*, it is like the stoning of the two *Jamarats* which are with it: It begins with the decline of the sun from its zenith and ends with the start of *Fajr* on the night which follows the day – unless it is on the last Day of *Tashriq*, for there is no stoning on that night – and that is the night of the fourteenth. This is because the Days of *Tashriq* end with the coming of sunset. Having said that, stoning during the daylight hours is preferable, except that at these times, when the pilgrims are great in number, they act with great force and they, do not care about each other, if he fears death or injury or severe hardship, then he may stone at night and there is no sin upon him. Similarly, if he stoned at night without such fears, there is no sin upon him, but it is preferable for him to observe what is most prudent in this matter, and not to stone at night unless there is a need for it. As for his saying: making it up, it will be made up when *Fajr* of the following day begins.

Q. 521. Is the permissibility of performing *Sa'y* before *Tawaf* particular for the day of *'Eid*?

A. The correct opinion is that there is no difference between

the day of *'Eid* and other days regarding the permissibility of performing *Sa'y* before *Tawaf.* This is so, even if it were after the day of *'Eid,* according to the generality of the *Hadith* in which a man said to the Prophet ﷺ: "I performed *Sa'y* before making *Tawaf,"* and he said:

«لَا حَرَجَ»

"There is no harm."[1]

And since the *Hadith* is general, there is no difference between doing it on *'Eid* and doing it after it.

Q. 522. If a person who was obliged to offer *Sa'y* performed *Tawaf* and then departed without performing *Sa'y,* after which he was informed that it was incumbent upon him to offer *Sa'y,* should he perform *Sa'y* only, or must he repeat the *Tawaf*?

A. If a person performed *Tawaf* believing that *Sa'y* was not incumbent upon him, then later, he was informed that *Sa'y* was incumbent upon him, then he should perform *Sa'y* only, and there is no need for him to repeat the *Tawaf.* This is because it is not a condition that there be continuance between *Tawaf* and *Sa'y.* Even if it happened that a man abandoned it deliberately, i.e. that he delayed the *Sa'y* until sometime after the *Tawaf,* there is no sin upon him – but it is preferable for the *Sa'y* to follow on from the *Tawaf.*

Q. 523. What is the opinion of Your Eminence regarding one who shortens the hair on part of his head only for *'Umrah*?

A. My opinion regarding such a person is that he has not completed the shortening of his hair, and that it is incumbent upon him to remove his clothes and don the garments of *Ihram,*

[1] See the previous reference.

and shorten his hair in the correct manner, and after that, he may leave the state of *Ihram*.

I would like to take this opportunity to point out that it is an obligation upon every believer who wishes to perform an act of worship to Allâh to know the limits of what Allâh revealed to His Messenger ﷺ regarding that act of worship, in order to worship Allâh with sure knowledge, not in a state of ignorance; Allâh, the Most High says:

﴿قُلْ هَٰذِهِۦ سَبِيلِىٓ أَدْعُوٓا۟ إِلَى ٱللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِى﴾

"Say (O Muhammad): This is my way; I invite unto Allâh with sure knowledge, I and whosoever follows me (also must invite others to Allâh with sure knowledge)."

If a person wished to travel from Makkah to Al-Madinah and there were no asphalt roads, he would not leave until he had inquired about the route. And if this is the case regarding physical paths, why would it not be so regarding spiritual paths, which are the paths which lead to Allâh?!

Shortening means to take something from all of the hair, and it is better to utilize an electrical appliance, because this covers the whole head. Although it is permissible to shorten it with scissors, that is on condition that the hair on the whole of the head is cut, just as in ablution, one passes the hands over the whole head, one does the same when shortening the hair. And Allâh knows better.

Q. 524. What is the time for stoning the *Jamarat*?

A. The time for stoning with regard to *Jamratul-'Aqabah* on the day of *'Eid* for those who are able and strong, is from sunrise on the day of *'Eid*. For others, such as the weak and those who are unable to stand the crowding of the people, like children and women, the time for stoning is from the latter part of the night. Asma' bint Abu Bakr, may Allâh be pleased with him, used to

wait for the setting of the moon on the night of *'Eid* and once it had set, she would depart from Al-Muzdalifah to Mina, and stone the *Jamrah*. As for the end of the time, it is sunset on the day of *'Eid*. But if there is crowding or one is far from the *Jamarat* and he wishes to delay it until the night, there is no sin upon him in that. However, he should not delay it until the start of *Fajr* on the eleventh day.

As for stoning the *Jamarat* on the Days of *Tashriq*, which are the eleventh, twelfth and thirteenth days, it begins from the time when the sun passes its zenith, i.e. from the middle of the day, at the time when *Zuhr* starts, and it continues until the night. But if there is hardship due to crowding or anything else, then there is no objection if one performs the stoning at night, up until the start of *Fajr*. But it is not lawful to perform the stoning on the eleventh day, the twelfth day, or the thirteenth day before the sun passes its zenith, because the Messenger ﷺ did not perform his stoning until after that, and he said to the people:

«خُذُوا عَنِّي مَنَاسِكَكُمْ»

"Take your rites from me."[1]

The fact that the Messenger ﷺ used to delay his stoning until this time, in spite of the severe heat and leave the earlier part of the day, even though it was cooler and easier, proves that it is not lawful to perform the stoning before this time. It is also proven by the fact that the Messenger ﷺ stoned from the time the sun began to decline before offering the *Zuhr* prayer; and this is evidence that it is not lawful to perform the stoning before the sun begins to decline. If it were not so, stoning before the sun began to decline would be preferable, in order that the prayer – the *Zuhr* prayer – be offered at the start of its time, because praying at the beginning of the stated time is preferable. But the fact is that the evidences prove that stoning

[1] This *Hadith* was narrated previously under no. 496.

on the Days of *Tashriq* is not permissible before the sun begins to decline.

Q. 525. A man was afflicted by illness on the Day of *'Arafah* and he did not remain at Mina, and he did not stone the *Jamarat,* nor did he perform *Tawaful-Ifadah*; what is incumbent upon him in that case?

A. If this man who fell ill on the Day of *'Arafah*, was afflicted by an illness which caused him to be unable to complete the rites of *Hajj*, and he had made it a condition when he entered the state of *Ihram* by saying: *'In Habasani Habisun Famahalli Haithu Habastani* (Should anything prevent me, then I may leave the state of *Ihram* at the point at which You stopped me),' then he may leave the state of *Ihram* and there is nothing incumbent upon him. But if this *Hajj* was an obligatory one, then he must perform it another year.

If he did not make this condition, then according to the most authoritative opinion, if he was unable to complete his Hajj, he may leave the state of *Ihram*, but he must sacrifice an animal, according to the Words of Allâh, the Most High:

﴿وَأَتِمُّوا۟ ٱلْحَجَّ وَٱلْعُمْرَةَ لِلَّهِ ۚ فَإِنْ أُحْصِرْتُمْ فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْىِ ۖ﴾

"And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad ﷺ), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allah. But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel) such as you can afford."[1]

And the correct meaning of His Words:

﴿فَإِنْ أُحْصِرْتُمْ﴾

"But if you are prevented..."

is that it includes prevention by an enemy or prevention by

[1] *Al-Baqarah* 2:196

anything else; and the meaning of the word *Ihsar* (used in the Verse) is that obstacle which prevents a person from completing his *Hajj* rites.

So, based upon this, he should leave the state of *Ihram* and sacrifice an animal, and there is nothing incumbent upon him other than this, unless he has not performed the obligatory *Hajj*, then he must perform it the following year.

However, if this sick person continued the journey in his *Hajj* and he stayed in Muzdalifah, but he did not stay in Mina, nor stone the *Jamarat*, then in this case, his *Hajj* will be valid, it will be counted for him. But in this case he must sacrifice an animal for each obligatory act which he did not perform. Accordingly, he must sacrifice two animals: One of them for not staying in Mina, and the other for not stoning the *Jamarat*.

As for *Tawaful-Ifadah*, he should remain, and perform the *Tawaf* – if Allâh cures him. According to the most authoritative opinion, the limit for performing *Tawaful-Ifadah* is the end of the month of Thul-Hijjah and if it is due to some excuse, then it is until the excuse no longer exists.

Q. 526. If a person stayed outside Muzdalifah due to ignorance of the limits (of it), what is the ruling?

A. According to the scholars, he is obliged to pay a ransom of a sheep, which he must sacrifice and distribute among the poor of Makkah, because he has failed to perform one of the obligatory acts of *Hajj*. I would like to take this opportunity to remind my brothers who are performing *Hajj* to take care regarding the limits of the sacred places in 'Arafat and Muzdalifah. For many people in 'Arafat stop at places outside the limits of 'Arafat and they remain there until sunset, then depart without entering 'Arafat; such people, if they depart without entering 'Arafat, departed without *Hajj*. For this reason, it is necessary for a person to make inquiries regarding

the limits of 'Arafat and to become acquainted with them and they stretch for many long miles, all praise and thanks are to Allâh.

Q. 527. If a person performed *Hajjul-Ifrad* and he made the *Sa'y* after *Tawaful-Qudum*, must he perform *Sa'y* after *Tawaful-Ifadah*?

A. He is not obliged to perform *Sa'y* after *Tawaful-Wida'*, because when the *Mufrid* performs *Tawaful-Qudum* and makes *Sa'y* after *Tawaful-Qudum*, this *Sa'y* is the *Sa'y* of *Hajj*, and so he should not repeat it a second time after *Tawaful-Ifadah*.

Q. 528. Is it sufficient for the *Qarin* to perform one *Tawaf* and one *Sa'y*?

A. If a person performs *Hajj* as a *Qarin*, then it is sufficient for him to perform the *Tawaf* of *Hajj* and the *Sa'y* of *Hajj* for *'Umrah* and *Hajj* together. In this case the *Tawaful-Qudum* will be a *Sunnah Tawaf*. If he wishes, he may perform the *Sa'y* after *Tawaful-Qudum*, as the Prophet ﷺ did. And if he wishes, he may delay it until the day of *'Eid* after *Tawaful-Ifadah*. Performing it before the *'Eid* is preferable, as this is what the Prophet ﷺ did. If it is done on the day of *'Eid*, he should perform *Tawaful-Ifadah* only, without *Sa'y*, because he has already offered *Sa'y*.

The evidence that the *Tawaf* and *Sa'y* are sufficient for both *'Umrah* and *Hajj*, is the statement of the Messenger ﷺ to 'Aishah, may Allâh be pleased with her, when she was performing *Hajjul-Qiran*:

«طَوَافُكِ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ يَسَعُكِ لِحَجِّكِ وَعُمْرَتِكِ»

"Your circuits of the House and between As-Safa and Al-Marwah are sufficient for you for your Hajj and your 'Umrah."[1]

[1] Reported by Abu Dawud in the Book of (*Hajj* and *'Umrah*) Rites, in the Chapter: The *Tawaf* of the *Qarin* (1897).

So, the Prophet ﷺ made it clear that the *Tawaf* and the *Sa'y* of the *Qarin* are sufficient for both the *Hajj* and the *'Umrah*.

Q. 529. What is the ruling on a person who stayed at Mina until twelve o'clock at night, then entered Makkah and he did not return until the start of *Fajr*?

A. If twelve o'clock at night was the middle of the night in Mina, then there is no objection to him leaving it after that, although it is preferable to remain in Mina throughout the night and day. But if twelve o'clock was before the middle of the night, then he should not leave, because staying in Mina is conditional upon it being for most of the night, according to what our scholars of *Fiqh*, may Allâh have mercy on them, have said.

Q. 530. If the *Hajj* pilgrim leaves Mina before sunset on the twelfth day, with the intention of hastening[1] and he has work in Mina to which he will return after sunset, is he considered to have hastened?

A. Yes, he is considered to have been precipitate, because he has completed the *Hajj* and his intention to return to Mina for his work does not negate his having hastened, because he only intended to return for work which he was obliged to perform, not for the rites (of *Hajj*).

Q. 531. A *Hajj* pilgrim from outside the Kingdom had a reservation to leave at four o'clock in the afternoon on the thirteenth day of the month of Thul-Hijjah. He did not leave Mina after the stoning on the twelfth, and the

[1] The hastening mentioned here is that referred to in the Words of Allah, the Most High:

﴿فَمَن تَعَجَّلَ فِي يَوْمَيْنِ فَلَآ إِثْمَ عَلَيْهِ﴾

"But whosoever hastens to leave in two days, there is no sin on him." (Al-Baqarah 2:203)

time for staying overnight overtook him on the night of the thirteenth. Is it permissible for him to stone in the morning and then to leave, bearing in mind that if he delays until after the sun begins its decline, he will miss his flight and it will entail great hardship for him? If the answer is that it is not permissible, is there no opinion which permits stoning before the sun begins its decline? Advise us, may Allâh reward you with goodness for guiding us and (all of) the Muslims.

A. It is not permissible to stone before the sun begins its decline, but it is possible for the obligation of stoning to be lifted in these circumstances by virtue of necessity and we say to him: You must pay a ransom (of a sacrificial animal) and slaughter it in Mina or in Makkah, or appoint someone to slaughter it on your behalf and distribute it among the poor, then perform *Tawaful-Wida'* and leave.

We say: As for your question: If the answer is that it is not permissible, is there no opinion which permits stoning before the sun begins its decline? the answer is: There is an opinion which holds that it is permissible to stone before the sun begins its decline, but it is not correct. The correct view is that stoning before the sun begins its decline on the days following *'Eid* is not permissible, because the Prophet ﷺ said:

«خُذُوا عَنِّي مَنَاسِكَكُمْ»

"You must take your rites from me."[1]

– and he ﷺ did not stone on these days until after the sun had begun its decline.

And if someone said: The stoning of the Prophet ﷺ after the sun had begun its decline is only an action (i.e. not a command) and a mere action does not prove an obligation, we would

[1] The reference for this *Hadith* was mentioned previously under no. 496.

answer: It is true that a mere action does not prove an obligation. As for it being a mere action, it is because the Prophet ﷺ stoned after the sun had begun its decline, but he did not order that the stoning be after the sun began its decline, nor did he prohibit stoning before the sun begins its decline. As regards to an action not being evidence of its obligation, it is because an act cannot be obligatory unless there is an order to do it or a prohibition against abandoning it.

But we say that the evidence proves the obligation; the reason for this is: The fact that the Messenger ﷺ used to delay the stoning until after the sun had passed its zenith proves the obligation to do so, since if stoning before the sun began to descend was permissible, the Prophet ﷺ would have done it, because it is less demanding for the slaves and easier for them. The Prophet ﷺ always chose the easier of two things, as long as there was no sin in it. Since he did not choose the easier of them here which is stoning before the sun's decline it proves that it is a sin.

The other aspect which proves that this action is obligatory, is the fact the Messenger ﷺ used to stone immediately upon the sun passing its zenith before offering the *Zuhr* prayer. So, it was as if he was impatiently waiting for the sun to pass its zenith in order to promptly perform the stoning, and for this reason, he delayed the *Zuhr* prayer, even though it is preferable to offer it at the start of its stated time – all of this in order to perform the stoning after the sun began its decline.

Q. 532. If a person did not perform the stoning on the twelfth day, thinking that this was hastening (as referred to in *Surat Al-Baqarah* 2:203) and he departed without performing *Tawaful-Wida'*, what is the ruling on his *Hajj*?

A. His *Hajj* is valid, because he did not fail to perform any of

the pillars of *Hajj*, but he did fail to perform three obligatory deeds, if he did not stay at Mina on the night of the twelfth:

1. Staying at Mina on the night of the twelfth.
2. Stoning the *Jamarat* on the twelfth day.
3. *Tawaful-Wida'*.

For each one of these, he is obliged to sacrifice an animal in Makkah and distribute its meat among the poor, because according to the scholars, if a person does not perform an obligatory act during *Hajj*, he must sacrifice an animal and distribute it among the poor.

I would like to take this opportunity to point out this error to my brother pilgrims, which the questioner committed, because many of the *Hajj* pilgrims understand as he did, that the meaning of the Words of Allâh, the Most High:

﴿فَمَن تَعَجَّلَ فِى يَوْمَيْنِ﴾

"But whosoever hastens to leave in two days."

is whoever left on the eleventh day; and they consider that the two days are the day of *'Eid* and the eleventh. This is not the case; indeed, this is an error of understanding, because Allâh, the Most High says:

﴿وَٱذْكُرُواْ ٱللَّهَ فِىٓ أَيَّامٍ مَّعْدُودَٰتٍ فَمَن تَعَجَّلَ فِى يَوْمَيْنِ فَلَآ إِثْمَ عَلَيْهِ﴾

"And remember Allâh during the Appointed Days. But whosoever hastens to leave in two days, there is no sin upon him."[1]

The appointed Days are the Days of *Tashriq*; the first of them is the eleventh, so based upon this, the Words of Allâh:

﴿فَمَن تَعَجَّلَ فِى يَوْمَيْنِ﴾

"But whosoever hastens to leave in two days."

[1] *Al-Baqarah* 2:203

refer to one of the Days of *Tashriq*, which is the twelfth. Therefore a person should correct his understanding regarding this matter, so that he does not fall into error.

Q. 533. If a person did not find a place in Mina and he arrived there at night and stayed there until after the middle of the night, then went to the Sacred Mosque for the remainder of his day, what is the ruling?

A. The ruling for this is that this deed counts. But it should have been done differently than this. What should happen is that the *Hajj* pilgrim should remain night and day in Mina during the Days of *Tashriq*; and if he did not find a place, he should remain where the people end, i.e. next to the last tent, even if it is outside Mina – if he did not find a place in Mina after an exhaustive search.

Some of the scholars in our time hold the view that if a person did not find a place in Mina, then the obligation to remain there is lifted from him, and it is permissible for him to stay in any place in Makkah or any other place. They compared this to one who has lost one of the limbs that would be washed during ablution, for the obligation to wash it is removed from him. But there is some doubt about this, because the limb is connected to the ruling on purification of it and it is not there. But in this case, what is meant by staying is that the people gather as one community. So, it is compulsory for a person to be next to the last tent, so that he is with the *Hajj* pilgrims. Similarly in the case when the *Masjid* is full and the people pray around the *Masjid*: the rows must be connected to the *Masjid*, so that they are one community. Staying in Mina is like this, it is not like a seyered limb.

Q. 534. A man performed *Tawaful-Wida'* in the morning, then he slept and he wanted to travel after *'Asr*; is there anything incumbent upon him?

A. He must repeat *Tawaful-Wida'in 'Umrah* and in *Hajj*, because the Prophet ﷺ said:

«لَا يَنْفِرَنَّ أَحَدٌ حَتَّى يَكُونَ آخِرُ عَهْدِهِ بِالْبَيْتِ»

"None of you should depart without performing the last circumambulation of the House."[1]

He said this in the Farewell Pilgrimage. So, the obligation to perform *Tawaful-Wida'* began from that time, and we are not contradicted by any narrations stating the Messenger ﷺ performed *'Umrah* before that and he did not perform *Tawaful-Wida'*, because *Tawaful-Wida'* was only made compulsory during the Farewell Pilgrimage. The Prophet ﷺ said:

«اصْنَعْ فِي عُمْرَتِكَ مَا أَنْتَ صَانِعٌ فِي حَجِّكَ»

"Do in your 'Umrah what you do in your Hajj."[2]

This is general, exceptions from it are standing at 'Arafat, staying in Muzdalifah and stoning the *Jamarat*. These rites are specific to *Hajj*, according to the consensus of the scholars. So, anything other than these remains covered by this generality, and because the Prophet ﷺ called *'Umrah* minor *Hajj*.[3]

Likewise, there is the lengthy *Hadith* of 'Amr bin Hazm,[4] may Allâh be pleased with him, which is well known, and which is regarded as acceptable by the scholars, although it is a *Mursal Hadith*. However, it is correct due to the fact that the scholars regard it as acceptable, and because Allâh, the Most High says:

[1] Reported by Muslim in the Book of *Hajj*, in the Chapter: The Obligation to Perform *Tawaful-Wida'* And the Lifting of the Obligation for the Menstruating Woman (2/963).

[2] Reported by Al-Bukhari in the Book of *Hajj*, in the Chapter: Washing off Perfume Three Times (1536); and by Muslim in the Book of *Hajj*, in the Chapter: What is Permissible for the *Muhrim* During *Hajj* and *'Umrah* (1180).

[3] The reference for this *Hadith* was mentioned previously under no. 461.

[4] See point no. 2 in the following answer.

﴿وَأَتِمُّوا۟ ٱلْحَجَّ وَٱلْعُمْرَةَ لِلَّهِ﴾

"...and complete the Hajj and 'Umrah for Allâh."

Since *Tawaful-Wida'* is a part of the completeness of *Hajj*, it is also a part of the completeness of *'Umrah*. And also, because this man who was performing *'Umrah* entered the Sacred Mosque by making salutation (i.e. *Tawaf*) and so he should not leave it without making salutation.

Based upon all of this, *Tawaful-Wida'* is an obligation in *'Umrah* as it is in *Hajj*. There is a *Hadith* reported by At-Tirmithi:

«إِذَا حَجَّ الرَّجُلُ أَوِ اعْتَمَرَ فَلَا يَخْرُجْ حَتَّى يَكُونَ آخِرُ عَهْدِهِ بِالْبَيْتِ»

"If a man performs Hajj or 'Umrah, he should not leave without performing the final Tawaf of the House."

There is some weakness in this *Hadith*, because it is one of the narrations of Hajjaj bin Arta'ah, and if it were not for the weakness in it, it would be an evidence in the matter, and would conclusively put an end to any dispute. But because of its weakness, it cannot stand as an evidence, although the principles which we have mentioned a while ago prove the obligation to perform *Tawaful-Wida'* in *'Umrah*.

Also, if a person performed *Tawaf* in *'Umrah*, it is more prudent and better in order to be sure that he has fulfilled his obligations, because if you perform *Tawaful-Wida'* in *'Umrah*, no one will say that you have committed an error, and in that case the one who performs *Tawaf* will be right either way. But as for the one who does not perform *Tawaf*, he is in danger and he is in error, according to the opinion of some of the scholars.

Q. 535. What is the ruling on *Tawaful-Wida'* for a person performing *'Umrah*?

A. If, when he arrived in Makkah, he intended to perform *Tawaf* and *Sa'y*, and to shave or trim his hair, and then return

home, *Tawaf* is not incumbent upon him. Because in his case, *Tawaful-Qudum* assumes the position of *Tawaful-Wida'*. But if he remains in Makkah, then the most authoritative opinion is that he is obliged to perform *Tawaful-Wida'* and this is based upon the following evidences:

1. The generality of the statement of the Prophet ﷺ:

«لَا يَنْفِرَنَّ أَحَدٌ حَتَّى يَكُونَ آخِرُ عَهْدِهِ بِالْبَيْتِ»

"None of you should depart without performing the last circumambulation of the House."[1]

The word in the *Hadith Ahad* is the indefinite article used in a negative context, and so it includes everyone who departs.

2. That *'Umrah* is like *Hajj*; indeed, the Prophet ﷺ called it *Hajj* in the well known *Hadith* of 'Amr bin Hazm, may Allâh be pleased with him,[2] which is regarded by scholars as acceptable; the Prophet ﷺ said:

«وَالْعُمْرَةُ هِيَ الْحَجُّ الْأَصْغَرُ»

"'Umrah is minor Hajj."

3. The Prophet ﷺ said:

«دَخَلَتِ الْعُمْرَةُ فِي الْحَجِّ إِلَى يَوْمِ الْقِيَامَةِ»

"Umrah has been incorporated into the Hajj until the Day of Resurrection."[3]

4. The Prophet ﷺ said to 'Ali bin Umayyah, may Allâh be pleased with him:

«اصْنَعْ فِي عُمْرَتِكَ مَا أَنْتَ صَانِعٌ فِي حَجِّكَ»

"Do in your 'Umrah what you do in your Hajj."

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[1] The reference for this *Hadith* was mentioned in ther previous answer.

[2] The reference for this *Hadith* was mentioned previously under no. 461.

[3] The reference for this *Hadith* was mentioned previously under no. 461

So, if you perform *Tawaful-Wida'* in your *Hajj*, then do it in your *'Umrah*. Nothing is excluded from that except what has been agreed upon by the scholars, such as standing in 'Arafat, staying in Muzdalifah, staying in Mina and stoning the *Jamarat*. All of these things, according to the consensus of the scholars are not legislated in *'Umrah*. Also because, when a person performs *Tawaf*, he may be more certain that he has fulfilled his obligations and it is more prudent for him to do so. And Allâh is the Granter of success.

Q. 536. A man assumed *Ihram* with the intention of performing *Hajj* at the starting point (*Miqat*), but when he reached Makkah, he was prevented by the Inspection Centre because he did not have the *Hajj* permit; what is the ruling on this?

A. The ruling in this case is that he was a *Muhsar*, since it was not possible for him to enter Makkah. He should slaughter a sacrificial animal in the place where he was prevented and leave his state of *Ihram*. Then if this was his obligatory *Hajj*, he should perform it later based upon what we have said above (i.e. that he was a *Muhsar*) and not make up for it.

But if it was not an obligatory *Hajj*, there is nothing incumbent upon him, according to the most authoritative opinion. This is because the Prophet ﷺ did not order those who were prevented from performing *'Umrah* in the Battle of Al-Hudaibiyyah to make up for that *'Umrah*. There is nothing in the Book of Allâh or the *Sunnah* of His Messenger ﷺ which obliges the *Muhsar* to compensate for it. Allâh, the Most High says:

﴿فَإِنْ أُحْصِرْتُمْ فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْيِ﴾

"But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel) such as you can afford."[1]

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[1] *Al-Baqarah* 2:196

He did not mention anything except this. And *'Umratul-Qada'* was so called because the Prophet ﷺ demanded a *Qada'*[1] from Quraish, i.e. he exacted a promise from them for it. It is not *Qada'* when one makes up for something lacking. And Allâh knows better.

Q. 537. If a person intended to perform *Hajj*, then he was prevented from doing so, what is incumbent upon him?

A. If he did not assume *Ihram*, then there is nothing incumbent upon him in that case. Because if a person does not assume *Ihram*, if he wishes, he may continue on his way and if he wishes, he may return to his family. The exception is if the *Hajj* is an obligatory one, for in that case, it is incumbent upon him to hasten to perform it. But if he was prevented from doing it, then there is nothing incumbent upon him.

But if the thing which prevented him occurred after he had assumed *Ihram*, then if he made a stipulation when he assumed *Ihram* by saying: *'In Habasani Habisun Famahalli Haithu Habastani* (Should anything prevent me,' then I may leave the state of *Ihram* at the point at which You stopped me), then he may leave the state of *Ihram* and there is nothing incumbent upon him.

But if he did not make that stipulation, if he expected that the thing which was preventing him would be removed shortly, he should wait until it was removed, then complete his *Hajj*. If it was before the standing at 'Arafat, he should stand at 'Arafat and complete his *Hajj*. But if it was after the standing at 'Arafah and he did not stand there, then he has missed the *Hajj*. He should leave the state of *Ihram* as an *'Umrah* pilgrim and make up for the *Hajj* in the following year, if his *Hajj* was an obligatory one.

If he expected that the thing which was preventing him would

[1] Meaning, that the Prophet ﷺ wanted an agreement that he could make it up.

not be removed shortly, he should leave his state of *Ihram* and slaughter a sacrificial animal, according to the generality of the Words of Allâh, the Most High:

﴿وَأَتِمُّوا۟ ٱلْحَجَّ وَٱلْعُمْرَةَ لِلَّهِ ۚ فَإِنْ أُحْصِرْتُمْ فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْىِ﴾

"...and complete the Hajj and 'Umrah for Allâh. But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel) such as you can afford."[1]

Q. 538. Do the acts of disobedience (i.e. sins) which a *Hajj* pilgrim commits, diminish the reward of the *Hajj*?

A. Acts of disobedience in general diminish the reward of *Hajj*, according to the Words of Allâh, the Most High:

﴿فَمَن فَرَضَ فِيهِنَّ ٱلْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِى ٱلْحَجِّ﴾

"So, whoever intends to perform Hajj therein (by assuming Ihram), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj."[2]

Indeed, some of the scholars say that acts of disobedience in *Hajj* invalidate the *Hajj*, because he is forbidden to do them in *Hajj*. But the majority of scholars hold to their well known rule, which is that as long as the unlawful act is not specifically related to worship, it does not invalidate the *Hajj*. Acts of disobedience are not specifically related to *Ihram*, since acts of disobedience are unlawful in *Ihram* and out of *Ihram*. This is the correct opinion, that these acts of disobedience do not invalidate the *Hajj*, but they diminish its reward.

Q. 539. If a person performed *Hajj* with a false passport, what is the ruling on his *Hajj*?

A. His *Hajj* is valid, because forging a passport does not effect

[1] *Al-Baqarah* 2:196
[2] *Al-Baqarah* 2:197

the validity of *Hajj*. But he is guilty of sin and he should repent to Allâh, the Almighty, the All-Powerful and get his name changed to the real name, so as not to deal fraudulently with those in authority. In this way the obligations which are incumbent upon him in his original name are not avoided due to the difference between his new name and his old name, for in that case, he would be devouring wealth unjustly along with lying about his change of name.

I would like to take this opportunity to advise my brothers that it is not a trifling matter regarding those people who falsify their names and borrow the names of others in order to benefit from government aid or other things. This involves fraud in dealings, lying and cheating and deceiving the authorities and the rulers. Those who do this should know that whoever fears Allâh, the Almighty, the All-Powerful, Allâh will make a way out for him (from every difficulty) and He will provide for him from where he could never imagine. Whoever fears Allâh, He will make matters easy for him, and that whoever fears Allâh and speaks the truth, Allâh will amend for him his deeds and forgive him his sins.

This work is complete, all praise and thanks are to Allâh, the Most High.